

THE
STUDENT'S HANDBOOK
TO
SCRIPTURE DOCTRINES.

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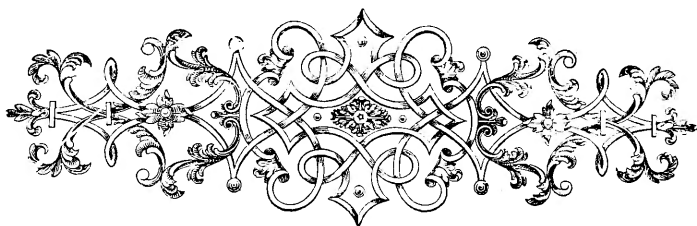
COMPRISING
AN ANALYSIS OF REV J. GARNER'S
THEOLOGICAL DISSERTATIONS ON THE DOCTRINES
OF THE BIBLE;
A SUMMARY OF CHRISTIAN THEOLOGY;
AND NUMEROUS ILLUSTRATIVE FIGURES, FACTS,
AND INCIDENTS.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness.—PAUL'S *advice to Timothy*.

If an anecdote comes across my mind, which tends to the support of any argument or proposition I am advancing, I hesitate not to adduce it.—COLTON.

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P R E F A C E .

THE strength and perpetuity of Primitive Methodism, as of every other section of the Christian Church, depend, under the gracious influences of the Holy Ghost, upon three things : (1) The scripturalness of its objective and subjective theology ; (2) its pure morality ; and (3) its power to enforce discipline. When some one said to Mr. Wesley, towards the close of his life, “ What must be done to keep Methodism alive when you are dead ? ” he immediately answered “ The Methodists must take heed to their doctrine, their experience, their practice, and their discipline. If they attend to their doctrines *only*, they will make the people *Antinomians* ; if to the experimental part of religion *only*, they will make them *enthusiasts* ; if to the practical part *only*, they will make them *pharisees* ; and if they do not attend to their discipline, they will be like persons who bestow much pains in cultivating their garden, and put no fence round it to save it from the wild boar of the forest.” The Established Church, for instance, has been for years past suffering from a divided theology and from an imperfect discipline. And now that God is calling us, as a community, to nurse a very large

number of souls and to take charge of a considerable portion of the general flock of Christ, "which he hath purchased with his own blood," it is vastly important and indispensably necessary that the Connexion provide them with suitable instruction in "righteousness and true holiness."

A recent writer, in giving a very one-sided view of the great Methodist family, of which we form no small portion, says: "The theology of the Methodists seems to us far too subjective; indeed, for real objective theology they seem to have but little regard." Now, if this charge were true it would be a fact to be deeply deplored; for while it is possible, as Paul says, to "hold the truth in unrighteousness," to possess a scriptural creed in connection with a wicked life, it is yet of the highest importance that our people be well instructed and firmly established in "*the faith*." Attempts have been made, from time to time, to form what were called 'Free Churches,' whose banners bore the strange device, 'No definite creed, because all creeds are undesirable!' But the attempts have been as vain as it would be to erect a mansion on the crest of a foaming billow. Time has demonstrated that the members forming these so-called "churches" had a creed; aye, and in many instances a creed as narrow, as bigoted, as it was possible for the minds of men to make. Their cry was, "No creed," and yet, forsooth, *their creed* was to denounce the great cardinal verities of our holy religion. The fact is, we are so constituted that we must have a creed if we have a religion; for a creed is to us what the main-spring is to a time-piece, which directs the motion of the hands. We always dread the "no creed" men, by whatever name they are called, for they generally turn out to have very fixed sentiments, and these often very unscriptural. "Latitudinarianism is closely allied to scepticism and infidelity, and indeed is but another side of the same thing." A creed we must have, and it is our duty to see that the one we hold is based on the Word of God.

That the Primitive Methodists have insisted, with delighted reiteration, upon the importance of experimental theology, is a fact we rejoice to admit. And may God forbid that we should ever speak with bated breath on this point. We have occasionally heard some of our honoured brethren boast of our being absolutely safe from all heterodoxy, because we have doctrines accurately defined in our consolidated minutes, and connexional courts to enforce the holding and promulgation of these doctrines. But there is a law of spiritual life in connection with the Gospel which, if acted upon and perpetuated, will furnish a greater security than can be found in the best catechism or system of doctrine, or in the purest and best constituted church courts. There is what Paul calls "the law of the spirit of life in Christ Jesus," and if we always recognised and acted in accordance with this we should, as a people, be perfectly safe, because we should be under a Divine law. Such a state of religious experience pervading our churches would furnish a better guarantee for orthodoxy than the most logical and accurately defined system of doctrine, or the most elaborate catechism that any synod, assembly, or conference ever constructed. It is the lack of experimental piety that renders thousands such an easy prey to Unitarianism, Socinianism, Scepticism, Rationalism, and that silliest of all errors, Tractarianism. And is it not a fact that, the best systems of theology, the richest and most reliable commentaries, and the ablest expositions of God's word have been written by men of deep experimental piety? For example—the holy Baxter; the heavenly-minded Owen; the saintly Henry; the seraphic Fletcher; the pious Dr. Clarke and the equally devout Richard Watson; and our own humble-minded John Petty:—these men will be held in everlasting remembrance for their deep-toned piety and active exertions in the cause of God, and yet their objective theology was of the most decided character.

But while the grace of God thus elevates and purifies the understand and fills the heart

“With the calm sunshine and the heartfelt joy,”

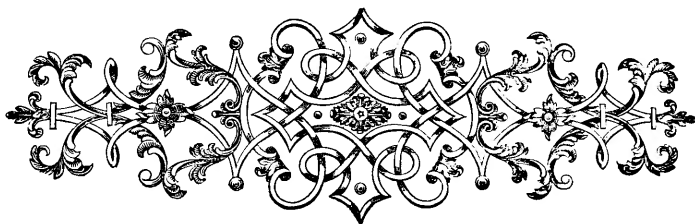
it will ever manifest itself in practical conformity to the Divine precepts. “Hereby we know that we love God, if we keep His commandments, and do those things that are pleasing in His sight.” “If ye *know* these things, *happy* are ye *if ye do* them.”

We believe that the doctrinal, experimental, and practical theology of Primitive Methodism is Scriptural, clear, outspoken, and decided, and deserving a much keener scrutiny than many, even of our own people, have hitherto bestowed upon it. And we believe that the practical piety of our people, in the different relations of life, will bear comparison with that of any existing community.

The following pages are the result of an honest endeavour to place the doctrinal, experimental, and practical features of Primitive Methodism in a form adapted to meet the requirements of the great mass of our people. The book, while passing through the press in monthly parts, has obtained a very wide circulation, and has been highly recommended by ministers and reviewers as pre-eminently fitted to aid young men, ministerial students, local preachers, and Sabbath-school teachers, in the discharge of their important duties.

The analysis of the Rev. James Garner’s “THEOLOGICAL DISSERTATIONS” has been prepared by the Rev. ROBERT HARRISON, and the remainder of the work by the Rev. HENRY WOODCOCK. Each writer must therefore be held responsible for his own department.

H. W.



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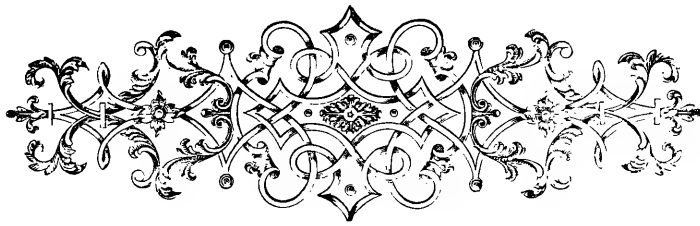
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THE STUDENT'S HANDBOOK TO SCRIPTURE DOCTRINES.*

Inspiration of the Bible.

ANALYSIS OF DISSERTATION I.

THIS Analysis contains introductory remarks and an exposition of the doctrine of *Inspiration*. Theology defined under its various names, or as understood by theologians generally:—*Natural* theology, or a knowledge of God's being, nature, and attributes from His works, &c.; *revealed*, or theology derived from the teachings of the Bible;—*scholastic* theology or that which is grounded upon, or derived from, a knowledge of Divine things and established principles of faith; *polemic* or controversial theology; *exegetical* or that which relates to criticism, &c.; *experimental* theology treats on matters of Christian experience; while *systematic* theology relates to the arrangement of the various doctrines in some consecutive and logical order. Religion defined etymologically and theologically; the Bible the only infallible standard of appeal in matters of faith and practice—pp. 25-29.

Inspiration.—The writers of the sacred Scriptures were inspired in *various ways* and in different degrees, as the nature of the various subjects on which they wrote and spoke required, so as to make

* In the preparation of *The Student's Handbook to Scripture Doctrines, &c.*, the Editors have (by permission) selected as the basis of their work the Rev. James Garner's *Theological Dissertations on the Doctrines of the Bible*, published by F. H. Hurd, 131, Fleet Street, London, E.C. Each chapter of this work will contain—(1.) An Analysis of one of Mr. Garner's "Dissertations"; (2) A Summary of Christian Doctrine; and (3) Numerous facts and incidents illustrative thereof, —all of which have been most carefully selected and prepared by the Editors of this new work on Christian Theology.

what they recorded or said perfect, complete, and infallible. Various views on the inspiration of the Scriptures noticed :—1. *Plenary*, or that which maintains that not only the sentiments but the very *words* of the Bible were divinely inspired. Those who hold this view refer to Luke xv. 11, 12; 1 Cor. ii. 13; 1 Pet. i. 10, 11, as proof; maintaining at the same time that the ideas could not have been given without the *words*. But this does not necessarily follow :—1. Because God could and did communicate ideas to the mind in other ways than by verbal expression—by visions, hieroglyphic representations; and 2. because the *style* of each inspired writer—as far as his words are concerned—is peculiar to himself, in harmony with his education, his calling in life, and the circumstances in which he was placed at the time. It seems more reasonable to suppose that, *in general*, the sacred penmen were left to select words to express the sentiments which they were divinely inspired to utter, because of the many different languages among mankind differing as they do so widely in character and structure, and, also, because the original cannot, in all languages, be translated *word for word*. We do not see sufficient reason to believe in a *verbal* inspiration, except in those cases where this seems to be asserted.—pp. 30-33.

2.—There appear to be many things recorded in the Bible which did not require any further supernatural assistance to influence and direct the mind of the writer, than to secure infallible truth. In recording historical facts they were only preserved from error; but in the *selection* of facts they were under the influence of what divines call the inspiration of superintendency. God chose the facts and events to be recorded and influenced the men to record them. Their memories and judgments were strengthened and enlightened by the operations of the Holy Spirit upon their minds.—pp. 33-34.

3.—The elevation of thought, the purity and sublimity of style, as well as the profound and awful sentiments found in many passages of Scriptures show clearly that the powers of the writers were raised above their natural and ordinary capabilities. In such cases *words* as well as ideas were most likely inspired.—pp. 34-35.

4.—As we have in many passages the purposes of the Divine Mind, as developed in the mediatorial scheme, and in the administration of His moral government, made known to us, they must have been directly communicated to the writers by God Himself. No created being, whether human or angelic, could have known them by any natural means, but only by an "*inspiration of revelation*."—pp. 35-36.

The writings thus inspired are not only the oldest in the world, but they have been preserved from destruction and corruption by God, whose Spirit inspired them. Amid the dispersions and cap-

tivities of the Jews the sacred writings were preserved. This was so when Antiochus Epiphanes took Jerusalem, murdered 40,000 of its inhabitants and put to death all who were possessed of the Book of the Law. When Josiah, king of Judah, and Hilkiah, the high priest, were destitute of an authentic copy of the Scriptures they eventually found one "in the house of the Lord."—2 Kings xxii. 8; 2 Chron. xxiv. 14. They have not only been preserved from destruction, but also from corruption and alterations. Among the ancient manuscripts and versions there is no substantial disagreement in reference to those matters relating to man's salvation. Dr. A. Clarke on this subject. Mr. Nichols' remarks on, 1. the agreement of the Samaritan and Hebrew copies of the Pentateuch; 2. on the Septuagint version; and 3. the agreement of the Hebrew-Samaritan Pentateuch and the Septuagint with each other and with our Bible.—pp. 36-39.

The New Testament has likewise shared the same Divine care and preservation from destruction and corruption, as the various ancient manuscripts abundantly testify. The *Alexandrian* and *Vatican* MSS. noticed, and Bishop Jewel's remark referred to.

Having noticed the proofs of the Divine inspiration of the Bible, we shall consider its *essential necessity*:—1. From the social and moral condition of man without it. He is, with all that mere human learning, &c., can do for him, dark and uninformed respecting God, heaven, and eternal things. Athens and Carthage were equally given to idolatry. 2. From the fact that history does not furnish us with one single instance of any people or nation turning from either Atheism or idolatry to the knowledge and worship of the true God, without the guiding hand of Divine Revelation. Instance the Hindoos, Tartars, the Japanese, the Chinese and the tribes of Africa. See Bishop Heber's Journals, vol. ii. p. 354. And, 3. From the fact that we are indebted to the Bible for a knowledge of our sinfulness, and also of Him who died to save us. In these things it is our only sure and infallible guide.—pp. 39-45.

THREE MODES OF INSPIRATION.

1. The *Suggestive*. This was by an audible voice—Gen. i. 28; ii. 16; xxii. 1, 2; Exod. iii. 4; xix. 3; by the ministry of angels:—Gen. xviii. 2; xix. 1; Gal. iii. 19; Heb. ii. 2; by dreams—Gen. xx. 3; 1 Sam. iii. 4; Dan. viii. 8; or by direct impressions upon the mind.

2. The *Historical*, or that mode by which men were inspired to write the earlier documents, which were the incipient unfoldings of the Divine plan. It is probable that Moses and Samuel, as well as the writers of the Gospel, used memoranda from other writers. See 2 Chron. ix. 29; xxi. 15; xiii. 22; xxvi. 22. That the

evangelists used other writings earlier than their own is evident from Matt. i. 1-25; Luke iii. 23-38; 1. 1-5; St. Paul quoted classic authors—Acts xvii. 28.

3. The *Prophetic*, by which the plans and purposes of God were revealed to the prophets by objects and symbols in visions. Moses saw the pattern of the Tabernacle—Exod. xxv. 9; Heb. viii. 5; Isaiah, Christ's sufferings—Isa. liii. 1-12; Ezekiel the cherubim and the wheels full of eyes—Ezek. i. 1-28; and St. John the lamb having seven horns and seven eyes—Rev. v. 6. See also Num. xxiv. 15-17; Dan. vii. 1-28; Isa. i. 1; Rev. i. 1; Heb. i. 1; 2 Tim. iii. 16; 2 Pet. i. 21.



INSPIRATION DEFINED.

Whence, but from heaven, could men, unskilled in arts,
In different ages born, in different parts,
Weave such agreeing truths? or how? or why
Should all agree to cheat us with a lie?
Unasked their pains; unwelcome their advice;
Starving their gains; and martyrdom their price!—*Dryden.*

THE BIBLE THE VOICE OF GOD.—The following are a few of the many definitions which eminent divines have given of Inspiration. Dr. Henderson defines it as, "An extraordinary and supernatural influence exerted by the Holy Spirit on the minds of the sacred writers, in such modes and degrees as to lead to, and to secure in documentary forms, the deposition of such historical, diatactic, devotional, and prophetic truths, as Infinite Wisdom deemed requisite for the immediate and future benefit of mankind." Dr. Hannah defines Inspiration as, "that extraordinary agency of the Holy Spirit on the mind, in consequence of which the person who partakes of it is enabled to embrace and communicate the truth of God without error, infirmity or defect." The Rev. T. H. Horne says: "Divine Inspiration is the imparting of such a degree of Divine assistance, influence, or guidance as should enable the authors of the Scriptures to communicate religious knowledge to others without error or mistake, whether the subjects of such communications were things then immediately revealed to those who declared them, or things with which they were before acquainted." "Inspiration, according to the Bible," says Dr. Stowe, an American

theologian, "is just that measure of extraordinary divine influence afforded to the sacred speakers and writers, which was necessary to secure the purpose intended, and no more. If the purpose were to excite them to write that with which they were already acquainted, just this degree of influence was exerted. If there were the additional purpose of bringing fresh to their recollection things which had partly faded away, so much additional influence was given. If explanations and more full developments of principle were needed, the Holy Spirit gave the requisite illustrations. If truths, before unknown, were to be communicated, the Holy Spirit revealed them; and if future events were to be foretold, the knowledge of them was imparted by the same Divine Agent. So far, also, as the mode of communicating was necessary to the purpose intended, this also was directed by the Holy Spirit."

Dr. Adam Clarke states :—"God communicated the Scripture in ancient times, to holy men, by the inspiration of His own spirit, who carefully wrote down, and delivered it to those to whom it was at first more immediately sent. There is sufficient evidence from the Scriptures themselves that the revelation of the Divine will was given to men in the five following ways :—

"1. By the personal appearance of him who is termed 'The Angel of the Covenant,' and 'The Angel in whom was the name of Jehovah,' who was afterwards revealed as the Saviour of mankind. 2. By an audible voice, sometimes accompanied by emblematical appearances. 3. By the ministry of angels, often working miracles. 4. By dreams and visions of the night, or in trances by day 5. But the most common way was by direct inspiration by the powerful agency of God on the mind, giving it a strong conception and supernatural persuasion of the truth of the things which He revealed to the understanding."

Dr. Olinthus Gregory defines inspiration more particularly thus :—"While the authors employed in the composition of the Bible exercised generally their own reason and judgment, the Spirit of God effectually stirred them up to write; appointed to each his proper portion and topic, corresponding with his natural talents, and the necessities of the church in his time; enlightened their minds, and gave them a distinct view of the truths they were to deliver; strengthened and

refreshed their memories, to recollect whatever they had seen or heard, the insertion of which in their writings would be beneficial; directed them to select from a multitude of facts what was proper for the edification of the church, and neither more nor less; excited afresh in their minds such images and ideas as had been laid up in their memories, and directed them to other ends and purposes than themselves would ever have done of their own accord; suggested and imprinted upon their minds such matters, words, and order, especially whenever they related to facts, discourses, or doctrines, the communication of which is the great object of Scripture, thus rendering the whole canon, at any given period, an infallible guide to true holiness and everlasting happiness."

Dr. Robinson, anticipating various questions that might naturally arise in the mind of an inquirer after the truth, remarks:—"Whenever, and as far as, Divine assistance was necessary, it was always afforded. We perceive that in different parts of Scripture there were different degrees of inspiration. God enabled Moses to give an account of the creation of the world; Joshua to record with exactness the settlement of the Israelites in the land of Canaan; David to mingle prophetic information with the varied effusions of gratitude, contrition, and piety; Solomon to deliver wise instructions for the regulation of human life; Isaiah to deliver predictions concerning the future Saviour of mankind; and Ezra to collect the sacred Scriptures into a volume: 'but all these worketh that one and the selfsame spirit, dividing to every man severally as he will.' (1 Cor. xii. 11.) In some cases, inspiration produced only correctness and accuracy in relating occurrences, or in reciting the words of others; in other cases, it communicated ideas, not only new and unknown before, but infinitely beyond the reach of unassisted human intellect; and sometimes inspired prophets delivered, for the use of future ages, predictions which they did not themselves comprehend, and which could not be fully understood till they were accomplished. In this restricted sense it may be asserted, that the sacred writers always wrote under the influence, or guidance, or care, of the Holy Spirit, which sufficiently established the truth and Divine authority of all Scripture.

"Though it is evident that the sacred historians some-

times wrote under the immediate operations of the Holy Spirit, it does not follow that they derived from revelation the knowledge of those things which might be collected from the common sources of human intelligence. It is sufficient to believe, that by the general superintendence of the Holy Spirit they were directed in the choice of their materials, enlightened to judge of the truth and importance of those accounts from which they borrowed their information, and prevented from recording any material error. These points being ascertained and allowed, it is of very little consequence whether the knowledge of a particular fact was obtained by any of the ordinary modes of information, or whether it was communicated by immediate revelation from God: whether any particular passage was written by the natural powers of the historian, or by the positive suggestions of the Holy Spirit."

While reading the Holy Scriptures, however, every one will observe various passages or sentences, containing the *sentiments* of the wicked, and which could not, therefore, be *approved* of God. It has been inquired whether such could have been given by divine inspiration? On this subject Dr. Gill judiciously remarks,—“The inspiration pleaded for extends to all the books of the sacred Scriptures, and to all the writers of them, and principal speakers introduced in them; and though all that is contained in them is not of God, or inspired by him—as the quotations from heathen writers, the words of Satan, the speeches of bad men, and even of good men, in which some things not right are said of God, as by Job and his three friends; yet the writers of the books in which these sayings are were under divine impulse, inspiration, and direction, to commit these several things to writing: partly for the truth of historical facts, and partly to show the malice of devils and wicked men, as well as the weakness and frailty of good men, and all for our caution and instruction.”

“Every one must, therefore,” says the Rev Thomas Timpson, “perceive the great importance of discriminating between what the inspired writers *teach*, and what is only *contained* in their books, of the objectionable sentiments of the wicked.” On this subject the Hon. Robert Boyle observes:—“We must carefully distinguish betwixt *what the*

Scripture itself says, and what is only said in the Scripture. For we must not look on the Bible as an oration of God to men, or as a body of laws, like our English statute book, wherein it is the legislator that all the way speaks to the people; but as a collection of composures of very differing sorts, and written at very distant times; and of such composures that though the 'holy men of God' were acted upon by the Holy Spirit, who both excited and assisted them in penning the Scripture, yet there are many others, besides the author and the penmen, introduced speaking there. For, besides the books of Joshua, Judges, Samuel, Kings, Chronicles, the four Evangelists, the Acts of the Apostles, and other parts of Scripture that are evidently historical, and wont to be so called, there are in the other books many passages that deserve the same name; and many others, wherein, though they be not mere narratives of things done, many sayings and expressions are recorded that either belong not to the Author of the Scripture, or must be looked upon as such wherein his secretaries personate others."

The Divine inspiration thus defined belongs to the whole of the sacred Scriptures as they had been corrected, and as they were received by the Jews at the time of the ministry of Christ. They received his sanction and commendation, as of Divine authority. Hence the learned Dr. Dodridge remarks:—"The inspiration, and consequently the genuineness and credibility, of the *Old Testament* may be certainly inferred from that of the *New*, because our Lord and his apostles were so far from charging the Scribes and Pharisees (who on all proper occasions are freely censured) with having introduced into the sacred volume any merely human composition; that, on the contrary, they not only recommend a diligent and constant perusal of these Scriptures as of the greatest importance to men's eternal happiness, but speak of them as *Divine oracles*, and as written by the extraordinary influence of the Holy Spirit upon the minds of the authors."

The following parallel passages show some of the places in which the Old Testament Scriptures are specifically referred to or directly quoted by the writers of the New Testament:—

Genesis—Gen i. 27; ii. 24; v. 2: *Matt.* xix. 4, 5; *Mark* x. 6; *Eph.* v. 31—Gen. iv. 8; *Matt.* xxiii. 35; 1 *John* iii. 12—Gen.

vii., viii.; Matt. xxiv. 38; Luke xvii. 27; Heb. xi. 7; 1 Peter iii. 29; 2 Peter ii. 5; iii. 6—Gen. xix. 16-25; Luke xvii. 29; Matt. xi. 23, 24; Mark vi. 2; Rom. ix. 29; 2 Peter ii. 6; Jude 7; Luke xvii. 32—Gen. xlviii. 22; John iv. 5—Gen. xii. 3; xxviii. 14; Acts iii. 25—Gen. xv. 5, 6; Rom. iv. 3-22; James ii. 2, 3—Gen. xviii. 14; xxi. 12; xxv. 21-23; Rom. ix. 7-12—Gen. ii. 7; iii. 19; 1 Cor. xv. 21, 22, 45.—Gen. xii. 3; xv. 6; Gal. iii. 6, 8, 16—Gen. xvi. 15; xxi. 2-10; Gal. iv. 22—Gen. ii. 2; Heb. iv. 4—Gen. iii. 1-6; 2 Cor. xi. 3—Gen. xiv. 18-20; Heb. vii. 1. Gen. iv. 3-5; v. 24; vii. v. iii. xii. 1-5; xiii. 12; xxvi. 25; xxxvii. 1; xxi. 2; xxii; xxv. 31-34; xxvii. 28, 29, 39, 40; consult Acts vii—Gen. xlviii. 15-20; l. 24, 25; read Heb. xi. and xii. —Gen. xviii. 12; 1 Peter iii. 6—Gen. i. 1-7; 2 Peter iii. 5.

Exodus.—Ex. xx. 12-21., xvii; Matt. xv. 4; Mark vii. 10; Eph. vi. 2—Ex. iii. 6-16; Matt. xxii. 31, 32; Mark xii. 26; Luke xx. 37; Acts vii. 32—Ex. xii. 46; John xix. 36—Ex. i., ii., iii., iv., xvi., xx., xxxix; Psa. lxxviii., cv., cvi., cxxxvi., and Acts xiii., xvii., xviii., and Heb. xi. and xii.—Ex. xxii. 28; Acts xxiii. 5—Ex. xiii. 21, xiv. 22, xxxii. 6; 1 Cor. x. 1, v. 7—Ex. xxix. 45; 2 Cor. vi. 16—Ex. xvi. 18; 2 Cor. viii. 15—Ex. chaps. ii., x., xii., xiii., xiv., xix., xx; Heb. xi, xii.—Ex. xxix. 14; Heb. xiii. 11.—Ex. xii. 41, xxxii. 28; Jude 5.

Leviticus.—Lev. xiv. 4; xv. 14; Matt. viii. 4; Mark i. 44—Lev. xix. 18; Matt. xxii. 39; Mark xii. 31; Luke x. 27; Rom. xiii. 9; Gal. v. 14; James ii. 8—Lev. xviii. 5; Rom. x. 5—Lev. vi. 16, 26; 1 Cor. ix. 13—Lev. ix. 7, xvi. 6, xi. 15; Heb. vii. 27—Lev. xvi. 1-19; Heb. ix. 7—Lev. xi. 4, xix. 2, xx. 7; 1 Pet. i. 16.

Numbers.—Num. xxi. 9; John iii. 14—Num. xxv. 1-4-9, xxi. 6, xiv. 37, xvi. 49; 1 Cor. x. 8—Num. xii. 7. Heb. iii. 5—Num. xviii. 21-26; Heb. vii. 5—Num. xxviii. 3; Heb. ix. 6—Num. xii. 2; Pet. ii. 15, 16.

Deuteronomy.—Deut. vi. 13-16; viii. 3; x. 20; Matt. iv. 4—Deut. vi. 5; Matt. xxii. 36, 37—Deut. xviii. 15; Acts iii. 22—Deut. xxxii. 43; Rom. xv. 10—Deut. xxv. 4; 1 Cor. ix. 9—Deut. xxi. 23; xxvii. 26; Gal. iii. 10—Deut. xvii. 6; Heb. x. 28—Deut. xxxii. 35, 36; Heb. x. 30.

Joshua.—Jos. xxi. 43, 44; Acts vii. 45—Jos. xix. 51; Acts xiii. 19—Jos. vi. 20; Heb. xi. 30—Jos. vi. 25; Heb. xi. 31—Jos. ii. 1-21; Jas. ii. 25.

Judges.—Acts xiii. 20—Jud. vi. 11; iv. 6; xi. 1.; xii. 7; xiii. 24; Heb. xi. 22.

Samuel, 1st and 2nd books.—1 Sam. xvi. 2; 2 Sam. xii. 24; Matt. i. 6—1 Sam. xxi. 6; Matt. xxii. 3, 4; Mark ii. 25; Luke vi. 3—2 Sam. vii. 11-16; Acts ii. 30—1 Sam. viii. 5-19; x. 1.; xiii. 14; xvi. 13; Acts xiii. 21, 22.

Kings, 1st and 2nd books.—Compare Matt. i. 7-12 with the two books of Kings and 2nd book of Chronicles—1 Kings x. i. ; Matt. xii. 42—1 Kings xvii. 1 ; xviii. 1 ; xlii. 45 ; Luke iv. 25, 26—2 Kings v. 14 ; Luke iv. 27—1 Kings vi. 1. ; Acts vii. 47—1 Kings xix. 10-18 ; Rom. xi. 2-4.

Chronicles, 1st and 2nd books.—2 Chron. xxiv. 20, 21 ; Matt. xxiii. 35—1 Chron. xxii. 7 ; Acts vii. 45, 46—2 Chron. xx. 7 ; Jas. ii. 23.

Psalms.—Psa. viii. 2 ; Matt. xxi. 16—Psa. cxviii. 22 ; Matt. xxii. 42 ; Mark xii. 10 ; Luke xx. 17 ; Acts iv. 11 ; 1 Pet. ii. 7 ; Psa. xxii. 18 ; Matt. xxvii. 35 ; John xix. 24—Psa. cx. 1 ; Mark xii. 36 ; Matt. xxii. 43 ; Luke xx. 42 ; Acts ii. 34 ; Heb. i. 13—Psa. lxxxii. 6 ; John x. 34—Psa. xli. 9 ; John xiii. 18—Psa. ii. 7 ; Acts xiii. 33—Psa. lxi. 9 ; xviii. 49 ; Rom. iv. 3—Psa. lxviii. 18 ; Eph. iv. 8—Psa. civ. 4, 13 ; cx. 1 ; Heb. i. 7—Psa. xcv. 7-11 ; Heb. iii. 7-11.

Proverbs.—Pro. i. 15 ; Rom. iii. 15—Pro. iii. 11, 12 ; Heb. xii. 5, 6—Pro. iii. 34 ; xxix. 23 ; James iv. 6—Prov. xxvi. 11 ; 2 Pet. ii. 22.

Isaiah—Isa. vii. 14 ; Matt. i. 22, 23—Isa. xlii. 1 ; Matt. xii. 17—Isa. vi. 9 ; Matt. xiii. 14, 15 ; John xii. 40 ; Acts xxviii. 25, 26 ; Rom. xi. 8—Isa. liii. 12 ; Mark xv. 28 ; Luke xxii. 37—Isa. lxi. 1 ; Luke iv. 17, 18—Isa. liii. 12 ; Luke xxiii. 34—Isa. liv. 13 ; John vi. 45 ; Heb. viii. 10—Isa. lii. 1 ; John xii. 38 ; Rom. x. 16—Isa. liii. 8 ; Acts viii. 32—Isa. lv. 3 ; Acts xiii. 34—Isa. x. 22 ; Rom. ix. 27—Isa. lxv. 1, 2 ; Rom. x. 20, 21—Isa. xxix. 14 ; 1 Cor. i. 19—Isa. xlix. 8 ; 2 Cor. vi. 2—Isa. liv. 1 ; Gal. iv. 27—Isa. lxv. 17 ; 2 Pet. iii. 13 ; Rev. xxi. 1.

Jeremiah.—Jer. xxxi. 15 ; Matt. ii. 17—Jer. ix. 23, 24 ; 1 Cor. i. 31—Jer. xxxii. 38 ; 2 Cor. vi. 16—Jer. xxxi. 31-34 ; Heb. viii. 10 ; x. 16.

Ezekiel.—Eze. xi. 20 ; xxxvii. 27 ; xxxvii. 27 ; 2 Cor. vi. 16.

Daniel.—Dan. xii. 11 ; Matt. xxiv. 15—Mark xiii. 14.

Hosea.—Hos. xi. 1 ; Matt. ii. 15—Hos. vi. 6 ; Matt. xii. 7—Hos. i. 10 ; ii. 23 ; Rom. ix. 25—Hos. xiii. 14 ; 1 Cor. xv. 54, 55.

Joel.—Joel ii. 28-32 ; Acts ii. 16-21.

Amos.—Amos v. 25 ; Acts vii. 42—Amos ix. 11, 12 ; Acts xv. 15.

Jonah.—Jonah i. 17 ; iii. 10 ; Matt. xii. 40, 41 ; Luke xi. 32.

Micah.—Micah v. 2 ; Matt. ii. 5, 6

Nahum.—Nahum i. 15 ; Rom. x. 15.

Habakkuk.—Habak. i. 15 ; Acts xiii. 40.

Haggai.—Hag. ii. 6 ; Heb. xii. 26.

Zechariah.—Zach. ix. 9 ; Matt. xxi. 4, 5 ; John xii. 15—Zech.

xiii. 7; Matt. xxvi. 31; Mark xiv. 27—Zech. xii. 10; John xix. 37—Zech. viii. 8; xiii. 9; 2 Cor. vi. 16.

Malachi.—Mal. iii. 1; iv. 5; Matt. xi. 10-14; Mark i. 2; Luke i. 17-76; vii. 27.

Hence we believe that the Bible is superior to the highest inspiration of genius, or to anything that has proceeded from the profoundest philosopher, the sublimest poet, or the wisest statesman. That in its pages we have not a record of human discovery, but a Divine revelation; not something that man has found out for himself, but what God has told him. Such is our faith; and, therefore, we claim for this book—the Bible—a reverence that is claimed for no other book. We assert that its history is not only authentic, but Divine: that its doctrines are not only pure, but supernatural; that its precepts are not only wise, but infallible; that it is the voice of God speaking to men. “If the Gospel is not from God,” says Dr. Whately, “it belongs to men to give some other account of its origin. Infidels have had now nearly two thousand years to make discovery; and their silence proves they can give no other account of the matter which would not be open to stronger objections than they can bring forward against Christianity.”

It is important, however, that the reader should remember that Divine Inspiration belongs only to the original Hebrew and Greek Scriptures. Yet translations are invaluable, and their worth depends on their agreement with the original writings. On this subject Dr. Gill remarks:—“Inspiration is to be understood of the Scriptures as in the original languages in which they were written, and not of translations; unless it could be thought that the translators of the Bible into the several languages of the nations into which it has been translated were under the Divine Inspiration also in translating, and were directed of God to the use of words by which they have rendered the original; but this is not reasonable to suppose. The books of the Old Testament were written chiefly in the Hebrew language, except some few passages in Jeremiah, Daniel, Ezra, and Esther, in the Chaldee language, and the New Testament in Greek; in which languages only they can be reckoned canonical and authentic: for this is like the charters and diplomas of princes, the wills or testaments of men, or any deed made

by them ; only the original exemplar is authentic, and not translations, and transcriptions, and copies of them, though ever so perfect ; and to the Bible, in its original languages, is every translation to be brought, and by it to be examined, tried, and judged, and to be corrected and amended ; and if this was not the case, we should have no certain and infallible rule to go by ; for it must be either all the translations together, or some one of them ; not all of them, because they agree not in all things ; nor one, for then the contest would be between one nation and another, which it should be, whether English, Dutch, French, &c. ; and could one be agreed upon, it could not be read and understood by all ; so the Papists, they plead for their Vulgate Latin version, which has been decreed authentic by the Council of Trent, though it abounds with innumerable errors and mistakes.”—*Body of Divinity*. Vol. i., p.p. 18, 19.

Divine Inspiration, moreover, cannot be claimed for the successive transcribers of the original Scriptures. Various omissions and differences have been found in the numerous manuscripts that exist of the divine books, and this fact has opened a vast field for the labours of learned critics. For perfect accuracy in the numerous copies of them taken before the invention of printing could not have been expected, unless a miraculous interposition had constantly attended every transcriber of the sacred books. Nevertheless, so great is the agreement found among the existing manuscripts, in relation to all the doctrines, precepts and facts of the Bible, that it has excited the wonder of learned men, who have beheld in this particular a striking illustration of the admirable providence of God.

English Translation. It has sometimes been asked, “Is the English version of the Bible accurate ? and may we regard it as, on the whole, expressive of the mind of the Spirit of God ?” Our answer is, Yes ; for according to the testimony of the ablest philologists of past and present times, it is the most *faithful translation in the world*. The Committee appointed in the days of the Commonwealth to enquire into the possibility of improving it reported, that, while it contained some mistakes, it was, in their judgment, “*The best translation in the world.*” Dr. Geddes, a celebrated linguist and Biblical Scholar, says :—“If accuracy, fidelity,

and the strictest attention to the text be supposed to constitute the qualities of an excellent version; this of all versions must in general be accounted the most excellent." Dr. Adam Clarke observes:—"Of all the European translations this is the most accurate and faithful; nor is this its only praise. The translators have seized the *very spirit and the soul of the original*, and expressed it almost everywhere with pathos and energy." Dr. Doddridge bears the same testimony; and, speaking of certain alterations he had made in the Bible which he published, he remarks:—"The corrections affect not the fundamentals of religion; they seldom reach any further than the beauty of a figure, or at most the connection of an argument." The Rev. John Wesley, who was a Greek scholar, and had an Oxford reputation, says:—"The common English translation is, so far as I can judge, abundantly the best I have seen." And even Dr. Doyle, who was a bitter Papist, acknowledges that, "Though the authorised version has many errors, I consider it one of the noblest of works—one of the ablest translations that has ever been produced."



FACTS AND ILLUSTRATIONS.

(1.) *Importance of doctrines.*—We are told that when Philip wished to enslave the men of Athens, he requested them to give up their orators. But Demosthenes replied, "So said the wolves; they desired to have peace with the shepherds, but the dogs must first be given up—those pugnacious dogs that provoked quarrels. The wolves would lie down peacefully with the lambs, and delight themselves with the sheep, if only those bad-tempered dogs were hanged." And so perfect peace is promised among the sects if *doctrines* are given up; but depend upon it these are the elements of strength, and without them the church would soon cease to be.—C. H. SPURGEON.

(2.) *John Selden.*—This man, who is said to have been one of the wisest men of the seventeenth century, conversing a few days before his death with some dignitaries of the Church of England, told them that he had studied almost all human sciences, and possessed thousands of books and manuscripts, but that from all his books, and from all his studies, he had not learnt so much as from one single passage of the Bible. And what was this passage? *The grace of God*, etc.; Tit. ii. 11-14.

(3.) *Salmatius*.—This man who had studied all profane antiquity, and accomplished labours which attest his immense learning, said on his death-bed, "I have thrown away my lifetime, and if the Lord would but add one year to it, I would employ it in reading the Psalms of David and the Epistles of St. Paul."

(4.) *Dr Clarke's reverence for the Bible*.—The very sight of a Bible seemed to do this great commentator good. Once when a servant wanted something to set against the door of the parlour to keep it open, she seized the Bible and placed it on the ground by the door. "Poor Margaret," quoth the Doctor, "has no religion, or she would have paid more respect to the Book of God than to put it to that use."

(5.) *A philosopher's opinion of the Bible*.—A learned Swiss writer (Jean de Muller) was deeply engaged in historical studies at Cassel in the year 1782. Indefatigable in research, he wrote to his friend, Charles Bonnet, that he had studied all the ancient authors, without one exception, in the order of time in which they lived, and had not omitted to take note of a single remarkable fact. Amongst other works, it occurred to him to glance at the New Testament, and we give in his own words the impression it produced upon him:—"How shall I express what I have found here? I had not read it for many years, and when I began it I was prejudiced against it. The light which blinded St. Paul in his journey to Damascus was not more prodigious, or more surprising, to him than what I suddenly discovered was to me—the accomplishment of every hope, the perfection of all philosophy the explanation of all revolutions, the key of all the apparent contradictions of the material and moral world, of life and immortality. I see the most astonishing things effected by the smallest means. I see the connexion of all the revolutions in Europe and Asia with that miserable people to whom were committed the promises; as one likes to entrust a manuscript to those who, not knowing how to write, cannot falsify it. I see religion appearing at the moment most favourable to its establishment, and in the way least likely to promote its reception. The world appearing to be arranged solely with reference to the religion of the Saviour. I can understand nothing if such a religion be not from God. I have not read any book about it, but in studying all that happened before this epoch I have always found something wanting, and since I have known our Lord all is clear to my sight; with him there is no problem that I cannot solve. Forgive me for thus praising the sun, as a blind man might, who had suddenly received the gift of sight."

(6.) *John Locke's View of the Bible*.—Mr. Locke, a little before his death, being asked what was the shortest and surest way for a young man to attain a true knowledge of the Christian religion, made this reply: "Let him study the Holy Scriptures, especially

the New Testament; therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth without any mixture of error for its matter."

(7.) *The Moral Law*.—A candid and clever infidel began to read God's Book, and after studying the moral law, he wrote, "I have been trying to see if I can add anything to it, or take anything from it, so as to make it better. I cannot. It is perfect." And then after showing the perfection of the Decalogue, and how "each greater offence included the less of the kind," he asks, "Where did Moses get that law which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. I am satisfied where he obtained it. It came down from heaven;" and then, infidel no longer, he wrote, "I am convinced of the truth of the religion of the Bible;" and in this faith he continued till his death.

(8.) *Collins the Poet*.—Collins is well known as a celebrated English poet. In the latter part of his life he withdrew from his general studies, and travelled with no other book than an English New Testament, such as children carry to school. When a friend took it into his head to see what companion a man of letters had chosen, the poet said, "I have only one book, but that book is the best."

(9.) *Strauss, a Warning*.—The literary career of this distinguished German divine is a beacon light to warn young students against doubting the inspiration of the sacred Scriptures. He commenced in the school of the higher criticism by rudely disintegrating the evangelical writings and assailing their historical veracity; he then resolved the most sublime and stupendous facts of the gospel story into the phantasies of an Oriental imagination, roused into unwonted fire by a combination of exciting circumstances; and at the close of life he has landed in the rejection, not only of everything that is vital and saving in Christianity, but also of everything that is true and real in religion. The one prominent and all-pervading vice of his writings is an invincible repugnance to the supernatural, and a savage satisfaction in stamping out everything which partakes of the miraculous. Such a theory is, of course, an utter rejection of the Christ of history. To quote, indeed, his own words:—"My conviction is this, If we will not resort to subterfuge and sophistication; if we will adhere to the yea, yea, and nay, nay; if we will speak as sincere and honourable men, we must utter our confession, we are Christians no longer." It is not difficult to trace the genesis and growth of that so-called free-thought which has thus consolidated into the boldest and grimmest type of rationalistic scepticism. Beginning with a de-

nial of the inspiration of the Holy Scriptures, it proceeded to eliminate from the realm of religious truth everything which could not be brought within the forms of the logical understanding, and the last outcome is to give us a creed without a God and a future without a hope. Strauss dedicated his second "Life of Jesus" to a brother who had lately died; he rejoiced that the dying man "never yielded to the temptation to deceive himself by resting on a world beyond." Such is the cruel and miserable mockery of the noblest instincts of our nature which we are asked to exchange for that "old" faith which opens the vision and imparts the foretaste of an immortal life.

(10). *Many Infidels do not examine the Bible.*—Sir Isaac Newton set out in life a clamorous infidel; but, on a nice examination of the evidences for Christianity, he found reason to change his opinion. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac Newton addressed him in these or the like words: "Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understand; but you should not talk of Christianity, for you have not studied it. I have; and am certain that you know nothing of the matter." This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed that "no honest man could be a Deist, for no man could be so after a fair examination of the proofs of Christianity." On the name of Hume being mentioned to him, "No, sir," said he, "Hume owned to a clergyman in the bishopric of Durham, that he had never read the New Testament with attention."

(11). *The Earl of Rochester.*—It is well known that this extraordinary man was, for many years of his life, an avowed infidel, and that a large portion of his time was spent in ridiculing the Bible. One of his biographers has described him as "a great wit, a great sinner, and a great penitent." Even this man was converted by the agency of the Holy Spirit in the use of his Word. Reading the fifty-third of Isaiah, he saw the truth and inspiration of the Scriptures, the Deity of the Messiah, and the value of his atonement as a rock on which sinners may build their hopes of salvation. On that atonement he rested, and died in the humble expectation of pardoning mercy and heavenly happiness.

(12.). *Purity of the language of the Bible.*—In the Bible there are no Latinisms; and where is the life of our language to be found in such perfection as in the translation of the Bible? We will venture to affirm that no one is master of the English language who is not well read in the Bible, and sensible of its pecu-

liar excellences. It is the pure well of English. The taste which the Bible forms is not a taste for big words, but a taste for the simplest expression, or the clearest medium for presenting ideas. Remarkable it is, that most of the sublimities in the Bible are conveyed in monosyllables. For example, "Let there be light, and there was light." Do these words want any life that Latin could lend them? The Bible is a rich mine, whence poets, historians, philosophers, and orators, men of the firmest minds and the best taste, have drawn illustrations to adorn the creations of their genius. Let us hear what a few of these great masters of thought and expression have to say about this wonderful book. Sir Isaac Newton says:—"We account the Scriptures to be the most sublime philosophy." Sir William Jones says: "I have regularly and attentively read the sacred Scriptures, and am of opinion that this volume, independently of its Divine origin, contains more true sublimity, more exquisite beauty, more important history, and finer strains both of poetry and eloquence than could be collected from all other books." Milton says: "There are no songs comparable to the songs of Zion; no orations equal to those of the prophets, and no politics like those which the Scriptures teach." And Carlyle, who is the greatest writer of our age, and who is said to be a sceptic himself, speaking of the book of Job:—"I call that book, apart from all theories about it, one of the grandest things ever written by man. A noble book. All men's book. Such living likenesses were never since drawn. . . . There is nothing written, I think, of equal literary merit." In a similar strain wrote Scott, Goethe, Dickens, and others. Surely such men, if any, are reliable critics. Who are entitled to speak in literature, if not these immortal authors? By their mouths she appears, and crowns the Bible as one of her greatest monuments.

(13.) *Variety of Style*.—Many persons regard the Bible as only one book. But it really consists of sixty-six different books, written by upwards of thirty different writers, living in different parts of the earth, written in different languages, under varied conditions, while not fewer than 1,500 years elapsed from the time when the first book was written to the completion of the whole volume:—Moses in the desert, David on the throne, Daniel in the court of Babylon, Paul before Nero. John on the Isle of Patmos, and yet all these men agreeing in the doctrines that they teach. Their styles are different, though their individuality is not lost. As we read the lively oracles we are delighted and refreshed with the pathos of David, the sublimity of Isaiah, the pathetic strains of Jeremiah, the lofty ascriptions of Ezekiel, the plain statements of Daniel, the melting expressions of Amos, the logical power of Paul, and the beautiful simplicity of the Evangelists.

(14.) *A remarkable memory*.—Many years ago, at a dinner party

in Edinburgh, a gentleman present put a question which puzzled the whole company. It was this: "Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the three centuries?" Lord Hailes, who was one of the party, attempted to answer the question practically, and actually discovered the whole of the New Testament except eleven verses, and felt certain they could be found in the writings of the first three centuries.

(15.) *Interesting Facts.*—Gibbon, who in his celebrated History of the Decline and Fall of the Roman Empire has left an imperishable memorial of his enmity to the Gospel, resided many years in Switzerland, where, with the profits of his works, he purchased a considerable estate. This property has descended to a gentleman, who out of his rents expends a large sum annually in the promulgation of that very Gospel which his predecessor insidiously endeavoured to undermine, not having had courage openly to assail it. Voltaire boasted, that with one hand he would overthrow that edifice of Christianity, which required the hands of twelve apostles to build up. At this day, the press which he employed at Fery to print his blasphemies, is actually employed at Geneva in printing the Holy Scriptures. Thus the self-same engine which he set to work to destroy the credit of the Bible is engaged in disseminating its truths. It may also be added as a remarkable circumstance, that the first provisional meeting for the re-formation of an Auxiliary Bible Society at Edinburgh was held in the very room in which Hume died. "Have you read Paine's Age of Reason?" said a person to Robert Hall. "Yes, Sir, I have looked over it." "And what, may I ask, is your opinion of it, Mr. Hall?" "My opinion of it, Sir; why, Sir, it is a mouse nibbling at the wing of an archangel."

(16.) *The Bible adapted to all men.*—Dr. Chalmers, in one of his works, speaks of the Bible as a canopy. I don't remember his exact words, but they are something like the following: Suppose a supernal canopy were to come down from heaven, fitting exactly the earth below; there is a hollow here and in the canopy there is something to fill it up; a projection there, and in the canopy there is a hollow to receive it. Now, who would not conclude that he who made that canopy, and set it down upon the earth, knew all the earth distinctly and clearly; in other words, that it was God. Now, in this book there is a canopy that comes down upon my heart; every grief I have it meets; every want it supplies; every sin it pardons; every hope that is good it gratifies. Who, therefore, can doubt for a single moment that the God who made my heart is the Being who sent that book down? The mightiest intellects that ever lived upon earth, such as Newton's,

Milton's, and Locke's, are completely overwhelmed with the contemplation of that blessed Gospel; yet the most illiterate peasant, yea, the child in the Sabbath-school, finds enough in it on which to feed and obtain everlasting salvation. There is in this blessed book, in short, something for everybody; in its prodigious variety something for the philosopher to overwhelm him; for the man of taste to cultivate his mind; for the man of eloquence to cheer and delight him; for the politician to instruct and guide his mind; for the warrior to direct his thoughts amid all his engagements; for the poorest man, to console him amid the griefs and toils of life; and for the richest and most affluent, to open his heart and purse strings for the poverty and wretchedness of mankind.

(17.) *What should I do without the Bible?*—A benevolent gentleman, some time ago, visited the suburbs of London to ascertain how many of the humble classes of society were furnished with a Bible. He found many who had not the Scriptures, and not a few without the desire to have them. At length he entered the dwelling of a poor old woman, and proposed his question, "Have you a Bible?" The old lady was surprised, and she said, "What, sir, did you ask had I a Bible? Thank God I have a Bible. What should I do without my Bible? It was the guide of my youth, and it is the staff of my age. It wounded me and healed me. It condemned me and it acquitted me. It showed me I was a sinner, and it led me to the Saviour. It has given me comfort through life, and I trust it will give me joy in death."

(18.) *The preservation of the Bible*—Gibbons employed his ponderous literature, Bolingbroke his subtlety, and Paine his banter and ribaldry, and yet the book exists. Seventy years ago certain philosophers of France said that the Bible was a beautiful invention, an admirable book, but that it had seen its day and accomplished its mission, and so it must die, and give place to something better. But it did not die, notwithstanding the friendly offices of these sceptics. They are dead, and some were dragged to the gallows, and without a coffin to cover their frames, or a mourner to shed the grateful tear, they were thrown into the earth, while the fruits of their philosophy remain in the restlessness of France at the present, a beacon and a warning to all who would indulge in infidelity. But the Bible, by which redemption is announced, and life and immortality is brought to light, still goes on from conquering unto conquer, causing the incense of praise to ascend from millions of souls redeemed by God's Son, regenerated by His Spirit, and adopted into his family.

(19.) *False Friends.*—There is another class of enemies to this book who have done all they could against it; secret, suppressed foes; professing friends, yet real enemies. The reader has perhaps heard the old story of the converted Jew in Paris. He had

been touched by a knowledge of the Gospel, and he went to a sceptical Frenchman, who said to him, "Turn Christian. Ah! go to Rome—see Christianity there. Go to the Pope and the Cardinals in the Vatican—go to the very centre of Christianity, and then come and tell me what you think of the Bible." He went; and when he returned the Frenchman asked him, "Are you of the same opinion?" "I am," was the reply, "Did you see the Pope and Cardinals, and the manners and habits of the people?" "Yes." "And you are still a Christian?" "Yes." "Well," said the Frenchman, "that is singular." "Not at all," said the Jew, "for I believe that no religion, except it had come from God, could have outlived the wickedness of its professed priests and ministers." The Bible has outlived not only the direct attacks, but the secret, suppressed enmity of men, and it stands before us to-day, unshorn of its original beauty, unweakened of its original power—the Word of God that liveth and abideth for ever.

(20.) *How to read the Bible.*—An old man once said, "For a long period I puzzled myself about the difficulties of Scripture, until at last I came to the resolution that reading the Bible was like eating fish. When I find a difficulty, I lay it aside and call it a bone. Why should I choke on a bone where there is so much nutritious meat?"

(21.) *Various translations of the Scriptures.*—The following chart, showing the history of Bible translations, may be of use to the biblical student. Before the Conquest, A.D., 700. The Psalms, translated by Bishop Aldhelm, 735. The Gospel of Saint John, by the Venerable Bede, 880. The Commandments and parts of Exodus and the Psalms, by King Alfred, and by his orders, 990. Most of the Old Testament, by Archbishop Elfric, Edward III., 1340. The Psalms, by Richard Rolle, Richard II., 1380. The New Testament, from the Latin vulgate, by Wycliffe, 1382. The Old Testament, from the Latin vulgate, by Wycliffe, or one of his friends, 1388. Revision of the above, by John Purvey.

(22.) *The Printed Bible.*—Henry VIII., 1525. The New Testament, by William Tyndale, 1530. The Pentateuch, by William Tyndale, 1534. The Book of Jonah, by William Tyndale, 1534. The New Testament, by George Joye, 1535. The New Testament, by William Tyndale, 1535. The Bible, by Miles Coverdale, 1537. The Bible, by Thomas Matthews, J. Rogers, 1538. The New Testament, by Miles Coverdale, 1538. The "Great Bible," by Miles Coverdale, 1539. The Bible, by R. Taverner, Mary, 1557. "Genevan" Bible begun, Elizabeth, 1560. "Genevan" Bible completed, 1568. The "Bishops'" Bible, finished by Archbishop Parker and others, 1582. The New Testament, at Rheims, from the Vulgate, James I., 1609. The Old Testament,

from the Vulgate, 1611. The authorised version finished (begun in 1607).

The following facts, also, which are not unworthy the reader's attention, show that there are in the

	OLD TESTAMENT.	NEW TESTAMENT.	TOTAL.
Books	39	27	66
Chapters	929	260	1,189
Verses	23,214	7,959	31,173
Words	592,493	181,253	773,746
Letters	2,728,100	838,380	3,566,480

The middle chapter, and the least in the Bible, is the 117th Psalm. The middle verse is the 8th of the 118th Psalm. The middle line is 2 Chronicles iv. 16. The word *and* occurs in the Old Testament 35,535 times; and in the New 10,684 times. The word *Jehovah* occurs 6,855 times. Ezra vii. 21, has all the letters of the alphabet in it. The 2 Kings xix., and Isaiah xxxvii., are alike. The book of Esther has 10 chapters; but neither the words *Lord* nor *God* are in it.

(23). *The Greek Language*.—Whatever may be said on behalf of a shifting and superficial utilitarianism, these are not the days in which we can afford to dispense with the knowledge of a language providentially selected as the vehicle of Divine revelation to mankind. No other language possesses such a history: no other language exhibits such a power. In the fairest portion of Southern Europe, amid the deep indented coasts, and rocky valleys, and snow-clad ranges of Greece, grew up to perfection the most beautiful, subtle, and powerful language that has ever flowed from the tongue of man. Its origin, in gradual derivation from the primitive Oriental tongues, is veiled in the haze of remote antiquity. Nine centuries before the Christian era it poured out its noblest human utterance, whose echoes have never died away. In comparing a song of Riga with an Homeric rhapsody, we can estimate the effects of time and circumstance on human speech over a space of some three milleniums. In no other language which the world has ever heard would it be possible to find the works of writers separated from each other by such enormous epochs, and yet equally intelligible to any one who has been trained in the classical form of the language. "Cicero," as Mr. Farrar has forcibly remarked, "was totally unable to understand the Salian hymns; and no ordinary Englishman could, without a vocabulary, explain the meaning of Layamon's Brut; but place side by side a page of Herodotus, a page of Plutarch, a page of Anna Comnena, and a page of Trikupi, and any clever schoolboy would be able to construe any one of them with equal facility, and could thus contrast the style and language of a Greek historian who flourished 450 years before Christ, with the style and language of Greek

historians who flourished respectively 70, 1,100, and 1,860 years after Christ." But this unique vitality, marvellous as it is, is the least marvel of all. Greek was the shrine of the genius of the old world. In Greek infinite flexibility and indefatigable strength are combined with the most delicate refinements of verbal inflection, and a nicety superior to that of Sanskrit itself. Never was there such a language to minister to, never such a one to educate the mind of man.

(24.) *The World before the Coming of Christ*.—About 400 years before the birth of Christ there flourished in Greece a galaxy of learned men, such as has rarely been equalled in the history of our world. Alike in politics, in literature, in philosophy, and in art, the Hellenic race was then at the very acme of its fame. In politics, it was the age of Pericles; in literature, of Sophocles and Thucydides; in philosophy, of Socrates, Plato, and Aristotle; in art, of Phidias; while before its close the forensic art, too, reached its grandest climax in the thunders of Demosthenes. An interesting coincidence is brought to light by comparing this great Gentile date with the corresponding period of the sacred history. At the very time the chosen people were hastening to their fall, and the last strains of Divine inspiration were dying away on the harps of Judah, the most advanced nation of heathendom was touching the zenith of its moral and intellectual life. Malachi, the last of the Jewish prophets, was exactly contemporary with Socrates, the last of the Grecian sages. Thus, while the voice of the holy oracle was sinking to silence, the many voices of philosophy were rising to their clearest, loftiest tones. The schools of the prophets were dissolving at the very time the schools of the sages were more than ever thronged with eager disciples, and instinct with fresh heart and hope. In one respect, however the two histories, thus outwardly contrasted, were inwardly coincident. The lines of Divine teaching and of human wisdom, hitherto so far apart, are now manifestly converging to one point. Prophecy with its latest voice proclaims the desire of all nations; philosophy with its highest intuition, seems directly to catch the shadow of his form. While Malachi, from the lofty watch-tower of faith, discerns from afar the dawning of the day, Socrates gropes and feels his way in the deep gloom below, crying for the light of which he can wistfully dream, but yet, which he did not see.—*British and Foreign Evangelical Review*.

(25.) *Man without a Divine Revelation*.—That great seeker after truth, Xenophanes, six centuries before Christ, closed his studies in nature with these remarkable words: "No man has discovered any certainty, nor will discover it, concerning what I say of the universe; for if he uttered what is most perfect, still he does not know it, but conjecture hangs over all." Even Cicero himself so closes his book *De Natura Deorum* (written about 70 years before Christ) as "barely to predicate the probability of the existence

of the gods;" but in his book, *De Inventione*, he says directly, "that philosophy can reckon a future state of rewards and punishments only among the *probabilia*." A few years later, Cato and Cæsar, says Dr. Tholuck, "confessed in the senate that the belief in a future state is fabulous, and that beyond the grave neither joy nor sorrow are to be expected." "Only one thing," said the elder Pliny, "can be certain, namely, that there is no certainty." And no better are the utterances of modern sceptics who reject the Bible as a revelation from God. One of these writers, in a recent number of the *Pall Mall Gazette*, says, "We must go for direction to our truest creed, which is already the creed of the enormous majority of rational beings." And that creed is thus stated: "That religion is matter of opinion and probability; that whoever claims to know much more about it than other people, and in particular whoever claims to be the exclusive guardian and authorised interpreter of Divine revelation, is condemned *ipso facto*, and that the fact that he makes such pretensions disentitles him to any advantages which he may claim from public authority." Thus the modern sceptic is as ignorant of God and the future life as the ancient sophist, and the world is thrown back upon its old heathenism, only tempered by the material gains of science and of a truer physical philosophy. For this dreary creed we are asked to give up the Bible, with all its wondrous revelations of things unseen.

(26.) *Nature an insufficient Guide for Man.*—(On one occasion the late Dr. Newton was travelling in a railway carriage, when he found himself in the presence of an infidel, who soon began to obtrude his opinions upon his fellow passengers, declaring his contempt for the Bible, adding that he did not need it; the book of nature affording him all the information that he required on religious and moral subjects. Dr. Newton, observing a young man in the company who might receive some injury from these remarks, deemed it his duty to interfere. Looking at the infidel, he said, "The book of nature, sir, that you have mentioned is a large volume, and he is a very learned man that is acquainted with all its contents. Yet there is one subject on which I think it gives no information." "Indeed," said the infidel, "what is that?" "What is that," rejoined Dr. Newton "it is salvation." "Salvation!" exclaimed the infidel. "Aye, salvation," rejoined the Doctor. "Every man is sensible from what passes in his own conscience that he has done wrong, and that that which all people confess to be morally wrong, everywhere meets our sight. To do wrong renders us liable to punishment, and therefore we need salvation. But where do you find anything about salvation in the book of nature? Do you find it in the grass of the fields, either when it grows or when it fades away? Do you find it in the ever-varying surface of the sea? or in the clouds as they pass over your head? The book which you too exclusively admire was written too soon for the

purpose of instructing men with respect to the nature and method of salvation. It was written before there was sin in the world, and therefore before salvation was needed." The infidel stood aghast, and said not a word.

(27.) *Second Chapter of Paul's Epistle to the Romans.*—The picture which Paul draws in this chapter of the practical workings of heathenism has never been controverted. The fact is, Paul copied from nature in his day. He saw idolatry in its palmy days—in the golden age—when the prevailing superstitions were adorned with all that classic learning and lofty genius could supply. All who have compared modern idolatry with the original, have pronounced it to be a faithful copy. A missionary in India was once attacked by a Brahmin, who affirmed that the assertion constantly made as to our Scriptures being very ancient, was untrue. "For," said he, "I can prove that one chapter of your sacred Book has been written since you arrived in this country." "To what part do you allude?" said the missionary. "To the first chapter of Romans," said the Brahmin; "I am sure you could never have written so exact a description of the Hindoos if you had not first seen them." And the Rev. W. Arthur, M.A., who spent many years in India, says he presented an intelligent native with a translation of this chapter. The man read it and in amazement exclaimed, "Who told him about us? Paul has never been here." What a testimony do these two facts give of the truth of the Bible, and to the omniscience of him who knows what is in man! One of our own officers tells us that a wealthy Brahmin lady was required by one of the priests to make a sacrifice to one of the gods. She instantly acknowledged herself ready to comply, and enquired who should be the victim. He pointed to her son, her only son, a young man of great beauty and strong affections, who was just about to heir an immense estate. She waited till the unconscious youth was asleep, and then at the dead hour of the night she went and struck him on the head with an axe and killed him. This being done, she quartered his body. Part of it she boiled in rice and presented it as a peace-offering to the idol. Part of it she gave to the wretch who had demanded the sacrifice, and the rest she interred with so little care that the place of its deposit was discovered by vultures, and thus it was brought to the notice of the British Officer. Well may Paul say of all who are destitute of the light of God's truth—"Their feet are swift to shed blood, destruction and misery are in their way."

(28.) *Introduction of Christianity into England.*—Christianity is said to have been introduced into Yorkshire in the reign of King Edwin. When good Paulinus desired to preach the Gospel to our rude forefathers, the King assembled all his court at Market Weighton, and presided on the occasion. The court assembled,

and the Druidical priests were inflamed with indignation at the idea of overturning their ancient temples and mutilating their gods, and destroying their worship. The chiefs were, for the most part, careless, but still they wondered at so simple and bold a faith, as they understood this Christianity to be. The King was an adherent to old forms, and a believer in old faiths; yet he was disposed to hear of this bright and lovely religion, especially as his inclinations were strengthened by the entreaties of Bertha, his wife. Well, there they all sat, debating whether Paulinus *should* or *should not* be heard. The place in which the Conference was held was a very rude structure, and it was in a dilapidated condition. While they were undecided as to what course they should pursue, a sparrow flew in through the broken thatch, and after it had flown about for some considerable time, it escaped through the broken thatch on the other side of the building. Then rose a venerable chieftain, leaning on his staff, who said, "Oh! King; oh! Queen; while we have sat here I have thought man's life like that sparrow's; we know not whence we come, we know not whence we go. How thankful should we be to any one who will tell us this. Let us hear this old man."

(29) *Hinges all over*.—A converted native of the South Sea Islands was once trying to give an account of the manner in which he persuaded himself that the Bible was the Word of God. "When I look at myself," he said, "I find I have got hinges all over my body. I have hinges in my legs, my jaws, my feet, my hands. If I want to lay hold of anything, there are hinges in my hands, and even to my fingers, to do it with. If my heart thinks, and I want others to think with me, I use the hinges to my jaws, and they help me to talk. I could neither walk nor sit down if I had not hinges to my legs and feet. All this is very wonderful. None of the strange things that men have brought from England in their big ships are to be at all compared to my body. He who made my body has made all the clever people who have made the strange things which they bring in ships; and he is the God whom I worship. But I should not know much more about him than that he is a great hinge maker if men in their ships had not brought the book they call the Bible. That tells me of God who made the heart of man likewise; and when I hear how the Bible tells of the old heart with its corruptness, and the new heart and a right spirit, which God alone can create and give, I feel that his work in my heart and his work in my body fit into each other exactly. I am sure, then, that the Bible, which tells me these things, was made by him that made the hinges of my body; and I believe the Bible to be the Word of God."

(30.) "*What has it done for you?*"—Mr. Bradlaugh was once lecturing in a village in the north of England, and at the close he

challenged discussion. Who should accept the challenge but an old, bent woman, in the most antiquated attire, who went up to the lecturer and said, "Sir, I have a question to put to you." "Well, my good woman, what is it?" "Ten years ago," she said, "I was left a widow, with eight small children utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but I am perfectly happy, because I look forward to a life of immortality with Jesus in heaven. That's what my religion has done for me. What has your way of thinking done for you?" "Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort; but—" "O! but that's not the question," interposed the woman; "keep to the point, Sir. What has your way of thinking done for you?" The infidel endeavoured to shirk the matter again. The feeling of the meeting gave vent in uproarious applause, and Mr. Bradlaugh had to go away disappointed.

(31.) *Tenter Hooks*.—In a Yorkshire village I knew one Thomas Walsh. It was a favourite opinion of Walsh's that the Bible was "all made up." He could never believe it was written where it professed to be, and by the men said to have written it. Walsh owned a considerable part of a factory, and one year he set his heart on making a very large and fine piece of cloth. He took great pains with the carding, spinning, dyeing, weaving, and finishing of it. In the process of manufacture, it was one day stretched out on the tenter-hooks to dry. It made a fine show, and he felt very proud of it. The next morning he arose early to work at it, when, to his amazement, it was gone! It had been stolen during the night. After weeks of anxiety and expense, a piece of cloth, answering the description, was stopped at Manchester, awaiting the owner and proof. Away to Manchester went Thomas, as fast as the express train would carry him. There he found many rolls of cloth which had been stolen. They were very much alike. He selected one which he claimed as his. But how could he prove it? In doubt and perplexity, he called on his neighbour Stetson.

"Friend Stetson, I have found a piece of cloth which, I am sure, is the one which was stolen from me. But how to prove it is the question. Can you tell me how?"

"You don't want it unless it is really yours?"

"Certainly not."

"And you want proof that is simple, plain, and such as will satisfy yourself and everybody?"

"Precisely so."

"Well, take Bible proof."

"Bible proof! Pray what is that?"

"Take your cloth to the tenter-hooks on which it was stretched, and if it is yours, every hook will just come to the hole through which it passed before being taken down. There will be scores of such hooks, and if the hooks and holes just come together right, no other proof that the cloth is yours will be wanted."

"True. Why didn't I think of this before?"

Away he hastened, and, sure enough, every hook came to its little hole, and the cloth was proved to be his, and the thief was convicted, all on the evidence of the tenter-hooks. Some days after this Thomas again hailed his friend.

"I say, Stetson, what did you mean by calling tenter-hooks proof, the other day, 'Bible proof'? I am sure, if I had the good evidence for the Bible that I had for my cloth, I would never doubt it again."

"You have the same, only better, for the Bible."

"How so?"

"Put it on the tenter-hooks. Take the Bible and travel with it; go to the place where it was made. There you find the Red Sea, the Jordan, the Lake of Galilee, Mounts Lebanon, Hermon, Carmel, Tabor, and Gerizim; there you find the cities of Damascus, Hebron, Tyre, Sidon, and Jerusalem. Every mountain, every river, every sheet of water mentioned in the Bible is there, just in the place where it is located. Sinai, and the desert, and the Dead Sea are there; so that the best guide-book through the country is the Bible. It must have been written there on the spot, just as your cloth must have been made and stretched on your tenter-hooks. That land is the mould in which the Bible was cast, and when brought together we see they fit together. You might just as well doubt that your cloth was fitted to your hooks."

"Well, well, I confess I never thought of that. I'll think it over again. If you are right, why, then I'm wrong, that's all."

(32). *Christianity and Civilization*.—The religion of the New Testament, though it has frequently found a race of men in a state of intellectual prostration, has never left them in that condition. On the contrary, those nations for whose elevation in this particular many unsuccessful attempts have been made by ordinary means, have been gradually raised by the influence of Scriptural piety to a commanding situation in the ranks of science and philosophy; and it is not too much to affirm, that the world at large has been incomparably more indebted to religion for all that exalts man as a thinking being, than to all other causes combined. It has given characters, grammar, and literature to the most ferocious savages. It has converted the wandering barbarian into a peaceable citizen, a mechanic, a philosopher. The purest forms of jurisprudence, and the noblest systems of political government, it has established and fostered; and it has not only extricated man

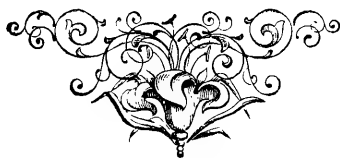
from the deepest vice, but it has also exalted him from the most obtuse stupidity into the world of reason, contemplation, and poetry.

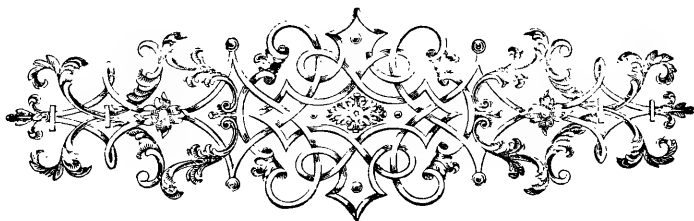
(33.) *Putting out the Light.*—If men who deny the authority of the Bible, give up what they have acquired from it, they will have very little intuitive consciousness left. They will have to peel off coat after coat, layer after layer, as a cook peels an onion, and, growing small by degrees, and beautifully less, what will be left after the completion of the process I cannot say. It was said of that old cynic, Diogenes, that he went into the market-place of Athens with a lantern to look for an honest man. This tickled the Athenians wonderfully. But what would they have thought if he had pretended that his lantern was necessary to enable him to see the buildings and hills in and around that city? And what must we think of those who turn their back upon the glorious noon-tide of revelation, hold up the little lantern of their own “inward light” and “intuitive knowledge,” and say, “See how much my little lantern lights me: see what a vast circle my inward light illumines!” Why, let that glorious sun hide its face in the firmament, and a pall of funereal darkness would cover all things; and what a very twinkle would their lamp be in the midst of that light!

(34.) *The Right Use of God's Word.*—The Rev. E. T. Taylor, commonly known as *Father Taylor*, addressing a number of sailors, said: “I say, shipmates, now look me full in the face. What should we say of the man aboard ship who was always talking about his compass, and never using it? What should you think of the man who, when the storm is gathering, night at hand, moon and stars shut, on a lee shore, breakers ahead, then first begins to remember his compass, and says, ‘Oh, what a nice compass I have got on board,’ if before that time he has never looked at it? Where is it that you keep your compass? Do you stow it away in the hold? Do you clap it into the forepeak?” By this time Jack's face, that unerring index of the soul, showed visibly that the *reductio ad absurdum* had begun to tell. Then came, by a natural logic, as correct as that of the school, the *improvement*. “Now, then, brethren, listen to me. Believe not what the scoffer and the infidel say. The Bible, the Bible is the compass of life. Keep it always at hand. Steadily, steadily fix your eye on it. Study your bearing by it. Make yourself acquainted with all its points. It will serve you in calm and in storm, in the brightness of noon-day, and amid the blackness of night; it will carry you over every sea, in every clime, and navigate you, at last, into the harbour of eternal rest.”

(35.) *The Bible an all-sufficient Guide.*—“Here, then, is in

brief the argument : My reason and my understanding—intuition and experience—demand a First Cause of all things. My conscience demands a Lawgiver and a Judge. My entire nature cries out for forgiveness, for holiness, for happiness. The world ‘sighs to be renewed.’ Christianity meets every one of these instincts in a way peculiarly its own, and yet intelligible and complete.”—DR. ANGUS.





The Eternal Existence and Essence of Deity.

ANALYSIS OF DISSERTATION II.

REVELATION opens with an assertion which implies the eternal existence of the *one* and only true God. Gen i. 1. There is only one Divine Nature—one infinite Eternal Mind—one infinitely holy, invisible, uncreated, and eternal Essence, whose being and nature are incomprehensible—“*one true God.*” Trinitarians do not adore three distinct objects of supremè worship, inasmuch as Jesus Christ and the Holy Ghost are of the same mind and essence. Dr. A. Clarke on *Elohim*—pp. 46, 47. Evidences:—

1.—The Divine existence is consistent with both reason and revelation, though no human mind can comprehend it.

2.—The laws of nature, and the constitution of the material universe, furnish indubitable evidence of a Supreme and Almighty Being.

3.—The philosophic idea of God, considered apart from inspired theology, is inadequate to furnish a comprehensive knowledge of His nature. “The world by wisdom knew not God.”

4.—From the *name* of God. *Jehovah*—the *existent* one. “I am that I am.” “I am Jehovah, that is my name, and my glory I will not give to another.” “God is a Spirit.” As a pure, infinite Spirit, he has no shape, form, or dimensions, and is invisible to mortal eyes. “No man hath seen God at any time.” Those passages of Scripture which speak of men seeing God are descriptions of the surrounding refulgent glory.—pp. 48-55

A Being possessing the attributes of self-existence must be Almighty; but there cannot be two Almighties, and consequently there cannot be two Eternals. A firm belief in the eternity of

God's existence lies at the foundation of all sound and rational theology; for if we admit of any spirit or any material substance existing independently from eternity, beside God, such self-existent being would obstruct or interfere with his universal government of the universe.

1.—Scripture quoted; 2, and Rabbi Eliezar, Manassah Ben Israel referred to.—pp. 56, 57.

The different atheistic theories which are employed to teach the eternity of matter, and the method of meeting them, noticed. They may be classified thus: the *Aristotelian* hypothesis, the *Epicurian*, the *Stoical*, and the *Pantheistic*. These systems have been modified at various times. The atheism of modern socialists is a mongrel theory of Epicurianism and a negative conclusion to Pantheism.

1.—The Aristotelian hypothesis attempts to prove that the universe has necessarily existed, and will be eternally perpetuated. This ignores the One Infinitely Supreme Being.

2.—The Epicurian theory asserts the eternal existence of matter; and accounts for the origin of the world in its present constitution by supposing a fortuitous combination of atoms, or to a law of progressive development.

3.—The Stoical theory is professedly theistical, but it is in reality atheistic. It professes to demonstrate the co-existence of Deity with the natural universe.

4.—The Pantheistic hypothesis affirms the being of God, but denies His personal existence by confounding Deity with materiality, and asserting that "all is God, and God is the universe."—pp. 57-59.

Theists bring forward two arguments to prove the existence of Deity. They are known as "the *a priori* and *a posteriori* arguments." Among the advocates of the first may be named Dr. Auselm, of the 11th Century, who was followed by Descartes, Wesselins, and Chevalier Ramsey, Bishop Ossory, Dr. S. Clarke, and Mr. Gillespie.

1.—The *a priori* mode of reasoning is confined exclusively to the province of abstract argumentation, and argues from known and admitted causes to their certain effects. Dr. Pye Smith, Mr. Gillespie, and Dr. A. Clarke quoted.

2.—The *a posteriori* argument, which is more simple and easy of comprehension than the *a priori*, deduces causes from effects. (1.) The sacred writers employ this method of reasoning. Isaiah xl. 26; Psalm xix. 1. (2.) All things and all events have, as far as we know, been produced by some agency, or influence extraneous to themselves. (3.) The universe affords a demonstration of design in many of its laws and operations, as in gravitation,

in the sidereal system,^c and in the heavenly bodies generally. (4.) Miraculous revelation; the Divine existence is proved from our own moral nature.—pp. 59-64.

Passages on the *Eternity* of God:—Exod. iii. 14, 15; Deut. xxxii. 4; xxxiii. 27; Psa. xciii. 2, cxxxv. 3; Isa. xxvi. 4, lvii. 15; Jer. x. 10; Micah v. 2; 1 Tim. i. 17; Rev. i. 4. On the *Spirituality* of God:—Isa. xl. 8; John iv. 24, v. 37; 1 Tim. vi. 16.



DOCTRINE DEFINED.

The Earth beneath—the Heavens above,
Declare a God, and “God is love.”
Is there, in vast extended space,
In ocean,—Earth,—or Air,
That mind may reach, or man can trace,
“A place and God not there?”

THE EXISTENCE OF GOD IS A SELF-EVIDENT TRUTH. A man of the meanest mental capacity, who is totally unacquainted with the wonders of science, can ascertain the existence of a Supreme Being with as great a certainty as can the most learned philosopher. “The stupendous volume of nature is laid open, and many a broad page, many an eloquent chapter, and many a convincing sentence teach the being of an all-wise, all-powerful Creator; and he is a wilful idiot who can read this book and doubt the existence of a God.” Paul says, “The eternal power and God-head are understood by the things which are made.” But whilst the existence of Jehovah is easily ascertained from the works of creation, by men of the meanest intellectual capacity, *creation is not competent* to give us a knowledge of his true character. An intelligent Greenlander, sitting on an out-jutting rock, and looking at his boat and fishing utensils, said, “I made them all with my own hands; but who made all things else? If there be any that know, I wish they would come and tell me.”

Dr. Adam Clarke, whose judgment few will call in question, thus writes: “The absolute necessity of a Divine revelation is sufficiently established. If God be the sole fountain of light and truth, all knowledge must be derived from him. ‘The spirit of a man may know the things of a man; but the Spirit of God can alone know and teach the things of God!’

That is, the human intellect, in its ordinary power and operation, is sufficient to comprehend the various earthly things that concern man's sustenance and welfare in social life ; but this intellect cannot fathom the things of God ; it cannot find out the mind of the Most High ; it knows not his will ; it has no just idea of the end for which man was made ; of that in which his best interests lie ; of his own nature ; of the nature of moral good and evil ; how to avoid the latter, and how to attain the former, in which true happiness, or the supreme good, consists. And these things it is the province of Divine revelation to teach, for they have never been taught or conceived by man.

“How unspeakably are we indebted to God for giving us a revelation of his WILL and of his WORKS ! Is it possible to know the mind of God but from himself ? It is impossible. Can those things and services which are worthy of, and pleasing to, an infinitely pure, perfect and holy Spirit, be ever found out by reasoning and conjecture ? Never : for the Spirit of God alone can know the mind of God ; and by his Spirit he has revealed himself to man, and in this revelation has taught him, not only to know the glories and perfections of the Creator, but also his own origin, duty and interest. Thus far it was essentially necessary that God should reveal his WILL ; but if he had not given a revelation of his WORKS, the origin, constitution and nature of the universe could never have been adequately known. *The world by wisdom knew not God.* This is demonstrated by the writings of the most learned and intelligent heathens. They had no just, no rational notion of the origin and design of the universe. Moses alone, of all ancient writers, gives a consistent and rational account of the creation, an account which has been confirmed by the investigations of the most accurate philosophers.”—(*Christian Theology : selected by Rev. Samuel Dunn*, pp. 37, 38.)

Mr. Garner remarks (*Theological Dissertations*, 5th ed., p. 49), “The only method we have of conceiving great and exalted notions of the Deity is by forming ideas of his excellency and perfection, arising from the contemplation of such displays of his glory and greatness as are unfolded to us in his WORKS, and in the volume of Divine revelation.”

In further exposition of this assertion, we call the reader's attention to the following propositions:—

(1.) *That there is an Infinite and Eternal Being.*—This, as we have shown above, is one of those axiomatic truths which, being necessary, neither admits of nor requires proof. It shines by its own light, and the evidence of its truthfulness is bound up in its own nature. We are so constituted that we cannot help thinking that there is an Infinite and Eternal Being; and any attempt to banish this idea out of our minds lands us in the contradictory and absurd. There are many things in existence which are dependent and contingent, and which might never have had a being. We can think of their not having been, and that, too, without difficulty; but do as we please, we cannot think of a *time* and a *place*, *when* and *where* there was absolutely nothing. We ourselves might never have had a being. London is a vast city, but it is neither infinite nor eternal, and might never have covered the part of the earth on which it now stands. The same may be said of the globe on which we live, the solar system to which it belongs, and, indeed, of the whole material universe. But the like could not rationally be said of all being. Reason, neither intuitively nor by ratiocination, can think away all things. There must always have been some being, and that being must have been infinite and eternal—boundless in extension and limitless in time. This is, we repeat, what all classes of thinkers, who are not fools, must admit, whether they be believers in God or deniers of his existence. And this is what all do admit. In proof of this we quote two sentences from "*Iconoclast*," *alias* Mr. Bradlaugh, who is said to be the leading Atheist of our day. He asks, "What Atheist ever said there was not one being the source of all being? using the first word, being, in lieu of *nomenon*, a substance, and the second word being in lieu of *phenomena*, or modes." And again, and much more explicitly, he declares: "*I hold one existence or substance*, for to me the words are equivocal, which is eternal and infinite." Here we have a remarkable admission. According to this man, who denies the existence of the God of the Bible, "there is one infinite and eternal existence, being, or substance, the source of all being." Indeed, this fact no man can deny without giving the lie to the strongest and clearest affirmations of his reason.

(2.) *This Infinite and Eternal Being must be a Living Being.*—Two hypotheses are possible, and only two, on this subject. The Eternal Being must have been an eternally living being, or an eternally dead being. It must have possessed that strange and incomprehensible power which we call life, or it must have been characterised by the absence of that power. That is, it must have been a dead substance or essence. That it could not have been the latter appears to us as certain as that two and two make four. We will prove it in this way :—There is, as all must allow, life and living beings innumerable in this world, and in the universe. So prevalent are they that there is scarcely a point of space in which they are not to be found. The air teems with millions upon millions of beings which live and move and have existence. The earth swarms with vital existences of every shape and dimension. The great and wide sea is the abode of vitality which manifests itself in various ways and manners. We ourselves live, and, what is to be noted particularly, we not only live, but we are also conscious of our life, and conscious, at the same time, that we did not always exist. I am as conscious that I began to be, as that I am now ; and observation tells me that all those living beings around, and above, and beneath me, are like myself in this respect. They now live, but did not always live. The time was, and that not long ago, when they began to be, and when they began to live. Yea, what is more, science tells us that the present species of living beings—including man as the head and most wonderful of the whole—must have had a beginning, and reason gives its *imprimatur* to this deliverance. All this being in harmony with fact and right reason, the question to be settled is—Whence came life ? Did it spring originally from that which was dead, or from any combination of dead substances or beings ? or, are we not forced to the conclusion that the life by means of which all vital things live, came originally from the infinite and eternal Being which must itself have possessed life. The argument of the ancient philosophers, that “from nothing, nothing can come,” is a favourite axiom with modern infidels, and the axiom is at once admitted. And we place alongside of this another axiom, akin to it in nature, namely, “Out of a dead substance life could not emanate.” That which a body has not it can-

not impart to another, no more than a penniless beggar can give to his neighbour a thousand pounds. Some Atheists, such as Mirabaud, have maintained "that inanimate matter can pass into life," and that you have only to sprinkle a little flour, dead in itself, with water, and out of the combination of the two a living insect would spring. He maintained also that it would not be more marvellous to produce a man independent of the ordinary means than to produce an insect by flour and water. His idea was that they had only to gather together certain chemical substances in certain proportions, and put them into a vessel, and seal it for a certain length of time, and lo! there would spring therefrom a living man who would rival Bacon as a thinker and Phidias or Raphael as artists. This would have suited the philosophy of Topsy, when she sought to account for her existence by saying "I specs I growed," but it would not suit the demands of any reasonable man. So far we agree with Mirabaud, and those who take his position, that the production of a man, independent of ordinary means, would not be more marvellous than that of an insect out of flour and water which did not contain life. But both are impossible, absolutely impossible, and neither has ever transpired within the sweep of man's observation. There is not, and never has been, such a thing as spontaneous generation. There is not, and never has been, such a process as non-living and inert matter producing life or living beings. Mirabaud's theory was a thing of imagination—a bubble, which burst so soon as it was brought to the test of experiment and of fact. And here we may quote the pronounced opinions of those who have a right to speak on the subject. Dr. William B. Carpenter says:—"It may be considered as a fundamental truth of physiological science, that every living organism has had its origin in a pre-existing organism. The doctrine of spontaneous generation, or the supposed origination of organic structures *de novo* out of assemblages of inorganic particles, although at different times sustained with a considerable show of argument, based on a specious array of facts, cannot now be said to have any claim whatever to be received as even a possible hypothesis."—(*Principles of Physiology*, 3rd edit. p. 866.) Professor Huxley recently stated, before the greatest scientific savans of the world, "that

there has been no evidence produced in support of the theory that 'not living matter' has given existence to living matter or to life, but that all along the line of scientific investigation the theory, that the living can only produce the living, has held its own and been proved by the severest experiments which have been made. In harmony with these declarations of science, reason asserts as indisputable that, as there is life now, life must always have been. A living being is able to communicate its life to another being, as the acorn to the oak, and the oak to the acorn; but a dead stone could never give life to a bird, nor even a huge mountain to a little man. A live thing may die, but it is unreasonable to contend that a dead thing could impart life to other things, or even make itself live. And it is to the highest degree absurd to suppose that we, who are living and conscious of our lives, could have originally sprung from, as Socrates said, a grannelled oak, or had a rock for our mother. So that reason, rightly exercised, leads us to believe that there always has been a living Being eternal and infinite, the source of all the life with which the myriad beings of the universe are blessed."

(3.) *This Infinite and Eternal Being must not only be living but intelligent.*—By intelligent we mean self-conscious, living being. The Infinite and Eternal Being thinks and possesses all knowledge. He is intelligent and possesses intelligence. Mr. Gillespie says:—"That intelligence, absolutely speaking, never began to be is evident in this, that if it began to be in the sense of there never having been any intelligence whatever before, it must have had a cause, for whatever begins to be must have a cause. And the cause of intelligence must be intelligence, for there having been no intelligence whatever before. What is not of intelligence cannot make intelligence begin to be. Therefore, if intelligence began to be, there was intelligence before there was intelligence. Now, intelligence before intelligence began to be, is a contradiction. And this contradiction, looking from the supposition that intelligence began to be, it is proved that intelligence never began to be; to wit, is of infinity of duration." (See the *Argument A Priori for the Being and Attributes of the Absolute One.*)

(4.) *That Creation everywhere witnesses to the intelligence of*

its Creator.—There was a period when nature was a blank, when the fields of space were unoccupied by a single star, and when no angel ministered before the presence of the Holy One. But God resolved that there should be a universe. He made the heavens and the earth, and all that is therein. Isaiah xliii. 10-13. Aristotle says, “that should a man live under ground, and there converse with works of art and mechanism, and should afterwards be brought up into open day, and see the several glories of the heaven and earth, he would immediately pronounce them the works of such a being as the Divine God to be.” A poem requires a poet, because it expresses thought; a picture requires an artist, because it embodies an idea; and a house demands an architect, because its designs and uses can be understood. In like manner, as the universe with its harmonies and order is the sublimest of all poems, with its beauty is the grandest of all paintings, and with its worlds, so finely balanced, is the most stately of all temples, there must be an intelligent being behind the whole, and who uses them as the medium through which he makes known his thoughts to all those who have a mind to understand their import and be elevated by their possession. In this way astronomers have searched out the meaning of the sun, moon, and stars, and discovered the thoughts embodied therein. Geologists have read in no metaphorical sense the rocky pages of nature, and have understood its contents and illustrations. Flowers have been studied, and botanists have found in them thoughts that often lie too deep for tears. Our bodies have been for long the objects of the sciences of anatomy and physiology, and there students have sought, in the language of the late Professor Goodsir, only to find out “The truth of God in the matter.” Thus it is that science has demonstrated that all nature is intelligible, and, being intelligible, is revelation of thought, a symbol of ideas which demand for their explanation the existence of a great original thinker, who has scattered infinity over with suns, “that in reason’s ear they might all rejoice, and utter forth a glorious voice—for ever singing as they shine, the hand that made us is divine.” This was the faith which inspired Sir Isaac Newton in all his researches, and enabled him to grasp with his capacious mind the conception of almost the whole universe. This was the firm persuasion

of Cuvier, who may be called the father of comparative anatomy, who "went on the supposition," as Whewell remarks, "not only that animal forms have some plan—some purpose, but that they have an intelligible plan, a discoverable purpose."

Sir William Thompson, at the close of one of his recent addresses in connection with the British Association for the Promotion of Science, said that Sir John Herschell objected to the doctrine of natural selection, that it was too like the Laputan method of making books, and that it did not sufficiently take into account a continually guiding and controlling intelligence. "This seems to me," adds Sir William, "a most reliable and instructive criticism. I feel profoundly convinced that the argument of design has been greatly too much lost sight of in recent zoological speculations. Reactions against the frivolities of teleology, such as are to be found not rarely in the notes of the learned commentators on Paley's '*Natural Theology*,' have, I believe, had a temporary effect in turning attention from the solid and irrefragable argument so well put forth in that excellent old book. But overpowering strong proofs of intelligent and benevolent design lie all around us; and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back upon us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living beings depend upon one ever-acting Creator and Ruler." In this way science leads us up from nature to nature's Lord and Protector, and proves that all the objects of science reveal thought, and make known a thinker. And if infidels would sit down and calmly consider the structure of a flower, or of their own bodies, their unbelief would be dissipated, and the light of faith would flood their mind. From their own contingent existence they would rise to the existence of the necessary and eternal being. From their own life, which is not self-originated but derived, they would soar in thought to the only self-living and essentially immortal One. From their own thought they would, through the revelations of thought which stud the heavens and fill the earth, come to apprehend the thought of the sole original thinker. As they would muse the fire would burn, and each would be constrained to say, I am here

a living, thinking, dependent being ; and there must be as the complement of my limited existence a living, thinking, personal, and independent being, who is the strength of my strength, the source of my life, and the object after which I should for ever aspire. It is in this way that the mass of men have come to acknowledge the Infinite and Eternal Being. As the eye stands in relation to the light, the lungs to the atmosphere, and the spirit to truth, so the soul of man is so constituted that it yearns after, longs for, and cannot truly live without—God, to whom it turns as naturally as the heliotrope to the sun. If logic, then, be not a blunder, nature a mere delusion, science and art utterly unmeaning, and human experience a contradiction and lie, it must be reasonable to believe in the existence of an Infinite Personal Being, and irrational to deny that such a being has existence. (*For most of the above arguments and illustrations we are mainly indebted to the Rev. A. Adamson's [Edinburgh] able debate with Mr. Watts, the Atheist.*)

Byron, when riding with Count Gamba in the pine forest at Ravenna, said, "How, looking above us, can we doubt the existence of God? And how, looking to what is within us, can we doubt the existence of something more than the clay of which we are formed?" Those who would take away the Christian belief should be asked what they would substitute for it. To say, when asked how the world originated, "I don't know," would not do. That would only satisfy a savage, who cared nothing about his origin or his destiny ; but would not satisfy an intelligent man, who would inquire, "What am I? and from whence?" Who made all these things? If the secularist can only answer "I don't know," who can find a better one? It is said of the celebrated Galen that he once attempted to demonstrate the being and existence of a God from the anatomical structure of the human body. But when he found that many of his auditors were so atheistically inclined as to be utterly incapable of appreciating the justness of the logical conclusions at which he had arrived, he exclaimed, "Why should I longer argue with men deprived of reason?" And the Scriptures speak of the atheist by the Hebrew word *nabal* (Psa. xiv.) which has several significations. It denotes an empty fellow, a contemptible person, a villain. If his atheism be *assumed*, and

his object be to rid men's minds of the fear of God and belief in Christian verities, for sinister purposes, he is indeed *nabal*—a villain; and in any other case his atheism can only proclaim him *nabal* still—a vessel of emptiness and folly.

It has generally been understood, that man is so constituted that he must look up with reverence to some kind of Being, presumed to be superior to himself. So that if he worship not the great Creator as a personal God, he will adore something in the shape of an idol, which is supposed to possess some quality which is not to be found in frail humanity in the same degree—and, as paradoxical as it may appear, atheistic infidels are no exception to this rule, as will be obvious from the sequel.

In the meantime, we observe that at this distance of time it is not easy to ascertain what kind of ideality the first race of infidels created, to symbolise a creed made up of nothing. It is, however, most probable, that they did not trouble themselves much about any scheme of free inquiry, but cut the matter short by simply advertising their folly in one brief epigrammatic sentence,—*There is no God*.

This was negatism; which might do well enough for the first race of infidels—but it would not accord with the industrious habits of the busy Greeks; for if Diogenes was so provoked by the activity of his neighbours, that he, from a feeling of shame, was induced to emulate their laudable example, by rolling a great tub about, we may rest assured that neither he nor his fellow infidels would allow themselves to be out of the fashion, at a time and in a country where, according to Horace, it was easier to find a god than a man. Hence the first offspring of the prolific genius of Grecian infidelity was Fate, who was supposed to be invested with the power of determining the destiny of men, of nations, and of the world. One might have supposed that two such glorious deities as Negatism and Fate would have been amply sufficient to have divided the suffrages of the infidel world; but it was not so, for, in process of time, it was determined to have another god, of a totally opposite character to Fate; and, therefore, those who had no sympathy with the nonentity of Negatism, and those who took umbrage at the stern necessity of Fate, hit

upon a fickle, unstable thing called Chance, which they converted into a god. But whether this god was brought into existence out of revenge to Fate, or whether it was intended as a perpetual satire upon the insanity of Atheism, we must leave to the judgment of the reader to determine. While we pass on to observe that these three gods were not permitted to reign without a rival—for the French Revolution had no sooner set in with all the fury of a most impetuous tornado, carrying with it confusion, anarchy, and death, in all its most horrible forms—then up started another claimant for divine honours in the person of the goddess of Reason, which was appropriately symbolized by a Strumpet riding upon an ass through the streets of Paris. But as this proceeding exposed the infidels of France in particular, and the infidels of all other countries to a good deal of derision and contempt, it was thought desirable, as soon as possible, to efface the unpleasant reminiscences of the French Revolution by adding another god to the quadruple alliance of infidel deities which already existed. Accordingly, the wise-acres began to look about for a deity whose character would in some small measure repair the damage which infidelity had sustained through the debaucheries and obstinate stupidity of Reason. But on this point infidels were not unanimously agreed. Some thought they had already gods enough, others had no objection to another god; but as it was likely to expose them to a charge of fickleness, they were resolved not to abandon any one of the gods to whom they had sworn allegiance. Nevertheless, it was agreed upon that poor old Pan (Panthéism), who was supposed to have given up the ghost about the time of the destruction of the Roman commonwealth,—but now, was found only to be in a state of suspended animation—might be put in nomination, and secure his election if possible by the free and independent votes of the faithful electors of the dis-united states of Infidelia. This was about some forty years since. It is true that mention had been made of Pan by Descartes, Spinoza, and others; but it was not until some Germans thought him worthy of a place in the Pantheon of Infidelity, that it was finally agreed to give him a trial: and, therefore, his election was secured; and thus it was that Pan was re-elevated to the dignity of an infidel deity—

which he is to retain until the advent of another god ; but who or what kind of thing the next may be, no mortal infidel can tell.

We have said that these gods, in virtue of the suffrages of their respective devotees—in due order of succession—obtained the honours of godship ; and yet not one of them have died out, as is evident from the liberty which the atheistical infidel enjoys in selecting that god from the polytheism of infidelity which is most congenial with his peculiar views, habits, and feelings ; nor is he, so far as we are aware, debarred from worshipping the whole of them together,—and, therefore, to say that the Atheists have no god, when it is clear that they have five, is not literally true. But what kind of gods they are is quite another question ; for a more pantomimic set of imaginary beings never capered upon the stage of a mental and moral delusion ; and, therefore, if we are to judge of the character of Atheism from the motley character of its gods, it is surely one of the most comical things ever presented to the attention of mankind. At one time it is nothing—at another time it is a something, full of the impregnating purpose of Fate. At one time it is Chance, like a powder magazine in a state of explosion ; at another time it is Reason, doing the most unreasonable things ; and now it is Nature under the tutelage of Pan. But as Negatism, Fate, Chance, Reason, and Nature, are terms more or less employed by Atheists in repudiating the Eternal Jehovah, who is above all gods, and perfectly independent of all nature, so it is not improbable that Atheism is a deleterious compound of Negatism, Fate, Chance, Reason, and Nature. But how Fate can agree with nothing, and how unstable Chance can harmonise with the settled purposes and destinies of Fate ; and how Reason, in the midst of all this, can retain its equilibrium, so as not to come in collision with Nature ; and how Nature can hold that supremacy which is assigned to it, without deranging all the elements of Atheism, is a secret which can neither be explained by the logic of Aristotle, Watts, and Whateley, nor by the philosophy of Bacon, Locke, and Paley.

Such is the nature and character of Atheism, which is so replete with absurdity that we know not whether pity or contempt preponderates in our minds for a class of men who are

so conceited as to imagine that they can convert Atheism into a lever for the purpose of hurling the only personal God that ever existed from His throne. But before this can be done they must make it evident that Atheism is not only a substitute for that divine revelation in which the Great Jehovah has demonstrated His own existence by word of mouth, and by facts as stubborn and potent as rocks of adamant; but they must most clearly show, by their own example for virtue and benevolence that the denial of a personal Deity is far more conducive to the social happiness and moral well-being of a man than the belief of the personal existence of a Being who is assumed, upon the most unimpeachable authority, to exercise His prerogative in rewarding virtue and punishing vice.



FACTS AND ILLUSTRATIONS.

(36.) *God, the Cause of all Things.*—"The necessity of a cause," says Dr. Samuel Clark, "is so evident and undeniable a proposition that, no Atheist in any age has ever presumed to assert the contrary." The Rev. Dr. Morley, Regius Professor of Divinity at Oxford, says: "The idea of cause is thus the key to an eternal past, which has contained being of some kind or another. By means of that necessary *regress*, which exists in the idea, this mental principle holds the entrance into that interminable and infinite retrospect, which in metaphysical terms is called the *ex parte ante* eternity. There the vista is; and so long as it is true that every event must have a cause, it must exist—this unceasing past duration, going back endlessly and for ever. An Atheist and a Materialist has this endless past that he must look back upon, just as much as a believer in God has. In his view the action of matter goes back in successive steps, each leaning upon one still further back than itself; and the retrospective chain of operations never stops, but goes back for ever. This is, indeed, an absolutely inconceivable idea—the actual pastness, if I may use the term, of an eternal duration of time—that an eternity is now over. And yet an Atheist must believe this, simply because it is a fact. It is just as much a fact as yesterday. Yesterday existed yesterday; that is certain enough. The day before existed next. And so every portion of time goes back to a prior portion, and, in the eye of the Materialist, each has its material contents just as solid and actual as those of yesterday; this visible world goes back for ever. This is not a mere idea. A past eternity of material operations is

an actual fact to an Atheist, though a past eternity is utterly incomprehensible ; but a God, because He is incomprehensible, is not even an object of faith. Such a mistake would it be for the Materialist to assume that, because he believed only matter, he had therefore escaped from the yoke of mystery. That ghostly power waits like a giant, ready to pull him back as soon as ever he thinks he is out of his reach, and throws him into the coils of the very enigma which he had run away from. Space and time introduce to consequences which are as inconceivable as articles of faith ; and yet these consequences are actual facts ; just as much so as the experience of our senses."

(37.) *Cause and Effect*.—To deny a *cause* to an *effect* is contradictory to man's ordinary mental impulse. This we see in the structure of every language under heaven—language the expression of man's ideas. In all languages we find such words as *cause*, *efficiency*, *effect*, *production*, *produce*, *effectuate*, *create*, *generate*, etc., and all verbs, moreover, in all languages, except intransitive impersonal verbs and the verb substantive, involve *causation* and *efficiency* ; and Atheists who profess belief in eternal operations of matter without a previous cause, belie their own creed in ordinary conversation. For example, if we suppose an Atheist to have been robbed, and to call his servants together, and say, where there is a *theft* there must be a *thief*, it would be quite useless for the delinquent to assert that, according to his master's theological sentiments, an effect did not always require to be preceded by a cause.

And further, it is conceded alike by Atheist and Christian, that we do see in the heavens above, in the earth beneath, and in the waters under the earth, innumerable proofs of adaptation, utility, power, and beauty. Here again let us meet the Atheist in the common walks of life—Does he not intuitively reason from the watch to the maker, from the artistic edifice to the builder ? Does he not day by day intuitively reason in ten thousand instances from the development of intelligent design unto an intelligent cause ? There is but one reply—he does. By a parity of reasoning he does not, therefore, deny an intelligent cause to the intelligently designed creation which is around him, without perpetrating sheer and unmitigated folly, and palpable anomaly and *self-contradiction*.

Is there no adaptation to the wants of man in the fruits of the earth ? Is not the eye adapted to sight, the ear to hearing, the mouth and larynx to speaking ? Is not the hand as cunningly devised as a rake or a spade ? See Job xxxviii. 3-7 ; Psa. civ. 10 ; Jer. v. 24 ; Joel ii. 23, 24 ; Matthew x. 29. Surely there is as much design in the wing of a bird as a garment made by hands. To concede, therefore, *intelligent* causation of the one, and to deny it to the other, would be—but for the consequences involved—

simply ridiculous. Who taught the bee the results of intricate mathematical fluxions?

“Profound geometer, who taught the bee
 Intricate science and to rival thee?
 With even hexagons to fill the plane,
 Thus ample room with utmost strength to gain?
 Nor fill the plane alone; through all the mass
 No waste of substance and no loss of space:
 Each cell descending in the angle true,
 As great Maclaurin by his fluxions knew.
 The appointed customs of each busy hind
 Display the working of thy master mind.
 Fountain of science, spring of all that's wise,
 Thy moving power their energy supplies.
 Wisdom of God, high partner of his throne,
 The Father's pleasure, with the Father one,
 From Thee of beauty flow the varied streams,
 With marks of Thee exuberant nature teems:
 Thy influence spread above, around below,
 The best philosophy is THEE to know.”

Startling as the statement may be, it is proved that a drop of water, tenanted by the smallest animalcules known, termed *monads*, contains a number equal to that of the whole human population of the globe. An experimenter with some of the larger order of animalcules, but quite invisible to the naked eye (Dr. Dick), dropped by accident two minute portions of the matter containing different classes of animalcules into a little water, one portion sank and the other remained on the surface. He brought the microscope to bear upon the water, to examine what effect would be produced by the contact of such immense numbers of beings of different orders and habits. He found that as those armies which inhabited the matter upon the surface, in *their descent* from it, came near those who had been disengaged from the sunken matter *in their ascent*, no confusion occurred; as the latter evidently *designedly*, and by *instinct*, separated into two bodies, allowing the descending myriads to pass between them, which they did, keeping close together. Animated creation we thus perceive to be full of instinct, even when so minute as to be beneath the ken of man's natural powers of vision.

(38.) *Kant's Argument*.—This great philosopher says:—“The present world opens to us so immense a theatre of diversity, order, fitness, and beauty—whether we seek after these in the infinity of space, or in its unbounded division,—that even, according to the knowledge which our weak reason has been enabled to acquire of the same, all language lacks its expression as to so many and undiscernibly great wonders—so that our judgment of the whole must terminate in a speechless, but so much the more eloquent, astonishment. Everywhere we see a chain of effects and causes, of ends and means, regularity in beginning and ending; and, since nothing has come of itself into the state in which it is, it always thus indicates further back another thing as its cause, which

renders exactly the same further inquiry necessary ; so that the great Whole must sink into the abyss of nothing, if we did not admit something existing of itself originally and independently, external to this Infinite Contingent, and as the case of its origin. This highest cause, in respect of all things in the world, how great are we to think it ? The world we are not acquainted with, according to its whole extent : still less do we know how to appreciate its magnitude by comparison with all that is possible. But what prevents us that, since we require, in respect of casualty, an external and supreme being, we should not, at the same time, in respect of the degree of perfection, place it above *everything else possible* ? It would consequently not only be comfortless, but also quite vain, to wish to take away something from the authority of this proof. Reason, which is unceasingly elevated by means of arguments so powerful, and always increasing under its hands, although only empirical ones, cannot, through any doubts of subtly-deduced speculation, be so pressed down that it must not be roused, as it were, out of a dream, from any meditative irresolution, by a glance which it casts on the wonders and majesty of the Universe ; in order to raise itself from greatness to greatness, up to the highest of all—from the conditional to the condition—up to the Supreme and unconditional Creator.”

(39.) *A Question with only One Answer.*—A young man from the provinces, who was sent to Paris to finish his education, had the misfortune of getting into bad company. He went so far as to wish and to say, There is no God ; God was only a word. After staying several years in the capital the young man returned to his family. One day he was invited to a respectable house, where there was a numerous company. While all were entertaining themselves with news, pleasures, and business, two girls, aged respectively twelve and thirteen, were seated in a bay-window reading together. The young man approached them and asked,

“What beautiful romances are you reading so attentively, young ladies ?”

“We are reading no romance, sir ; we are reading the history of God’s chosen people.”

“You believe, then, that there is a God ?”

Astonished at such a question, the girls looked at each other, the blood mounting to their cheeks.

“And you, sir, you do not believe it ?”

“Once I believed it, but after living in Paris, and studying philosophy, mathematics, and politics, I am convinced that God is an empty word.”

“I, sir, was never in Paris ; I have never studied philosophy or mathematics, or all those beautiful things which you know ; I only

know my Catechism ; but since you are so learned, and say there is no God, you can easily tell me whence the egg comes ? ”

“ A funny question, truly ; the egg comes from the hen.”

“ And now, sir, whence comes the hen ? ”

“ You know that as well as I do, miss ; the hen comes from the egg.”

“ Which of them existed first, the egg or the hen ? ”

“ I really do not know what you intend with this question and with your hen ; but yet that which existed first was the hen.”

“ There is a hen, then, which did not come from an egg ? ”

“ Beg your pardon, miss, I did not take notice that the hen existed first.”

“ There is, then, an egg which did not come from the hen ? ”

“ O if you—beg pardon—that is—you see”—

“ I see, sir, that you do not know whether the egg existed before the hen or the hen before the egg.”

“ Well, then, I say the hen.”

“ Very well, there is a hen which did not come from an egg. Tell me now who made this first hen, from which all other hens and eggs come.”

“ With your hens and your eggs it seems to me you take me for a poultry dealer.”

“ By no means, sir ; I only ask you to tell me whence the mother of all hens and eggs comes ? ”

“ But for what object ? ”

“ Well, since you do not know, you will permit me to tell you. He who created the first hen, or as you would rather have it, the first egg, is the same who created the world, and this being we call God. You, who cannot explain the existence of a hen or an egg without God, still wish to maintain to be able to explain the existence of this world without God.

The young philosopher was silent ; he quietly took his hat, and, full of shame, departed.

(40.) *Sir Isaac Newton*—This great philosopher was rapt into a passion of admiration with the wisdom of God as seen in the beautiful adaption of means to ends in nature.

(41.) *Flowers*.—It is said that Linnæus fell down upon his knees when he first beheld an English heath covered with furze in full bloom, and thanked God for the sight.

(42.) *A Gipseys argument*.—A young Gipseys, in one of the back slums of London, said to a city missionary some time ago :—“ The other night there was a respectable young man, a stranger, at the bottom of the court ; some of us was standing taking the air, and he come up to talk. I soon found out he was an atheist. He said as how there was no Almighty ; and, says he, will you tell me if something can come out of nothing ? And pray, says I,

sir, will you have the kindness to tell me what is nothing ? What do you know about nothing ? Why, says I, don't talk so foolish, young man, there is no such thing as nothing ; the very smoke in the chimbley don't go to nothing ; there aint no nothing. And, pray, said I, could you or any man place the sun where he is, or the moon, or the stars ? If there was no Almighty, who placed them there ? Why, says I, look at a blade of grass, look at a flower, and don't talk such stuff to us, young man, as to say there is no God, for we knows better."

(43.) *Athanasius Kircher*.—This astronomer had an acquaintance, whose character he esteemed, but who was unfortunately infected by atheistical principles, and denied the existence of a God. Kircher, sincerely desirous of rescuing his friend from his foolish and criminal prejudice, determined, upon his own principles, to endeavour to convince him of his error. Having invited his friend to visit him, he procured a celestial globe, of handsome decorations and conspicuous magnitude, which he placed in a situation in his apartment where it would excite immediate observation. It happened exactly as Kircher had intended. His friend immediately inquired whence it came, and to whom it belonged. "Not to me," said Kircher, "nor was it ever made by any person, but came here by mere chance." "That," replied the atheist, "is impossible; you jest." Kircher, however, persisted in his assertion, and thus proceeded to reason with his friend: "You will not believe that this small body originated in chance, and yet you will contend that those heavenly bodies, of which it is only a faint and diminutive resemblance, came into existence without order and design." His friend was first confounded, then convinced, and ultimately united in acknowledging the glory, and adoring the majesty, of the great Creator of the heavens and the earth, the Governor, because the Creator, of the universe.

(44.) *Napoleon*.—During his voyage to Egypt he heard a number of his officers on deck disputing about the existence of God. Many of them denied his being. It was a calm, cloudless, and brilliant night. The heavens, the work of God's fingers, the moon and the stars, which he hath ordained, shone down upon them. As they were flippantly giving utterance to the arguments of Atheism, Napoleon suddenly stepped forward, and said, in those tones of authority which marked all his utterances, "Gentlemen, your arguments are very fine, but who made all those worlds beaming so gloriously above us? Can you tell me that?" No one answered.

(45.) *The Atheist and the Flower*.—When Napoleon Bonaparte was Emperor of France he put a man by the name of Charney into prison. He thought Charney was an enemy of his government,

and for that reason deprived him of his liberty. Charney was a learned and profound man, and as he walked to and fro in the small yard into which his prison opened, he looked up to the heavens, the work of God's fingers, and to the moon and stars which he ordained, and exclaimed "All things come by chance!"

One day, while pacing his yard, he saw a tiny plant, just breaking the ground near the wall. The sight of it caused a pleasant diversion to his thoughts. No other green thing was within his enclosure. He watched its growth every day. "How came it here?" was his natural inquiry. As it grew, other queries were suggested. "How came these delicate little veins in its leaves? What made its proportions so perfect in every part, each new branch taking its exact place on the parent stock, neither too near one another, nor too much on one side?"

In his loneliness the plant became the prisoner's teacher, and his valued friend. When the flower began to unfold he was filled with delight. It was white, purple, and rose-coloured, with a fine, silvery fringe. Charney made a frame to support it, and did what his circumstances allowed to shelter it from pelting rains and violent winds.

"All things come by chance," had been written by him upon the wall just above where the flower grew. Its gentle reproof, as it whispered: "There is One who made me, so wonderfully beautiful, and He it is who keeps me alive," shamed the proud man's unbelief. He brushed the lying words from the wall, while his heart felt that "He who made all things is God."

(46.) *The Midnight Gaze*.—On one occasion when Duncan Matheson was sitting at supper with his friends, a strong temptation to disbelieve even in the being of a God seized his mind. The devil seemed to whisper in his heart, "There is no God! There is no God!" He left the table and went into the garden. It was a bright starry night. He looked up to the sky, and, gazing upon the spangled heavens, exclaimed, "There is a God! there is a God! He made all these, and He is my God." The tempter fled, and he returned into the house with a settled peace in his soul; and from that time he was freed from doubt.

(47.) *An Atheist Tested*.—"An Atheist!" exclaimed a devout clergyman, when Mr. B. was introduced to him to advocate the cause of infidelity; "it is impossible."

"Yes, sir," said Mr. B., "I am an Atheist; and I should be glad of an argument, as I hold it impossible for any man to prove that there is a God; and, sir,"—

"But hold," said the minister; "I must first be satisfied that you are an Atheist."

"Well, sir," said Mr. B., "do I not tell you that I am so?"

"But, my Bible," said the minister, "declares that every human

heart, which of course includes yours, is not only desperately wicked, but deceitful above all things; and the Holy Ghost, therefore, asks, Who can know it? Peradventure, you may be deceived in this matter."

"But, sir," said Mr. B., "*do I not know what I believe?*—am I not a rational creature?"

"Well," said the minister, "let us try the point. I will propose a test to which you can submit without difficulty or trouble; if you will pledge yourself to pursue the course which I shall direct, I will then proceed to the argument which you seem so much to desire."

"I do not wish," said Mr. B., "to pledge myself thus blindly to do anything. What would you have me to do?"

"It shall be," said the minister, "such a thing as shall be perfectly consistent with your professed belief, and reasonable, and easy. If (yourself being the judge) it shall not be so, *according to your own scheme*, you shall be under no obligation to perform it."

"Very well," said Mr. B., promptly, "I will. What do you propose, sir?"

"This night," said the minister, "when deep sleep shall fall upon man, and thick darkness shall cover the world, you shall, taking solemn thought, and after deep meditation, walk deliberately and alone to yonder hill, and in the thick darkness of the forest which covers its summit, you shall stand and raise your eyes and your clenched hands to the firmament above you, and then shall declare:—'There is no God who created me—There is no God who preserves me—There is no God whom I fear.' Will you do this?"

The Atheist was confounded with the proposition.

"Oh," said the minister, "you are no Atheist; I was sure you were mistaken. We agree on this point. There is no ground for an argument."

(48.) *The Glory of God.*—The late Rev. Dr. Livingstone, of America, and Louis Bonaparte, ex-king of Holland, happened once to be fellow-passengers, with many others, on board one of the North River steamboats. As the doctor was walking the deck in the morning, and gazing at the refulgence of the rising sun, which appeared to him unusually attractive, he passed near the disguised stranger, and, stopping for a moment, accosted him thus: "How glorious, sir, is that object!" pointing gracefully with his hand towards the sun. The ex-king assenting, Dr. Livingstone immediately added, "And how much more glorious, sir, must be its Maker, the Sun of Righteousness!" A gentleman who overheard this short incidental conversation, being acquainted with both personages, now introduced them to each other, and a few more remarks were interchanged. Shortly after, the doctor again

turned to the ex-king, and with that air of polished complaisance for which he was so remarkable, invited him first, and then the rest of the company to attend morning prayer. It is scarcely necessary to add, that the invitation was promptly complied with.

(49.) *The Arab's Proof*.—Some years ago a Frenchman, who, like many of his countrymen, had won a high rank among men of science, yet denied the God who is the author of all science, was crossing the Great Sahara in company with an Arab guide. He noticed, with a sneer, that at certain times his guide, whatever obstacles might arise, put them all aside, and, kneeling on the burning sand, called on his God. Day after day passed, and the Arab never failed, till at last one evening the philosopher, when he arose from his knees, asked him, with a contemptuous smile, "How do you know there is a God?" The guide fixed his burning eyes on the scoffer for a moment in wonder, and then said, solemnly, "How do I know there is a God? How did I know that a man and a camel passed my hut last night in the darkness? Was it not by the print of his foot in the sand? Even so," and he pointed to the sun, whose last rays were fading over the lonely desert, "that footprint is not of man."

(50.) *The Stars*—During the Revolution which took place in France in 1793 foolish men tried to forget God; and forso me time the churches were closed, and in many cases destroyed. "I am going to order your old church tower to be destroyed," said an infidel revolutionist one day to a pious peasant; "I wish you to have nothing left to remind you of your old superstitions." The peasant replied by pointing to the heavens. "You will be obliged," said he, "to leave us the stars, which are far older, and are seen from a far greater distance than yon old church tower. If the church is destroyed, the sun, and the moon, and the stars will never cease to speak to us of God."

(51.) *Voice of God in Nature*.—In his work on the "Jews in the East," Dr. Franke relates an interesting Arab legend as follows:—Nimrod attempted the life of the child Abraham, because the soothsayers announced that he would prove formidable to the gods. His mother concealed him for fifteen years in a cave. When she thought that the danger was past, she led him forth from the cave for the first time. It was a wild, stormy night. The angel of the wind was flapping his mighty wings; one solitary star peeped through a rift in the clouds. Abraham saw nothing but darkness, heard nothing but the sighs of the bride of the wind. Then he thought that the pure light which looked down so calmly amid the war of nature's elements must be the Supreme Power which had given unity and order to the universe. He fell down and worshipped it. But when the star faded away, Abraham saw his

error and cried, "I will never worship that which fadeth away." The bright moon now arose resplendent with light. Abraham cried, "This is my God," and fell down to worship her. But when the moon faded away, Abraham cried, "This is not my God; I will not worship that which fadeth away." Then the sun arose in all his majesty and power; and the wonders of creation, illuminated by his rays, unfolded themselves to Abraham's astonished gaze. "This is my Lord and my God," he cried in a transport of delight, as he threw himself on the ground to worship. But the sun also finished his course and sank beneath the western horizon. "This is not my Lord and my God," cried Abraham; "I will not worship that which fadeth away. I look up to Him who has created the small and the greatest light, to the Lord of Heaven and earth. He is my Lord and my God."

(52.) *Atheists Rebuked.*—A story is told of a man of talent supping one evening with some atheists. The philosophers spoke of their denial of the existence of God, but he remained silent. The clock struck when his opinion was asked. He contented himself in answer with pointing to the clock, and saying, "Clocks do not make themselves." Another anecdote is related of the reply of a Christian lady to an unbeliever. He was labouring to persuade her that everything in the world was self-originated and not created. "In that case," said she, "be good enough to tell me which originated itself first, the hen that lays an egg, or the egg that produces the hen." One anecdote more. Another lady was in society with a professed atheist, who talked much of his disbelief in God. As none agreed with him, he exclaimed impatiently, "I could not have supposed that in a company of intellectual beings I alone could have been found without belief in God." "Excuse me, sir," said the lady, "you are not alone; my cat and my dog, lying yonder in the rug, share in your ignorance—only they, poor beasts, have the wit not to boast of it."

(53.) *The Atheist.*—During the month of November, 1843, a clergyman and an atheist were in one of the night trains between Albany and Utica. The night being cold, the passengers gathered around the stove. The atheist was very loquacious, and was soon engaged in a controversy with the minister. In answer to a question of the latter as to what would be a man's condition after death, the atheist replied, "Man is like a pig! when he dies that is the end of him." As the minister was about to reply, a red-faced Irishwoman at the end of the car sprang up, the natural red of her face glowing more intensely with passion, and the light of the lamp falling directly upon it, and addressing the clergyman in a voice peculiarly startling and humorous from its impassioned tone and the richness of its brogue, exclaimed, "Arrah, now, will ye not let the baste alone? Has he not said he was a pig? and the

more ye pull his tail the louder he'll squale." The effect upon all was electric. The clergyman apologised for his forgetfulness, and the atheist was mute for the rest of the journey.—*American Messenger*.

(54.) *Galen, the Anatomist*.—The celebrated physician, Galen, had been disposed to atheism. But when he examined the human body, when he perceived the wonderful adaptation of its members, and the utility of every muscle, of every bone, of every fibre, and of every vein, he rose from his employment in a rapture of devotion, and composed a hymn in the honour of his Creator and Preserver.

(55.) *Ideas of God*.—In 1852 Sir David Brewster was in Paris, and was taken to see the astronomer Arago, who was then in deep suffering and was soon to die. He thus describes the interview: We conversed upon the marvels of creation, and the name of God was introduced. This led Arago to complain of the difficulties which his reason experienced in understanding God. "But," said I, "it is still more difficult not to comprehend God." He did not deny it. "Only," added he, "in this case I abstain, for it is impossible for me to understand the God of you philosophers." "It is not with them we are dealing," replied I, "although I believe that true philosophy necessarily conducts us to believe in God: it is of the God of the Christian that I wish to speak." "Ah!" he exclaimed, "He was the God of my mother, before whom she always experienced so much comfort in kneeling." "Doubtless," I answered. He said no more, his heart had spoken this; he had understood.

(56.) *The Lord's Prayer*.—"I remember, on one occasion," says Mr. Hay, "travelling in the country with a companion who possessed some knowledge of medicine. We arrived at a door, near which we were about to pitch our tents, when a crowd of Arabs surrounded us, cursing and swearing at the rebellers against God. My friend, who spoke a little Arabic to an elderly person, whose garb bespoke him a priest, said, 'Who taught you that we were disbelievers? Hear my daily prayer, and judge for yourselves.' He then repeated the Lord's Prayer. All stood amazed and silent, till the priest exclaimed, 'May God curse me if ever I again curse those who hold such a belief; nay, more, the prayer shall be my prayer till my hour be come. I pray thee, O Nazarene, repeat that prayer, that it may be remembered among us in letters of gold!'"

(57.) *The Old Pilot and the Infidel*.—Recently, in travelling from Antwerp to London, by the steamship *Trident*, we experienced somewhat more than what the sailors would call "half a capfull" of wind. The result was that very few of the passengers

were to be found on deck. Two pilots from Falmouth, who had taken out English vessels, had taken passages with us, and we were glad to find them on the fore-deck, pipe in mouth, pacing up and down in the accustomed fashion. We soon entered into conversation, and got into a warm political discussion, which made us forget the way in which the good ship (for she is a capital sea-boat) was heaving and struggling. After a time the elder pilot told me that infidel lecturers had been at Falmouth, and had perverted a friend of his from his Christian profession into a denial of his Maker. "People thought a good bit about —— at one time," said our informant, "but after he began the Infidel business they quite cut him." Very creditable to the common sense of the Falmouth people this seemed to be. The pilot went on to say that as for himself he was old-fashioned, and believed in his Bible, and assured us that he had a copy which had belonged to his grandfather. "Now," said the old man, with an earnestness which could not be mistaken, "I a'int going to believe nothing that I can't find in my old Bible. I know that I have got a soul, and that God made me, and I won't believe that I'm descended from a monkey. Look here, sir," he continued, "if there is no God, can they tell me who or what can stop this wind, and smooth these waves, or how those stars came up there? I asked —— that question, and he couldn't answer. He had got a book down from London, and he was sure he was right. Then says I, 'Look here, Jem! I've got a book down from heaven, and that's better, and I know you are wrong' Jem was passionately fond of his wife. She was a nice woman, and fretted awful when he begun the infidel talking. She was lately taken ill and died. We all went to the funeral out of respect to her, and what do you think took place? When they lowered the coffin into the grave he fell on his knees, put up his two hands, and cried out, 'Oh, God! why did you take her from me?' We looked at one another, but we said nothing. If there was no God, I say, sir, what made Jem do that?" The weather-beaten countenance of the old tar lighted up when he said, "I call Infidelity nothing but foolishness, the same as David did of old. It is the same thing now, and that proves that the Bible is true."

(58.) *Prayer to God.*—It is recorded by Æschylus, that the Persian messenger, in his narrative to the king of the overthrow of his army by the Grecians, related that those gallants who before the fight, in the midst of their cups and bravery, denied God and Providence, and were sure of victory, yet afterwards, when furiously pursued by the enemy, they came to the River Strymon, which was frozen and began to thaw, bent upon their knees, and mournfully implored the favour of God that the ice might hold and give them a safe passage over from their pursuers.

(59.) *Man will pray.*—Nature in extremities has irresistible

workings, and the inbred notions of the Deity, though long suppressed by imperious lusts, will then rise up in men's souls. Tullus Hostilius is another example, who disdained to express submission to God by acts of worship, as a thing unbecoming his royal state; but when his stubborn, fierce mind was broken in his diseased body, he used all the servile rites of superstition, and commanded the people to join with him, thinking, by his flattering devotions, to appease the incensed Deity.

Bion, the philosopher, was a declared Atheist, till struck with a mortal disease, and then, as a false witness on the rack, confessed the truth, and addressed himself by prayers and vows to God for his recovery. Egregious folly, as the historian observes, to think that God would be bribed by his gifts, and was or not according to his fancy! And thus it happens to many like him. As a lamp near expiring shines more clearly, so conscience, burning dimly for a time, gives a dying blaze, and discovers Him who is able to save and destroy.

(60.) *Volney in a Storm*.—Volney, a French infidel, was on board a vessel during a violent storm at sea, when the ship was in imminent danger of being lost. He threw himself on the deck, crying in agony, "Oh, my God! my God!" "There is a God, then, Monsieur Volney," said one of the passengers to him. "Oh yes," exclaimed the terrified infidel, "There is, there is! Lord save me!" The ship, however, got safely into port. Volney was extremely disconcerted when his confession was publicly related; but excused it by saying he was so frightened by the storm that he did not know what he said, and immediately returned to his atheistical sentiments.

(61.) *An Atheist Nonplussed*.—Paris was at one time as much noted for its atheism as for its gaiety. A certain person, alike celebrated for his eloquence and for his scoffings at everything pertaining to religion, was, upon one occasion, announced to deliver a discourse in defence of his opinions. His fame, as well as the interest manifested in the subject, were instrumental in bringing together a vast concourse of people. The speaker entered upon his subject with his usual eloquence and energy. In the course of his remarks he exclaimed: "We are told by the clergy and canting hypocrites that all infidels are harassed by fears of an approaching future. Sirs, I stand here before you to-night a witness to the falsity of the assertion; for even I, although a leader among those who espouse infidel doctrines, can proudly exclaim, I fear no evil." At this point, a little boy, sitting in one of the front seats, said in a voice, tiny and timid, yet so distinct as to be heard throughout the vast edifice: "But, Sir, you have never yet entered the valley of the shadow of death." The effect produced

was electric. The flowery orator, nonplussed, was hissed in disgrace from the stage, and the little defender of God's Word was borne triumphantly from the building upon the shoulders of the enthusiastic populace.

(62.) *God, the only object of worship.*—God is infinite in all possible perfections; all-sufficient to make us completely and eternally happy; he disdains to have any competitor, and requires to be supreme in our esteem and affections. The reason of this is so evident by divine and natural light, that it is needless to spend many words about it. It is an observation of St. Austin's, "that it was a rule among the heathens, that a wise man should worship all their deities." The Romans were so insatiable in idolatry, that they sent to foreign countries to bring the gods of several nations to Rome; an unpolished stone, a tame serpent, or whatever was reputed a deity, they received with great solemnity and reverence. But the true God had no temple, no worship in Rome, where there was a Pantheon dedicated to the honour of the false gods. The reason he gives for it is, "that the true God, who alone has divine excellences and divine empire, will be worshipped alone, and strictly forbids the assumption of any unto his throne." To adore any besides Him is infinitely provoking to his dread Majesty.

(63.) *The Belief in a God the Highest Reason.*—It has sometimes been contended that belief in a God is the faith of the ignorant masses, whilst Atheism is the belief of the more highly cultivated classes. If this were true it would not follow that a belief in God is unreasonable, and that Atheism is philosophical, because there is a false and a true kind of culture. Cultivated women frequently give their children to the care of baby-farmers, to be starved and neglected; but the uneducated woman instinctively presses her infant to her bosom, and feeds it with her own heart's blood. As it is possible for people to get educated out of their natural affections, so it is possible in relation to their philosophical beliefs. But it is not true that Atheism is the faith of the cultivated classes; the wisest men and the best men that have ever lived have been believers in God. This is true of the ancients, from the earliest poets of Greece and Rome to their latest historians and philosophers. With regard to the present day, the profoundest philosophers, the sweetest poets, the wisest statesmen, the most venerable judges, the most self-sacrificing philanthropists, are to be found amongst the believers in a Deity.

(64.) *God Unsearchable.*—"Canst thou, by searching, find out God?" It is not in vain to see God, but it is in vain to search Him. God is not far from any man (Acts xvii. 27), but He is far above all men. When a philosopher was asked by Hiero what God was—"I cannot answer suddenly," said he. "Pray give me

a day's time to consider of it." When that day was ended, and the king demanded an answer, he desired a second day, and after that a third day, till at last he gave it over, professing he could not find out God. God exceeds and swallows up not only the reason of natural men, but of spiritual. They who are enlightened by the grace of God cannot see all the light that is in God, or all of God, who is light.—*Caryl*.

(65.) *God Invisible*.—The Emperor Trajan one day said to Joshua, a Jewish Rabbi, "You say your God is everywhere, but you boast that He resides peculiarly among your people. I should like to see Him."

"God's presence is indeed everywhere," replied the Rabbi, "but He is invisible: no mortal eye can behold his glory." But still the Emperor urged him. At length he said, "Well, come with me. I will first show you one of His ambassadors." So he led him into the open air. It was the hour of noon, and the sun looked down from the heavens, like a face of burning flame. "Now," said the Rabbi, "look steadfastly at the sun." "How can I, man? It blinds me." "Art thou unable to endure the light of one of God's creatures? and yet dost thou think to behold the infinitely brighter glory of the Creator? Such a sight would not dazzle thee only, it would destroy thee, for thus it is written—

"Thou canst not see My face,
There can no man see Me and live."

(66.) *The Invisible God*.—View the present life, first, in the aspect of a state of *trial*, and you will see that such an economy necessitates the invisibility of God. For the idea of a state of trial is that of a condition of things in which neither the motives to good nor the motives to evil are of an overwhelming and irresistible character. There can be no trial where there is no possibility of error or failure. If a man's love of truth is to be tested, truth must not blaze before him with self-evident clearness and vividness. Clear enough for the candid and earnest inquirer to find it out, it must at the same time be obscure enough to escape the observation of the careless or prejudiced. If a man's love of goodness is to be tested, the consequences of goodness or wickedness must not be rendered so inevitable and instantaneous that only madness would hesitate to choose between them; on the contrary, the trial of moral principle will then be the most searching when holiness partakes the most of the character of a struggle or conflict, and the penalties of sinful pleasure are distant and seemingly uncertain. In the closest local proximity to the unholy, a pure and heavenly spirit is removed more widely beyond their range of vision than if oceans rolled between them; it preserves amidst them a divine *incognito*. And before the veil can be dropped, and the pure soul reveal its inner beauty to the morally defiled, the

latter must needs undergo a complete renewal of nature, a transformation and discipline into kindred goodness. How much more, without holiness, must it be impossible to see God! No external vision or revelation could disclose the Infinitely Holy to natures imperfect and sinful. They might be taken to heaven, and stand beside the everlasting throne, yet would the lustrous purity of its great Occupant be all dark and unapparent to them. Divine Being, in its wondrous manifestations, might play around the unrenewed mind; but it would be as a luminous atmosphere bathing blind eyes, or sweet music rippling round deaf ears; the heavenly effluence could not pass inwards, could wake no thrill of appreciation, no sympathetic delight within the soul. There must, in short, be something godlike in us before we can see and know God; we must be "like Him" before we can "see Him as He is."—*Dr. Caird.*

(67) *God Incomprehensible.*—It is utterly impossible to demonstrate there is no God. He can choose no medium but will fall in as a proof for his existence, and a manifestation of his excellency, rather than against it. The Atheist never saw God, and therefore knows not how to believe such a being; he cannot comprehend Him. He would not be a God, if he could fall within the narrow model of a human understanding. He would not be infinite if He were comprehensible, or to be terminated by our sight. How small a thing must that be which is seen by a bodily eye, or grasped by a weak mind! If God were visible or comprehensible, He would be limited. Shall it be a sufficient demonstration from a blind man, that there is no fire in the room, because he sees it not, though he feel the warmth of it? The knowledge of the effect is sufficient to conclude the existence of the cause. Who ever saw his own life! Is it sufficient to deny a man lives, because he beholds not his life, and only knows it by his motion? He never saw his own soul, but knows he hath one by his thinking power. The air renders itself sensible to men in its operations, yet was never seen by the eye. If God should render Himself visible, they might still question as well as now, whether that which was visible were God, or some delusion. If He should appear glorious, we can as little behold Him in His majestic glory, as an owl can behold the sun in its brightness; we should still but see Him in His effects, as we do the sun by its beams. If He should show a new miracle, we should still see Him but by his works; so we see Him in His creatures, every one of which would be as great a miracle as any can be wrought, to one that had the first prospect of them. To require to see God is to require that which is impossible (1 Tim. vi. 16): "He dwells in the light which no man can approach unto, whom no man hath seen, nor can see." As for the likeness of events to him that is righteous, and him that

is wicked; to him that sacrificeth and to him that sacrificeth not (Eccles. ix. 2): it is an argument for a reserve of judgment in another state, which every man's conscience dictates to him, when the justice of God shall be glorified in another world, as much as his patience is in this.—*Charnock*.

(68.) *Curiosity Rebuked*.—Rabbi Hillel, who was said to be a very wise man, thought he would like to know more of God than is taught in the Bible. He tried to prepare himself for this foolish task by two days' fasting and prayer; and on the third day he went to the top of Mount Carmel. There his great mind tried to grasp God, but in vain. At length he grew tired, and turning round he saw something move. It was a little mole, that had crept out of its dark abode, and not knowing the weakness of its own eyes, tried to look upon the sun in all its brightness and glory. Its little eyes were dazzled, and it wished itself back again under the earth; but before it could get there, an eagle that was flying above, seized it in its talons, and flew away with it. Rabbi Hillel, as he saw this little scene, said, "Blessed be the God of my fathers, who, by this little incident, has taught me this wise lesson—not to pry into things too deep for me."

(69.) *Folly of Denying the Existence of God*.—"The wonder turns on the great process by which a man could grow to the immense intelligence which can know that there is no God. What ages and what lights are requisite for THIS attainment! This intelligence involves the very attributes of Divinity, while a God is denied. For, unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a Deity, by which even *he* would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be a God. If he does not know everything that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes all other divine existence by being Deity himself, he cannot know that the Being whose existence he rejects does not exist, but he must know that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection, and acts accordingly."—JOHN FOSTER.

(70.) *The Hindoo's Notion of the Origin of the Universe*.—It is related that the priests of Hindostan, being questioned concerning

the foundation of the world, informed their followers that our planet rested on the broad back of a huge elephant, divinely endowed with sufficient strength to support it. This answer served to dispose of the interrogators for a time, but it was not long before they came back with the pertinent inquiry, What was it that supported the elephant? The priests ransacked their imaginations for a reply to the awkward question, and, at length, solemnly assured their inquirers that each of the elephant's feet rested on the shell of a tortoise. They forgot, or they did not think it necessary to explain what it was the tortoises stood upon.

(71.) *The Fool's saying, "There is no God"—*

"The fool hath said 'There is no God.
No God! Who lights the morning sun,
And sends him on his heavenly road,
A fair and brilliant course to run?
Who, when the radiant day is done,
Hangs forth the moon's nocturnal lamp,
And bids the planets, one by one,
Steal o'er the night vales dark and damp?

"No God! Who gives the evening dew,
The fanning breeze, the fostering shower?
Who warms the spring-morn's budding bough
And paints the summer's noontide flower?
Who spreads, in the autumnal bower,
The fruit trees' mellow stores around,
And sends the winter's icy power
To invigorate the exhausted ground?

"No God! Who makes the bird to wing
Its flight-like arrow through the sky,
And gives the deer its power to spring
From rock to rock triumphantly?
No God! Who warms the heart to heave
With thousand feelings soft and sweet,
And prompts th' aspiring soul to leave
The earth we tread beneath our feet?

"No God! Who fixed the solid ground
On pillars strong that altered not?
Who spread the curtain'd skies around?
Who doth the ocean bounds allot?
Who all things to perfection brought
On earth below in heaven above?
Go, ask the fool of impious thought,
That dares to say,—"There is no God!"

(72.) *The Christian's Creed—a Joy.*—I have found the value of a personal God to me. I am not sufficient for myself without his companionship. I cannot endure the lonesomeness of his absence. Doubts about Him would bring me no substitutes. I call to memory a departed affectionate father; his anxiety about my welfare, his kind looks, his tender tones of voice, his sympathy with me in my pains, and his readiness to make any sacrifice he could in my behalf. He is present again in thought; but this is attended with the painful recollection that he is dead. He dropped tears of

affectionate grief over me when ill. The ear that listened patiently to the tale of my distress, and the tongue that uttered words of a father's consolation to me, are all motionless in the tomb. Turning from this sad blank, during the quiet silence of the night, when my thoughts are nervously inquisitive, criticising everything belonging to me with a painful unyielding minuteness, anatomising my past, present, and future, then I find the value of a personal God. No one could make me believe that it is not valuable then to realize the fact that his compassionate eye is upon him. His ear is ready to listen to my cry. It is He that made the heart of my father tender, though it is now no more than cold clay in the grave. But, my Divine Lord sticketh closer than a brother or a father. My mother forsook and forgot me, but He will never leave me, never; no, never forsake me. As one whom his mother comforteth, so he will comfort me. He has said of one like me, "Is Ephraim my dear Son? I do remember him still, my bowels are troubled for him. I will surely have mercy on him, saith the Lord." If I were like Abraham, in a strange land, He would say, "I am with thee, fear not." If I were like Hagar, in the lonely wilderness, I could say, "Thou God seest me;" or, like Elijah, I might hear him ask, "in a still small voice, What doest thou here?" Should I bewail my sins, I might hear Him say that He would "cast them behind his back," putting himself between me and their punishment, casting them "into the depths of the sea," not barely covering them, for where sin abounded, grace would much more abound. Looking to the trials of life, I would find Him my guide unto death. He bids me call upon Him in the day of trouble, and He will deliver me. He delights in mercy. He rejoices to be gracious. He abundantly pardons. He loved me, and gave his only begotten Son to die for me. He has given his Spirit to be my comforter; His angels minister to me; his Word to inform me about Himself, about me, and about all things connected with this life, and the next. He makes all things in his providence to work together for my good. My tribulation worketh patience, my patience experience, my experience hope, that maketh not ashamed. The God that does all this knows all my sins; and he will judge me at the last day. There will be no appeal from his decision. I shall not be handed over to a higher power than his. His *fiat*, that gave being to the universe, will give being to my heaven for ever. This is the God into whose keeping and care I have committed myself body and soul, for all eternity.

In his company I find all the faculties of my mind in harmony. I have a God of infinite purity and love to regulate my conscience by his will. Without Him, conscience would make a coward of me to that degree, that I would hunt out all the superstitions of the world to satisfy it. In Him I find matchless excellence. He is fairer than the children of men. The chief among ten thousands,

and altogether lovely ; therefore my affections will not be thrown away upon Him, as upon changeable man. He is the same yesterday, to-day, and for ever. My understanding, when employed in contemplating his character and works, has something worthy of its being to dwell upon. My memory of Him cannot be otherwise than satisfactory. When my will bows to his, I am conscious that his is faultless, for He cannot err.

Suppose if millions of infidels were to join in an attempt to make me doubt all this about my God, what would they gain for themselves by the attempt ? and what would I gain should I listen to them ? Nothing. Should that be the case, I would still have the consciousness of the truth of his being, and feel uneasy lest He should be displeased for ever at my leaving Him, by adopting infidel dogmas. But if I reject all sceptical insinuations, the infidels have no such dangerous consequences to threaten me with. They have no indignant Deity to punish anyone for disbelieving Him. There is no risk whatever in treating infidelity with contempt. If I reject God, I am warned of fearful consequences ; if I reject atheism, there is no consequences at all. The derisive laugh of the whole infidel world at my religion is only like the empty whistlings of the wind amongst the rocks. The pomp of its argument, and the ostentation of its assumed philosophy, is nothing but a passing fog between the imaginations of its dupes and the high, massive pyramids of Christian truth.

My belief in it affords me a satisfaction which I am quite resolved to retain. I am a witness to the peace of mind which a present personal God in Christ is to such a creature as I am. Many would give worlds for peace of mind, but cannot get it. I have it through the blood of Christ, and fellowship with God. It is too valuable for me to throw it away for a destiny of toil and chaos, like Satan.

"As in a cloudy chair ascending, ride
Audacious ; but that seat soon failing, meet
A vast vacuity."

I value my bodily life so much that I will not refrain from taking what is necessary for its support, though ordered otherwise by any medical philosophy contrary to common sense. I value the life of my mind more, and in proportion to the superiority of it. And I will not give up that which agrees with that superiority. I find that faith in a personal God does agree with it.

(73.) *The Infidel's Creed—a Torture.*—The following is Mr. G. Holyoake's definition of that form of infidelity of which he is, perhaps, the ablest living advocate, "Science has shown that we are under the dominion of general laws, and that there is no special providence, and that prayers are useless, and that propitiation is vain ; that whether there be a deity independent of nature, or

whether nature be God, it is still the God of the iron foot, that passes on without heeding, without feeling, and without resting; that nature acts with a fearful uniformity, stern as fate, absolute as tyranny, merciless as death—too vast to praise, too inexplicable to worship, too inexorable to propitiate; it has no ear for prayer, no heart to sympathize, no arm to save. We reap from it neither special help nor special knowledge; it protects itself from our curiosity by giving us only finite powers; its silence is profound, and when we ask its secret, it points to death. Yet if we are wise we shall learn from this great mystery, before which creeds are shattered and dogmas are cancelled; it is a magnificent monitor. Men fable to us the future with fearful presumption—they affright us with a world they have never visited, amaze us with images they have never seen, alarm us by the ideal, and cheat us of the real, and betray us by a false dependance to our own destruction.”

(74.) *David Hume*.—The brilliant David Hume (as he is sometimes called), in his book on Human Nature, vol. i. p. 458, says —“I seem affrighted and confounded with the solitude in which I am placed by my philosophy. When I look abroad on every side, I see dispute, contradiction, and distraction. When I turn my eye inward, I find nothing but doubt and *ignorance*. Where am I? or what am I? From what cause do I derive my existence? To what condition shall I return? I am confounded with these questions. I begin to fancy myself in a most deplorable condition, environed with the deepest darkness on every side.” Hume, however, could never bring his mind utterly to renounce all religion; he was neither an *atheist* nor a deist. Mrs. Mallet met him one night at an assembly, and fondly accosted him thus: “Mr. Hume give me time to introduce myself to you; all *deists* ought to know each other.” “Madam,” replied he, “I am no deist, I do not style myself so, neither do I desire to be known by the opposite.” He did not avow himself an atheist in Paris. On one occasion he dined with a large company at the house of Baron St. Holbach. “As for atheists,” said Hume, “I do not believe one exists, I have never seen one.” “You have been a little unfortunate,” said the Baron, “here you are with seventeen of them at the table for the first time.” Hume and Adam Ferguson were walking home together one beautiful, clear night. Hume suddenly looked up to the starry sky and said: “O Adam, can any one contemplate the wonders of that firmament and not believe there is a God?” And when his mother died he was found in deepest affliction, and bathed in a flood of tears; upon which Mr. Boyle said to him that his uncommon grief arose from his having thrown off the principles of religion, to which he replied, “Though I throw off my speculations to entertain the learned and metaphysical world, yet, in other things, I do not think so differently from the

rest of the world as you imagine." Hume hoped that his scepticism would do no harm, but it was far otherwise. On one occasion he was told of a banker's clerk in Edinburgh, who had decamped with a sum of money, and the philosopher wondered greatly what could induce such a man thus to incur, for an incomparable sum, such an amount of guilt and infamy. "I can easily account for it," said John Howes, "from the nature of his studies, and the kind of books he was in the habit of reading." "What were they?" said the philosopher. He was greatly annoyed when Howe answered, "Amongst others, *Hume's Essays*."

(75.) *Misery of Infidels*.—The marvellous Lacordaire (a man who could walk neither by faith nor sight) put on record as follows:—"I am feeble, discouraged, solitary, in the midst of eight hundred thousand men. I feel little attachment to existence; my imagination has taken the colour out of it. I am satisfied of all without having tasted anything. If you only knew how sad I am becoming. I love sorrow, and live much with her. They speak to me of literary fame and public employment. I have occasionally certain desires that way; but, frankly, I despise fame, and can scarcely conceive why people should take so much trouble to run after such a little fool. Where is the soul that shall understand mine?"

Lord Byron (described by Lady Mary Lamb in her diary as "mad, bad, and dangerous to know,") in one of his last poems utters the following sentiments in reference to himself, his fellow man, and the world:—

"Nay, for my myself, so dark my fate,
Through every turn of life hath been,
Man and the world so much I hate,
I care not when I quit the scene."

Moore, the Irish poet, tells us that Lord Byron sought the Lord on his death-bed.

(76.) *The Infidel and the Christian*.—"In man," said Voltaire, "there is more wretchedness than in all animals put together. He loves life, and yet he knows that he must die. If he enjoys a transient good he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative; other animals have it not. The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains carcasses rather than men. I tremble at the review of this dreadful picture to find that it contains a complaint against Providence itself, and *I wish I had never been born*."

In contrast with this we ask the reader to listen to the voice of a sincere believer.

"I shall shortly," exclaimed Haliburton on his death-bed, "get a very different sight of God from what I ever had, and shall be meet to praise him for ever. What a wonder that I enjoy such

composure under all my bodily pains, and in view of death itself! What a mercy that having the use of my reason, I can declare his goodness to my soul! I bless his name; I have found Him, and die rejoicing in him."

(77.) *Mirabeau and Wesley*.—Mirabeau, the Infidel, who was the hero of the French nation, died as a Frenchman might be expected to die, with a great deal of show and talk about the grandeur of his own genius and the loss to his country, and his last words were "Crown me with flowers; I am about to sink into the last sleep!" In the same month there died in London one upon whose lips thousands had hung, whose name was a household word in the towns and villages in this country; he had lived till his white hairs were the joy and reverence of all classes of society, and as John Wesley fell asleep in Jesus, among his last words were:—

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers."

Let anyone trace the effects of those two lives; mark the progress of revolutionary principles in France, and notice the influence of that great revival of religion, of which John Wesley was the means, in the subsequent history of the English nation, and you will be constrained to say that it was the influence of that revival that maintained the principles of freedom and constitutional government among us, besides extending true religion among the masses of the community.

(78.) *Christianity and Secularism*.—The Rev. Charles Garrett says: "Some time ago I was a little alarmed at the stealthy progress which that accursed system—Secularism—was making in Lancashire. But God settled it. God sent us the cotton famine; that settled it: and Secularism has never rallied since. When the Secularists used to come out to meet us, they said to the people, 'Don't listen to these men; all they want is your money. All their talk is about the next world. They do not care about this. They do not care about your having food, clothes, and healthy homes.' And thus we were taunted everywhere. Then occurred the outbreak of that terrible cotton famine. Where were the Secularists then? Like the Arabs of the desert, they folded up their tents and silently stole away. And they who had said it was their special mission to deal with temporalities, forgot all temporalities but their own, and came up to London to lecture upon anything—admission three-pence."

(79.) *Infidel Objections*.—The persistency with which infidels urge objections to Christianity, which have been answered a thousand times over, remind us of a German who had been beaten in a foot race. His friend outran him three times in quick succession,

and then said, "Now, sir, you will acknowledge that I can beat you running, will you not?" "Oh, no, sir," replied the German, "I never acknowledges I'se peat till I gives up; and py sure I never gives up! Let us run again."

(80) *Tendency of Atheism.*—From the earliest times men have had an idea that Atheism is mischievous, that it destroys the mightiest aids to virtue, and that its tendency has been to keep men low as moral and intellectual beings. Belief in a God and Christ, retribution and immortality, is, as a rule, felt by mankind at large to be beneficial in checking vice, promoting virtue, advancing society, multiplying and promoting the arts of living and making men good and noble, and earth a paradise. That to which our common sense and the instincts of our nature prompt us—faith in an Almighty God—is the true and sound philosophy, and is necessary to our intellectual maturity, moral superiority and well-being, body and soul, throughout time and eternity.

(81.) *Tom Paine's "Age of Reason."*—When this book was submitted to Dr. Franklin in manuscript, he returned it to the author with a letter, from which the following is extracted:—"I would advise you not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person. If men are so wicked with religion, what would they be without it?"

(82.) *The reluctant Confession of an Infidel.*—It is stated in the "Life of Dr. Beattie," by Sir W. Forbes, that Mr. Hume was one day boasting to Dr. Gregory that, among his disciples in Edinburgh, he had the honour to reckon many of the fair sex. "Now tell me," said the doctor, "whether, if you had a wife or daughter, you would wish them to be your disciples? Think well before you answer me; for I assure you that, whatever your answer is, I will not conceal it." Mr. Hume, with a smile and some hesitation, made this reply:—"No; I believe scepticism may be too sturdy a virtue for a woman."

(83.) *Testimony of Infidels to the power of religion.*—Voltaire said that religion was necessary to a nation; and that no man who openly denied the existence of a Deity would ever acquire a general influence with mankind, however great his powers with certain depraved circles. Even David Hume had said: "Look out for a people entirely destitute of religion; if you find them at all, be assured that they are but a few degrees removed from brutes." The French tried to do without it; their Atheism was a reaction from the absurdities and persecuting intolerance of Popery. But, after trying no religion for a time, and sending each other by thousands to the guillotine, they found that they could not get on without it; and in 1794, the Convention unanimously decreed their recognition of the existence of a Supreme being and of a future state. We do not wonder at the recent disasters of the French nation,

when one of their own writers said: "We can but repeat our ever-widening experience, that France is caught in the maelstrom of materialistic infidelity, and no Papal cobwebs can hold her back. Nothing but a firm anchor, fixed on the Rock of Ages, could do it; and we recollect the prophetic keen-sightedness of the patriarch of a northern city when, in 1869, he said to brethren who preached the gospel on the Gair, 'Too late! too late! You have come twenty years too late; you might have saved France had you come sooner.'" "A whole nation without God," says a journal, "asking, as the only and supreme good, for a full draught of the enjoyments of this world! May God yet delay the awful future which apparently is rapidly drawing near."

(84.) *Decline of Infidelity*.—Mr. George Holyhoke, in a recent debate, said:—"Mr. Bradlaugh wanders through this land, proclaiming the principles of secularism as though they were atheism, and arguing with the clergy. Why, when I go now to Glasgow, to Huddersfield, to Liverpool, to Manchester, I find the secularists there unadvanced in position. Even in Northampton, which Mr. Bradlaugh knows, I found them lately meeting on the second-floor of a public-house where I found them twenty or twenty-five years ago. In Glasgow they are in the same second-rate position they were in twenty-five or thirty years ago. What have we been doing? Does not this show an obsolete policy? Ranters, Mugletonians, Mormons, and men of their stamp, are superior to acting so. Any party in the present state of opinion in the world could with thought have done more. The most ordinary sects build or hire temples and other places where their people decently meet. Mr. Bradlaugh, with all his zeal and appeals, finds to-day that all London can do is to put up this kind of place in which we now meet opposite a lunatic asylum, where people, so the enemy says, naturally expect to find us."





On Creation.

ANALYSIS OF DISSERTATION III.



GENERAL remarks on the creation and preservation of the universe. There is one Eternal God, who is infinitely, consummately, and eternally blessed in Himself. No external work is necessary to make Him happy. But, as

Witsius says,—

1.—It pleased Him, however, to display His attributes in certain works that are without Himself (or in a certain sense apart from Himself), the form and image of which he had most wisely delineated in His mind from eternity.

2.—St. Clement says, “The creation of the world is the effect of His *Counsel alone*.”

3.—This is also implicitly expressed in Scripture:—Exodus xx. 11; Neh. ix 5, 6; Ps. xxxiii. 6, lxxiv. 16, lxxxix. 11; Job xxvi. 13; Isa. xlv. 7; Jer. xxxii. 17; Isa. xlv. 18; John i. 1, 3, 4; Col. i. 16; Heb. iii. 4. (a) The *vastness* of creation evinced by the various suns, worlds, and systems which compose the boundless empire of the material universe. Dr. Dick quoted.

(b.) The *manner* and *economy* of the lower order of animals exhibit something more than various modifications of matter and motions. 1. Animals have instinct and a portion of knowledge, which indicate they have a nature superior to *mere* matter; 2. Man has a nature which is spiritual and intelligent; 3. Planets probably inhabited; 4. God the sole and absolute proprietor of all things, whether material or intellectual. pp. 65-70.

The *creation* and *formation* of the earth discussed. Some have insanely professed to believe that the world is merely ideal, and totally devoid of any real substance or form. Others who admit its reality differ in their opinions respecting the length of time it has been in existence. “Different copies,”—of the Bible—“give different dates.” The Hebrew copy dates the creation of the world

3 944 B.C.; the Samaritan gives 4,305 B.C.; the Septuagint gives 5,270 years B.C., which carries us back 765 years beyond the Samaritan, and 1,326 beyond the Hebrew. Usher, Dr. Wills, Mr. Whiston, and Mr. Pezron quoted. Many assert that "the earth, or the chaotic matter out of which it was formed, *unquestionably* existed millions of ages before the creation of Adam." Dr. A. Clarke says, somewhat strongly, that "The present dogmatic systems of *geology* are almost the *ne plus ultra* of brain-sick visionaries and system-mad mortals." Three theories examined.

1.—The *first* theory regards the words, "In the beginning," as referring to some indefinitely remote period, when God brought into existence an immense mass of *chaotic* or confused matter; that this matter was in a fluid state; that it was by some means set in motion; that by the laws of cohesion, chemical affinity, and motion, it became partially consolidated; that in process of time a portion of the solids were separated from the fluid element, and became hard, and formed what is termed the "Primary rocks," which compose the grand framework of the globe. These rocks contain granite, gneiss, micaslate, hornblende, primary limestone, &c., but no salt, coal, petrification, or any remains of organised substances.

(a.) The *transition rocks* are composed of "large fragments of the primitive rocks." (b.) The principal formations or "the *secondary rocks*," which next appear, are coal, chalk, secondary limestone, oolite, millstone, grit, &c. Because there are found in this strata petrified animals and vegetables, it is supposed that during the formation of the *transition rocks* and the *secondary rocks*, vegetables were produced, and certain animals lived and died. It is said the *Tertiary strata* is being formed, and consists of beds of marl, clay, sand, &c. The volcanic and basalt rocks are formed principally by the action of subterraneous heat and eruption. They consist principally of basalt, lava, and greenstone. The *alluvial* or superficial strata consists of sand, mud, peat, gravel-beds, &c. Some geologists suppose that millions of years were required to form the various stratifications, at the end of which God made man. (a.) The notion of the earth's great antiquity, of monstrous animals, &c., existing before the creation of man, is not a discovery of modern geological science. It formed part of Chaldee mythology. Eusebius, Josephus, Lyncellus, referred to. (b.) The Mosaic account of creation is a plain and simple narrative. Mr. W. Macgillivray quoted. Others think that Gen. i. 1 refers to an event which transpired millions of years before the six days' work began. pp. 71-77

2.—Another hypothesis regards the words, "In the beginning," as referring to a period long before the creation of Adam when God created the material universe, and, in this universe, he "gave a harmonious and beautiful existence to the whole;" that it was inhabited by certain animals, and intelligent and holy beings; that on

account of the rebellion of the intelligent beings (now called devils), the earth fell into ruin. The words "without form and void" are supposed by the advocates of this theory to refer to this ruin. They, therefore, hold that the six days' work was the restoration of the ruined earth to become a fit home for man. The remarks of Dr. Baylee on the *harmony of the Scripture with true geology*: (a) "That there were conditions of this earth previous to its being inhabited by human beings, in which it had an atmosphere, light, various classes of animals and vegetables, but no inhabitants dealing with material things as men deal with them now; (b) That there have been changes of so violent and extensive a character as must have greatly deranged the superficial condition of the earth, and extensively, if not universally, destroyed terrestrial life, and very greatly affected the condition of the atmosphere; (c) These violent perturbations have been followed by long periods of comparative quiet; (d) Whether the earth's surface, during any geologic change, was ever submerged or otherwise wholly deranged at any one moment, geology has hitherto been unable to discover; (e) Far larger portions of the present species of terrestrial animals had no existence during those geological periods. They are, therefore, entirely new formations of the omnipotent hand of God: (f) Man is a species of animal distinct from all other animals. Geology demonstrates that his formation is a recent one, and that his power over nature is indescribably greater than that of any of the animals which geology reveals." Dr. Pye Smith seemed favourable to this view. See his interpretation of Gen. i. 1, 2., pp. 78-80.

3.—Another theory interprets the six days mentioned by Moses as six indefinite periods of great length ranging over millions of ages.

(a). The remarks of S. H. Boyd, Esq., in favour of this theory noticed; (b) May not many of the geological existing phenomena be accounted for by referring to the original state of our earth, without attempting to alter the date of creation, or to the great changes to which it was subjected by the general deluge? (c) Much mystery would still remain, provided the ante-Adamic existence of the earth, and the gradual formation of the various strata could be proved, or the account of Creation could be made to harmonise with these theories; (d) Many of the various zoolite fossil phenomena recently discovered may be attributed to the eruptions and physical changes at the deluge. Gen. vi. 13; Job xxxiii. 8, 10; Dr. A. Clarke and Bishop Burnett. (e) Dr. Woodward adduces arguments to show the probability that at the deluge the whole terrestrial substance was amalgamated with water, after which the different minerals of which it is now composed settled into beds or strata, according to their respective gravities. But, while this may be carrying the idea of destruction too far, it is both reasonable and

Scriptural to suppose that in connection with the Noahic deluge the strata of the earth have materially changed, especially those nearest the surface. Cuvier and Dr. W. Cook's "Cosmogony of Genesis" referred to, pp. 81-86.

Gen. i., ii., 1-3; Exod. xx. 11; Job xxxviii. 4-7; Psa. xxxiii. 6-9; Heb. xi. 3.



COSMOGANY OF THE WORLD.

It is true that a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds to religion.—BACON.

We thus learn that the provinces of reason and faith are not co-extensive; that it is a duty, ENJOINED BY REASON ITSELF, to believe in that which we are unable to comprehend.—MANSELL.

It is related of Napoleon, that when Marshal Duroc, an avowed infidel, was once telling a very improbable story, giving it as his opinion that it was true, the Emperor quietly remarked, "There are some men who are capable of believing everything but the Bible." This remark finds abundant illustrations in every age. There are men all about us, at the present day, who tell us they cannot believe the Bible; but their capacities for believing any and everything which seems to oppose the Bible are enormous. The greediness with which they devour the most far-fetched stories, the flimsiest arguments, if they only appear to militate against the Word of God, is astonishing. This is especially the case with respect to the Mosaic account of the creation of the world. Dr. Adam Clarke says of the book of Genesis, "This book is the most ancient and the most authentic history in the world; a history that contains the first written discovery that God has made of himself to mankind; a discovery of his own being, in his wisdom, power and goodness, in which the whole human race are intimately concerned." "Without this history," as Fuller remarks, "this world would be in comparative darkness, *not knowing whence it came nor whither it goeth*; in the first page of this sacred book a *child* may learn more in an hour than all the *philosophers* in the world learned without it in a thousand years." From its statements we learn that there was a time when the material universe did not exist. Space was empty. Matter had no existence. Our

globe and the planets and suns we now behold in the vast profound of space had not been added to the Great Architect's designs. But God resolved that there should be a material universe. "He made the heavens and the earth and all that are therein." "The worlds were framed by the word of God." He resolved that there should be a sentient universe, and at his omnific command, birds appeared in the air, beasts in the field, and fishes in the flood. He resolved that there should be an intelligent universe: "He spake and it was done;" and angels and men sprang into existence. The materials of the universe, their bulk and arrangements, their adaptation and tendency, the symmetry of the human body, and the almost unlimited endowments of the human mind; the insect and vegetable kingdom departing and reappearing with unaltering regularity year after year; the vast regions of space, where innumerable worlds pursue their silent course—all these are facts patent to the senses.

And yet this self-evident fact has been questioned. Amongst the few individuals who, according to Mr. Garner, "have insanely professed to believe that the world is merely ideal, and totally devoid of any real substance or form," Lord Berkeley occupies a distinguished place. He wrote a book to prove that there is no material world, and his theory may be thus stated:—There is no real existence of matter; everything exists in the mind that perceives it; and apart from the perceiving mind nothing exists. There is not any other substance than spirit, or that which perceives. The table we write on, the book we hold in our hands, the bread we eat, the shoes which pinch our corns, have no real existence in themselves apart from the mind which perceives them through the senses. Mind is everything, matter is nothing. "Such visionary ravings," says Mr. Garner, "must either be the result of a disordered brain, or the monstrous offspring of the most extravagant eccentricity. The world is before us; its actual existence is ocularly demonstrated; it is visible and tangible, and no process, kind, or method of reasoning can demonstrate its mere ideal existence." We may remark in parenthesis that Mr. Hume went to the opposite extreme, and attempted to show that we are not sure of even having minds; all that we can be certain of is that we have ideas and impressions; so that, as that profound metaphysician, Mr.

Samuel Drew, remarked, between these two metaphysical millstones the universe is ground to a nonentity.

The reality of the world's existence, however, cannot reasonably be disputed. In reference to "the length of time it has been in existence, and how it was originally formed, many curious, conflicting, and fanciful opinions have been entertained by learned men;" some of which Mr. Garner impartially states. Whether the creation or formation of our globe was gradual or otherwise; whether it was launched into existence about 6,000 years ago; or the chaotic matter, out of which it was formed, existed ages before the creation of Adam, are points upon which men of the greatest intellects the profoundest learning, and the most unquestionable piety hold widely different theories. Neither our space, nor the object we have in view in writing this *Handbook to Theology* will permit us to enter into a scientific investigation of this subject. We, however, fully endorse the concluding paragraph of Mr. Garner's Dissertation on Creation. He says, "In our opinion the phraseology of the sacred historian is so constructed as to leave sufficient scope for all the recent discoveries which geologists have made in relation to the dark and remote condition of that primal order of things from which our earth rose. The Divine testimony does not, when rightly understood, absolutely forbid the supposition that there was an antecedent creation. We have the strongest reason to believe that angels were created long before the human race, for, at the birth of the terrestrial creation, 'the morning stars sang together, and the sons of God shouted for joy.' And the residence now allotted to the human family may have been built up by the Almighty out of the matter of some pre-existing economy."

It requires no great amount of talent or learning to raise a laugh or a sneer at what most people are wont to regard with deep veneration; and when men of science or worldly wisdom attempt it, they have only to divest themselves of those feelings of reverence and restraint which prevent others from "rushing in where angels fear to tread." Doctor Johnson, while conversing with a gentleman who was perpetually saying, "I deny it," replied, in Latin, "An ass may deny more in one hour than a wise man could prove in a whole year." A child may ask a question which the pro-

foundest philosopher would find it difficult, if not impossible, fully and adequately, to answer. The theological student will do well to bear in mind the following considerations :—

Man, in every age, has often assumed to be “wise above what is written.” He has put his own knowledge of what exists in a position of antagonism to revealed religion. This antagonism, when narrowly inspected, is seen to arise from the disagreement of his moral propensities—“his wicked heart”—with the moral law of revelation. His scepticism is the offspring of his love to sin. This induces him to employ his intellect to attempt to overthrow the truth of the Bible. And as he does not like the opprobrium of being thought to oppose the Scriptures from intellectual ignorance, he is glad to find any assistance from science to justify his scepticism. He invests science with the attributes of infallibility. He then weighs Christianity in its balances, and declares it to be “found wanting.” Having taken the completeness of science for granted, he fancies he has a right to cast the Bible into the dark abyss of mythology, for with it would go that law that condemns his heart and life. He would then succeed in hanging that Mordecai who mortifies his pride whenever he turns his thoughts towards God, his supreme King, whom he would like to ignore as well. But as he trusts to human reason and science, let us see if they have a claim to be regarded as standards of revelation. And first of all, every one who is acquainted with science in general will be obliged to acknowledge that it makes no professions of being infallible or complete. The value of science, as a standard of faith, can be no more than what men actually know. The word science signifies this: it is only the best attempt at making a correct map of facts. But no scientific man would say that the world has ever seen a complete map. There are more facts unknown than those which are known; there is a *terra incognita* in nature which is never likely to be completely discovered.

The incompleteness of all human knowledge is so evident to the chief men in scientific attainments, that they subscribe willingly to the statement of that prince of philosophers, Sir Isaac Newton, who said that he was “only like a child, playing on the beach of the great ocean of Truth, and picking up a few fairer shells than the rest.” If this is the state of

human science, a man who would make it a standard of the truth of revelation assumes so much, that he proves himself to be ignorant of the merits of science itself. The boundless sea of facts in nature stretches away far beyond the eagle ken of the greatest philosopher. No human keel has cut its waters. Beyond the point of the horizon which bounds human mental sight there may be secrets far more wonderful than those which came to view when Columbus discovered America.

As the highest philosophy is founded on facts, if the catalogue of the latter is not complete, who can tell but that new ones may yet come to view, which may upset the theories of many scientific men, whose notions are now regarded as indisputable? For, let it be understood that there is a wide distinction between the *theories* of science and the *facts* upon which they are built. The chronology which is founded upon geological discoveries, for instance, is a theoretic guess, or inference, which may hereafter be entirely overthrown by the discovery of more facts in the crust of the earth. Indeed, this is already partly done. Geologists have all along averred that no *human* fossils have been found in the stratum where the fossils of the megatherium, &c., have been discovered. They have erected a theory upon this, adverse to the chronology of the Bible. They have inferred that man was not created when these animals were alive. But, not only have they proved themselves destitute of acquaintance with the critical meaning of the first chapter of Genesis, and the account of the Deluge—as to the possible extent of its revolutionary influence upon the crust of our globe; they have also presumed to erect a complete theory, which has been lately as well as scattered to the winds by two facts which have come before them. Some time ago the *savans* of science met in London. One of their number stated that flint implements had been found in an ancient drift, where the oldest fossils had been discovered. Sir R. Murchison, one of the chief apostles of science, declared, in the presence of this fact, that man, or some creature like him, must have shaped those implements. Moreover, he said that an animal, which had been before supposed to be extinct, had been found alive in the forests of Poland! If man did exist at the same time as the supposed antediluvian

and ante-Adamic fossil animals, then the latter must have existed since the creation of Adam, and the dogmas of geological chronology must be altered ; especially when, also, an animal has been found alive in Poland, which had been supposed to have been buried thousands of years before Adam, and become extinct.

Indeed, the very excess of facts which geologists take to guide them in their chronology, tends to show the possibility of not only its incorrectness, but also its absurdity. The coal groups of rocks in some parts of America, especially in the series known as the South Joggins section, exhibit beds of more than 14,000 feet in vertical thickness. According to the theory by which geologists suppose coal must have been produced from vegetation, the production of such an amount of coal would require a fabulous number of years, so as to make Hindoo chronology as false as that of Archbishop Usher.

The science of chemistry is only in its infancy, and the day may come, when some great genius of geological chemistry, like Sir Isaac Newton in astronomy, may discover a law by which that mass of coal in America might have been produced in a comparatively short time. It is quite evident, from the discoveries made in the soil which has covered the ruins of Pompeii and Herculaneum for many centuries, that very ancient-looking remains might be found in portions of the crust of the earth which had resulted from volcanic eruptions. And who can tell what immense changes were effected in the surface of the earth by the deluge ? The language of Scripture about it, though necessarily brief, is, nevertheless, very significant. It is said that the "fountains of the great deep were broken up, and the windows of heaven were opened." The rain fell upon the earth forty days and forty nights. For ought that is possible to be known to the contrary, this catastrophe may be sufficient to account for the great depths where ancient fossils are found. Volcanoes and earthquakes, also, would in many cases occasion the burial of fossils in like manner.

The strife which has often been maintained by the respective partizans of religion and science is as causeless as it is unwise. What Kepler beautifully calls, "the finger of

God, and the tongue of God"—His works and His word—can never be contrary the one to the other. Whatever the discrepancy, it must be of our own making. We have generalized too hastily the facts of Science; or we have interpreted too superficially the words of Scripture. This has been the history of all past disagreements; and, one after another, we have seen alleged discrepancies vanish, and true science laying her offering at the footstool of the truth of God. And though the Bible is not a system of physiology, a statement of historical records or of matters deducible from mere human reason, but an infallible guide as to the everlasting interests of our souls, and the way to eternal life; yet the Bible has nothing to lose, but much to gain, from advancing learning, the investigations of science, and the exercise of an enlightened human thought.

And yet the moment some men of science have got hold of a fact (?) they have instantly begun to set it in opposition to God's word. The moment science and revelation have seemed to contend in disagreement for the belief of man, science has said, "Here is a fact in nature opposed to the Bible, let the latter give way." "The stump of a fossil tree, the bones of an extinct animal, a broken skull found in some inexplicable place, but requiring a solution equally from our assailants; nay, a potsherd, a sea-shell, the pile of a lake village, the rudiments of stone instruments, all things, anything, has been thought heavy enough to turn the scale in favour of what is called reason." And Christians, forsooth, have been stigmatised as opposed to science, and as narrow-minded and hood-winked bigots, because they did not instantly adopt this heterogeneous mass of immature speculation, and thus sacrifice at the shrine of science, in its swaddling bands all that rendered them virtuous and useful in life, calm in sickness, joyous in tribulation, and happy and triumphant in death. Yes, we have been asked, again and again, to give up all these, because a solitary cranium, an antiquated fish bone, or a fragment of pottery seemed to conflict with some statement of the inspired record. We are told that when the present Lord Harrowby visited the late Lord Lyndhurst, a short time before his death, he found his lordship sitting in his chair with many books before him. "I have been reading," said the great lawyer, "a great

many books about the Old Testament: I do not know how to meet all the difficulties. I cannot struggle with all the points: all I know is, my Saviour said that he who would not believe Moses and the prophets, would not believe one who had risen from the dead. That is enough for me." Christians have held by the same Divine record, not, we admit, without occasional "tremblings for the ark of God," and lo! in a few years, science has reversed its decisions, and brought its evidence to corroborate and support revelation. "Every part of science," says Professor Hitchcock, "which has been supposed, by the fears of friends or the malice of foes, to conflict with religion, has been found at length, when fully understood, to be in perfect harmony with its principles, and even to illustrate them." The illustrations of this statement in the heavens above, in the earth beneath, and in the waters under the earth, are so numerous that we can only specify a few of them.

(a.) Infidel astronomers were wont to say, "We know the Bible is untrue, for it mentions an 'innumerable number' of stars, and we know for certainty that there are not more than about a thousand," such being about the number seen by the naked eye. But now that, through the aid of the telescope, eighty millions have been brought within the range of the human vision, infidels are silent about the stars.

(b.) When, ninety years ago, infidelity was rife on the continent, and Voltaire was seeking to indoctrinate the minds of men in his awful blasphemies, the question was ironically asked, "Where is Nineveh, that great city of three days' journey." But Layard, Rawlinson, and other enterprising travellers, have exhumed, from a mass of sand heaps, Nineveh, in all its ruins and magnificence, thus furnishing unanswerable proofs of the truth and venerableness of the Bible.

(c.) With regard to the law of the increase of the population of the earth, human calculation has been anticipated by the Bible. Now, if we take the ascertained ratio of the increase from the time of Adam, the population of the globe ought to be far beyond what it actually is. How is this lack to be explained? The present population of our globe is one thousand two hundred and ninety-three millions. Calculating backwards, this would carry back the existence of

the first man 4,200 years. But, according to the Bible account, the world has existed 5,877 years. Well, now, the researches of our wisest geologists have led to the discovery that 4,000 years ago the globe must have been subjected to great physical disturbances. Accordingly, the Bible relates a remarkable fact in the history of mankind—the FLOOD; when the human race was reduced to six persons, and that, too, at a date which exactly accounts for the present diminished population of our globe.

(*d.*) Sceptical geologists tell us that nature's processes require for their development countless ages; and this theory it is urged is inconsistent with the Bible. They point us, for instance, to the *Delta* of the Nile, and tell us that its deposit forms itself at the rate of a foot in about one thousand years; so that if anything is found at the depth of thirteen feet below the surface, it *must* have been there thirteen thousand years. Very plausible, but, unfortunately for the advocates of this theory, which is said, like the "laws of the Medes and Persians," to be unalterable, certain coins were found at this depth (thirteen feet), which, on examination, proved to be those of the Caliphs of Bagdad, who flourished about the seventh or eighth century. Certainly the assertions of geologists need be received with caution. The fact is, these men are not agreed among themselves. "That field of peat," says Sir Charles Lyell, "has probably been 7,000 years in course of formation." "No," replied a friend of his, in a published criticism, "I think it is quite probable that it has only been 700 years in growing." And it is upon guesses of this kind, which do not amount to a tenth part of a proof, that the Darwins, Lyells, and the Owens, venture boldly to assert that it is clear that Moses knew nothing of the subject of which he was writing.

(*e.*) Some remarkable facts in confutation of Sir Charles Lyell's theories of the myriad ages of geological evolution are supplied by the investigation of Professor Kjerrulf, of Christiana, who is making the survey of the Norwegian coast for the Government. He has examined the raised beaches and terraces, and declares Sir C. Lyell's theory (which requires 240,000 years for their present elevation) to be utterly baseless. In the first place, he says the uppermost limit of the

sea action is only one-tenth as high as Lyell states, and consequently that this single correction would cut down his figures from 240,000 to 24,000 years. Secondly, he proves that the coast has not risen by a constant slow motion, but by a series of sudden elevations, separated by periods of perfect rest; and consequently that all calculations based on a supposed uniform rate are worthless, and the total time spent in the elevation may have been very short. Finally, he says the idea that the coast is now rising is entirely erroneous, this being a stationary period.

In the travels of Sir Charles Lyell in the United States there is a similar argument derived from the recession of the falls of Niagara. At an earlier period, Brydone attempted to prove a succession of indefinite ages for the earth from the strata of lava at the base of Vesuvius, and his conclusions were for a long time claimed with triumph by the infidels as against the truth of the Bible. But it was afterward discovered that the number of these strata were no more than those over Herculaneum, which was buried within a known and comparatively recent period. It is obviously a conjecture only that the Falls of Niagara have receded toward Lake Erie at a *uniform rate*, and unless such a rate be established, the estimate of *time* to the beginning is an uncertainty. Convulsions in nature often do the work of a thousand years in a day.

All such arguments must wait for the developments of time, and we doubt not that many conclusions which geologists assume to be unquestionable, will be proved, like the theory of Sir Charles Lyell, to be without foundation. Many theories of the past have thus proved baseless, and many of the present will, like them, pass into oblivion.

If there had been no occasion to put Sir Charles Lyell's speculations to the test, if no one competent to examine his alleged facts had gone over the ground after him and proved the fallacy of his premises, his conclusions would have remained among the assured proofs of the geological eras. It is not improbable that other conclusions, from like premises, are equally unreliable. To produce the present condition of the earth, in those respects which geology investigates, many causes must have concurred of which we have, and can have,

no knowledge. Geologists assume that known results are from causes which they fully understand, and on which they can base their calculations with as much certainty as on the axioms of mathematics. The science, however, as *now received*, is in its infancy, and must abide the test of time.

(f.) It is well known that some of our most learned *savans*, after carefully calculating the continued increase of pressure as we plunge deeper and deeper into the waters of the sea, had *proved* (?) that living organisms could not bear up against the superincumbent weight that the old ocean would put upon their backs. Moreover, even if they could sustain the weight, they could not endure the darkness to which they must needs be subject at a certain depth. So, in fact, life was not to be looked for or thought of in the "deep, deep sea." To be sure, in the second verse of Genesis we read that the life-giving Spirit of God "moved" or brooded "on the face of the waters," vivifying, impregnating them—such is the true meaning of the Hebrew—even before the words "let there be light" were spoken; an intimation which our wise men told us was manifestly absurd. But the record of Moses proves to be the truth after all. Within the last two or three years Dr. Wallick had already succeeded in fishing up some weird-looking creatures from depths much below the point at which all life *ought* to have ceased; but his discoveries have been surpassed by those lately made on board H.M. ship *Challenger*, which, having been equipped with special machinery for the purpose, has dropped the sounding line and dredge

"Deeper than ever plummet sounded,"

though without finding any azoic (or lifeless) region; indeed, the results were so remarkable that Professor Wyville Thompson (chief naturalist to the expedition) was induced to deliver a lecture upon them on board his ship to those who accompanied him in his researches. From this lecture, which was reported in the daily papers, we make the following extract:—

"They had reached," said the Professor, "after leaving the Canary Islands, the enormous depth of 3,150 fathoms (about 19,000 feet, nearly equal to five Snowdons piled one upon another). It was most interesting to find that life existed

at all depths that they had yet probed, and he felt justified in believing that *it existed everywhere, and that 'the great deep' was not the lifeless solitude that it was assumed to be.*"

Here, then, we have one-half of the infidel objection removed; and now for the other half.

One of the lions of the cruise is a new species of lobster, perfectly transparent and *totally blind*. *It has no eyes, or even the trace of an eye*. Nearer the West Indies some *similar creatures* were brought up. These are totally new. So, then, there is life, even in Ocean's profoundest depths, and where no ray of light could ever penetrate. Well saith the royal Psalmist, "Oh, Lord! how manifold are Thy works! In wisdom hast Thou made them all. The earth is full of Thy riches; so is this great and wide sea, also, wherein are things creeping innumerable. Praise the Lord!"

(g) The following proofs are furnished, apart from the Bible, that the Flood was everywhere, which will account for many of the eruptions and physical changes which have taken place in various parts of our globe:—

The highest mountains of the earth—the Alps, the Appenines, Pyrenees, Libanus, Atlas, and Ararat, every mountain, east and west, where search has been made, conspires in the same uniform and universal proof that all have had the sea spread over their highest summits. All are found to contain shells, skeletons of fish, and sea monsters of every kind. Animals have also manifestly been transported by the waters far out of their own regions. The Moosedeer, a native of America, has been found buried in the soil of Ireland. Elephants, natives of Asia and Africa, have been found buried in the centre of England. Crocodiles, natives of the Nile, have been found in the interior of Germany. And shell-fish, never known in any but the American seas, with the entire skeletons of whales, have been discovered in the most inland counties of England.

One good result, at least, of the attitude science is made to assume, of apparent hostility to some of the truths of revelation, is to drive men to a careful study of their creeds; and if some are weak enough to give up the precious hope revealed in the Bible, others will have a more clearly defined faith, and a better hope, resulting from a more definite

knowledge of the Bible, and they will gain by the investigations they are compelled to make. If some care so little about Christianity as readily to give it up for faith in protoplasm and Darwin, there are very many whose love for Jesus will drive them to let go all the humanism to which they have clung in their creeds, and hold fast only to "the faith which was once delivered unto the saints." If the fire in which we are being tried shall destroy much wood, hay, and stubble, it is a great satisfaction to know that it will but purify and refine the precious metals that constitute the true value in the Church.



FACTS AND ILLUSTRATIONS.

(85.) *The Bible and Science.*—Whether the ancient Hebrews had any scientific notions or not, I cannot tell: I find no trace of them. But this is to me one of the most striking proofs that the writers of the Bible always composed under the direct influence and control of the Spirit, that we never find them mixing up the crude and erroneous science of their times (such as prevailed among contemporary nations) with their own references to natural objects. They keep entirely clear of the blunders, the vulgar errors, the absurdities, and the prejudices that we find thickly scattered over the pages of other writers of antiquities, who are pretenders to science. These men lay no claim to learning or culture; yet we never find them so much as alluding to the fabulous animals and races in which the Greeks and Romans believed. In the Bible we have no nations of Pygmies; no Cimmerians who live in perpetual darkness; no men

‘ Whose heads do grow beneath their shoulders ;’

no griffins, or phoenixes, or other monsters. While the stars are frequently introduced in Scripture language, in magnificent comparisons or sublime allusions, there is no mention of their benign or malign aspects; we have none of the nonsense of astrology, which pervaded all references to the heavenly bodies in the books of learned men until within two centuries ago. There is not the shadow of this in the Bible; star-gazers and prognosticators are mentioned there only to be derided. Now the studied exclusion from the Scriptures of all these figments of human folly (once deemed scientific) is the more instructive, because the grand error of all heathen religions was this—that they founded their religious beliefs on their scientific theories. Religion and science were with them commingled and identified, as they are at this day in India;

so that it has been well said, that *the spread of European science is the sure downfall of Brahminism*; it undermines its foundations. Do we not then see the infinite wisdom of God, overruling the thoughts and guiding the expressions of these writers; guarding their ignorance against intruding into a domain foreign to their subject? so that, whether they pursue the course of sober narrative, or pour forth the outbursts of prophetic song, they never imperil or degrade the truth of God by entwining around it the foreign growth of human prejudices and misconceptions in science. In their writings the tree of life shoots up, like the palm-tree in the desert, with straight tapering stem, free from every meaner undergrowth, and from all parasitical appendages, waving its verdant crown in the pure air and the calm light of heaven.—*Dr. Thompson's Lectures.*

(86.) *Heathen Philosophers on the beginning of the World.*—HESIOD makes chaos first in existence, and night or darkness prior to the light of day. ARISTOPHANES makes 'chaos first, and night and gloomy Erebus,' as cited by Lucian. ORPHEUS says in the beginning the heavens were made by God, and in the heavens there was a chaos, and terrible darkness was on all the parts of this chaos, and covered all things under the heaven. ANAXAGORAS says all things were at first in one mass, but an intelligent agent or mind came and put them in order. ARISTOTLE's opinion was "all things lay in one mass for a vast space of time, but an intelligent agent came and put them in motion, and so separated them from one another."

(87.) *What has Science not proved?*—It has *not* yet been demonstrated that the universe was not created, and in the order described by Moses; it has *not* yet been proved that man has been upon the earth for a period longer than that assigned by a fair interpretation of the Scripture record; it has *not* been shown that the races of men did not descend from a single pair; and the point has *not* yet been established that God has never interposed, since the creation, by His own direct power, in controlling the condition of the world; that the sun and moon did *not* stand still at the command of Joshua; that Christ did *not* still the tempest by a word; that He did *not* recall Lazarus to life; that He did *not* Himself rise from the dead and ascend to heaven. Science has *not yet* brought these alleged facts within its range, nor has it demonstrated that these facts could not be proved by proper historical testimony. These are *not* settled points in science, as Kepler's great laws of motion are, or Newton's law of gravitation is. When they become such, and *not till then*, will there be a real conflict between science and the teachings of the Bible. So matters stand on the subject in this nineteenth century."—ALBERT BARNES.

(88.) *The Answer to Scepticism.*—Wait; and before long a clue

may be discovered, and your difficulty solved.—Such is the answer of Faith to sceptical cavils and objections. Where a shallow learning and defective knowledge of the past have led unbelievers to think that they had found out an error, profounder research has always demonstrated the veracity and accuracy of the sacred writer. German Rationalists objected, for example, that the evangelist St. Luke erred concerning Lysanias; but a few years ago an inscription was found near Baalbeck, which proved that there were two persons named Lysanias—father and son. Again, all the supposed contradictions of profane history by Daniel, as to Belshazzar, are entirely removed by a little document exhumed in our own day from the soil of Mesopotamia by the exertion of an English gentleman. The obscurity as to “Sargon, King of Assyria,” has been cleared up by recently discovered Assyrian inscriptions; and the scholarship of the present day throws the clearest light upon St. Luke’s statement as to the “taxing” of Cyrenius which the infidel Strauss declared “contradicted history.”

(89.) *Brydone’s Theory Refuted.*—The following geological objection to the chronology of the Bible was first introduced by Brydone, in his tour through Sicily and Malta. It may be found in the seventh letter of his book, and is in substance as follows. When speaking of his acquaintance with the Popish Canonico Recupero at Catania, who was then employed in writing a Natural History of Mount Ætna, he says:—“Near to a vault, which is now *thirty* feet below ground, and has probably been a burying-place, there is a draw well, where there are several stratas of lavas (that is, the liquid matter formed of stones, etc., which is discharged from the mountain in its eruptions), with earth to a considerable thickness over each stratum. Recupero has made use of this as an argument to prove the great antiquity of the eruptions of the mountain. For if it requires two thousand years and upwards to form but a scanty soil on the surface of a lava, there must have been more than that space of time between each of the eruptions which have formed these strata. But what shall we say of a pit they sunk near to Jaci, of a great depth? They pierced through seven distinct lavas, one under the other, the surfaces of which were parallel, and most of them covered *with a thick bed of rich earth*. Now, says he, the eruption which formed the lowest of these lavas, if we may be allowed to reason from analogy, must have flowed from the mountain at least fourteen thousand years ago. Recupero tells me he is exceedingly embarrassed by these discoveries, in writing the history of the mountain. That Moses hangs like a dead weight upon him, and blunts all his zeal for inquiry, for that he really has not the conscience to make his mountain so young as that prophet makes the world. The bishop, who is strenuously orthodox—for it is an excellent see—has

already warned him to be upon his guard, and not to pretend to be a better natural historian than Moses; nor to presume to urge anything that may in the smallest degree be deemed contradictory to *his* sacred calling." But in Bishop Watson's *Letters to Gibbon* this plausible objection is annihilated by a reference to other facts. "It might be urged," said Bishop Watson, "that the time necessary for converting lavas into fertile fields must be very different according to the different consistencies of the lavas, and their different situations with respect to elevation and depression, or their being exposed to winds, rains, and other circumstances; as, for instance, the *quantity of ashes* deposited over them after they had cooled, etc., etc., just as the time in which heaps of iron slag, which resembles lava, are covered with verdure, is different at different furnaces, according to the nature of the slag and situation of the furnace; and something of this kind is deducible from the account of the Canon Recupero himself, since the crevices in the strata are often full of rich, good soil, and have pretty large trees growing upon them; but should not all this be thought sufficient to remove the objection, I will produce the Canon *an analogy* in opposition to *his analogy*, and which is grounded upon more certain facts. *Ætna and Vesuvius resemble each other in the causes which produce their eruptions, in the nature of their lavas, and in the time necessary to mellow them into soil fit for vegetation; or if there be any slight difference in this respect, it is, probably, not greater than what subsists between different lavas of the same mountain. This being admitted, which no philosopher will deny, the Canon's (Recupero) analogy will prove just nothing at all, if we can produce any instance of seven different lavas, with interjacent strata of vegetable earth, which have flowed from Mount Vesuvius within the space, not of fourteen thousand, but of somewhat less than one thousand seven hundred years; for then, according to our analogy, a stratum of lava may be covered with vegetable soil in about two hundred and fifty years, instead of requiring two thousand for that purpose. The eruption of Vesuvius, which destroyed Herculaneum and Pompeii, is recorded by Pliny's nephew in his letter to Tacitus—this event happened A.D. 79; but we are informed by unquestionable authority, namely, 'Remarks on the Nature of the Soil of Naples and its Vicinity,' by Sir William Hamilton, 'Philosophical Transactions,' vol. lxi. p. 7, that the matter which covers the ancient town of Herculaneum, is not the produce of one eruption only, for there are evident marks that the matter of six eruptions has taken its course over that which lies immediately over the town, and was the cause of its destruction. These strata are either of lava or burnt matter, with veins of good soil between them.'*

(90.) *False Theories of Creation.*—The Rev. John Dunn, F.R.S.E., in his incomparable work, "Biblical Natural Science," thus meets

some objections urged by men of science:—"In dealing with men's theories of creation, it must be kept in view at every point at which these draw their elements of strength from illustrations found in present phenomena, that there is no warrant to conclude that similar forces have always acted with the same degree. We find sand being deposited at a certain rate in well-known localities, but we are not shut up to the conclusion that in all time that must have been the rate of deposit. At least, if the duration of man on the earth is to be pushed back from six thousand years to sixty thousand years, all who make such statements should be able to show that the phenomena which they believe entitle them to form such conclusions have ever been produced in the same way. That bursting forth of the upland lake by the waste, from water and from weather, of the barrier which had hitherto permitted only a small stream to carry its superabundant waters to the plain below, has, as it bore along with it the soil on the slopes, in a night deposited many feet of mud where centuries had failed to accumulate an inch. That obstacle cast across the bed of the stream has resulted in laying down mud over a wide area, and the soil now covered by it, which was some feet in thickness before it was under water, assumes not the appearance only, but also the consistence of, lake silt. You cast a stone into it, or a child drops his knife into it accidentally, and they sink even with the previously existing soil. Years after, the barrier is removed, the surface mud is swept away, to repeat the same process in widely altered circumstances. A year passes, and a wise theorist, seeing the soil removed, reasons thus: "It is a well-ascertained fact that this kind of silt is deposited at the rate of about an inch in thickness in a hundred years; we have it here, however, about three feet thick; therefore this old knife was laid down before the mud began to be deposited, which we have seen covered it, and consequently it must be between three and four thousand years old." Unhappily for the theorist, a lad standing by claims the old knife as one which he had dropped into the pool twelve months before. The case is not imaginary. Yet on grounds as little reliable as this, many conclusions have been come to as to the period man has been on the earth, which are, unhappily, too well fitted to shake the confidence of those uninstructed in the historical statements, of the Word of God."

(91.) *Dividing the Waters*.—"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament."—Gen. i. 7. The common operations of natural laws and natural forces are certainly much better understood at the present day than when these words were first written, yet how few even now appreciate the extent of the division of the waters which this passage seems to imply. How few when they compare the immense area of the oceans, seas, lakes

and rivers, with the light clouds that float in the air above their heads, really look upon the two as a division of the waters of earth ; the one part appearing so insignificant when contrasted with the other. Yet if we test the language by rigid scientific examination, we are surprised at the result, and are forced to believe that the real author of that verse understood far more of the vast operations of nature than even the most learned of the age in which it was first recorded. During the present century a record of rainfall has been kept in many parts of Europe and America, by which we are enabled to judge more accurately in regard to the extent of this division. And recently a thorough discussion of all these records kept in the United States has been published under the supervision of the Smithsonian Institution. If we take an average of all the stations, and calculate the amount that falls during one year in the United States (exclusive of Alaska) the result almost staggers our faith in the observation. This amounts to about 226,500,000,000 000 cubic feet of water, an array of figures representing a number too immense for the mind to grasp ; an amount sufficient to fill a canal ten miles wide, reaching entirely around the world, and of sufficient depth to float the heaviest vessels of the ocean. When we look at it in this light, we can appreciate the language of Scripture, can understand why this division of the waters was deemed of sufficient importance to record as a part of the history of creation. Does not this show that the real Author had a knowledge of the mighty operations of nature far above that possessed by Moses, the sacred penman ? Is there not in this an evidence of the inspiration of this part of the Mosaic record ? Yet we have calculated the amount of only a small fraction of the annual precipitation over the surface of the earth. If Moses was not inspired, where did he learn this great fact which modern experiments have verified ? Surely he could not have been led to it by the rainless skies of Egypt, or the parched deserts of the Sinaitic peninsula ? And even if Moses did not write the first part of the book of Genesis, there are certain expressions in the second chapter which seem to indicate that the writer lived in a country not well supplied with rain. Thus step by step the investigations of the laws of nature bear testimony to the fact that the Bible is the Word of God.—*Lutheran Observer*.

(92.) *Traditions of the Deluge*.—The wide—may we not say universal ?—prevalence among the heathen nations of a tradition preserving the memory of some such great catastrophe as the Deluge is a well-known fact. Plutarch not only records the ark in the Deluge, but gives us other facts concerning it. Lucian more than once mentions the great Deluge, and the ark which preserved the small remnant of the human race. Berosus, the Chaldean, Hieronymus, the Egyptian ; Abydenus, an ancient Assyrian historian ; Polyhistor, another ancient historian, and also Plato, testify

to the prevalence of the tradition. Traditions of the Flood are to be met with in every part of Europe, Asia, and America. They are to be met with among the Egyptians and Chinese, Japanese, Goths and Druids, Hindoos and Burmans, Mexicans and Peruvians, Brazilians and North American Indians, Sandwich Islanders, inhabitants of Otaheite and Greenlanders. We extract the following from Humboldt's great work, *Views of Nature*:—"Of the religious traditions of the Macusi Indians of South America, 'The Macusis,' says Sir Robert Scomburgk, 'believe that the only being who survived a general deluge re-peopled the earth by converting stones into human beings.' When the Tamanacs, of the Orinoco, are asked how the human race survived this great flood ('the age of Waters' of the Mexicans) they unhesitatingly reply, 'That one man and one woman were saved by taking refuge on the summit of the lofty mountain of Tamanacu, on the banks of the Asiveru, and that they then threw over their heads the fruits of the mauritia palm, from the kernels of which sprang men and women, who again re-peopled the earth.' I cannot believe that this vast belt of carved rocks, which intersects a great portion of South America from west to east, is actually to be ascribed to the Caribs. . . Nay, more than this, between Encaramada and Caycara, on the banks of the Orinoco, many of these hieroglyphic figures are found sculptured on the sides of rocks at a height which can now only be reached by means of extremely high scaffolding. When asked who can have carved those figures, the natives answer with a smile, as if it were a fact of which none but a white man could be ignorant, 'that in the days of the great waters their fathers sailed in canoes at that height.'"

(93.) *The Testimony of Berosus, the Chaldean.*—It has been the habit of modern scholars to question the accuracy of this Chaldean historian. But the celebrated Assyrian scholar, Mr. G. Smith, informed the public, a few months ago, that he had just deciphered from the Assyrian monuments a most interesting account of the Deluge. Mr. Smith is reckoned one of our first cuneiform scholars, and his account is as follows:—"The cuneiform inscription which I have recently found and translated, gives a long and full account of the Deluge. It contains the version or tradition of this event which existed in the early Chaldean period at the city of Erech (one of the cities of Nimrod), now represented by the ruins of Warka. In this newly-discovered inscription the account of the Deluge is put as a narrative into the mouth of Xisuthrus, or Noah. He relates the wickedness of the world, the command to build the ark, its building, the filling of it, the Deluge, the resting of the ark on a mountain, the sending out of the birds, and other matters. The narrative has a closer resemblance to the account transmitted by the Greeks from Berosus, the Chaldean historian, than to the Biblical history; but it does not differ materially from either. The

principal differences are as to the duration of the Deluge, the name of the mountain on which the ark rested, the sending out of the birds, &c. The cuneiform account is much longer and fuller than that of Berosus, and has several details omitted both by the Bible and the Chaldean historian. This inscription opens up many questions of which we knew nothing previously, and it is connected with a number of other details of Chaldean history which will be both interesting and important. This is the first time any inscription has been found with an account of an event mentioned in Genesis." Thus in 1873 we have new light and evidence thrown on Bible truth, so that even bitter opponents who are scholars will be bound to confess that this is unquestionably one of the oldest Chaldean inscriptions, and a tradition belonging by right to the city of "Erech," one of the cities of Nimrod.

(94.) *Chinese Tradition of the Deluge.*—Mr. Stackhouse, in his "History of the Bible," tells us that the Chinese, whose records are very ancient, have a tradition that nearly accords with our Bible account of the Flood, allowing for the natural variations which belong to all mere traditions. They record that in the time of their first king, whose name might be pronounced in a way not unlike Noah, the Great Spirit was angry with the world, and destroyed it all except their "first king and his family;" that the sky came down upon the earth and destroyed the race of men, and that the mother of their first king was encircled with the "Rainbow;" they tell also of his preserving seven clean animals to sacrifice to the Great Spirit. It is surely surprising to see how near the Chinese record comes to the truth.

(95.) *Hindoo Tradition of the Deluge.*—The Hindoos have a tradition that their god, Vishnoo, appeared ten times upon earth; at the eighth, under the name of "Krishna." On an old wall of one of their temples he is represented under two figures: first, as a sufferer, his body being coiled round by a serpent, which is biting his foot; and, secondly, as a crowned conqueror, delivered from his tormentor, seizing his body with both hands, and trampling upon his head. It has been supposed, that the origin of this traditional representation is as follows:—"The grandson or great-grandson of Noah, when first settling in Hindoostan, was desirous to preserve among his posterity that gracious 'promise,' on the faith of which he and they might live and die in a state of reconciliation with God, and in the assurance of salvation from all the evils which the Serpent and the Fall had brought on them. As writing was not then invented, he might use sculpture or painting to keep up among his descendants the memory of this inestimable promise, and would probably cause it to be figuratively recorded by some such emblems."

This view of the Hindoo figures now extant may well confirm and enliven our own faith in the holy Scriptures, and show how the traditions of a distant nation minutely agree with the written Word.

(96.) *The two Records.*—We can conceive a Christian student, wholly ignorant of science, and at the same time charitably disposed to credit the conscientious sincerity of the scientific objector, and it is not difficult to imagine the mental perplexity which must ensue. But the simple remedy for this perplexity ought to occur at once to every one who is subject to it. There is no *certainty* that the man of nature has interpreted nature correctly; a very slight and trifling circumstance may have grown to an enormous error in his calculations; or, with every desire for accuracy and honesty, he may have made a mistake in the outset which has entirely destroyed the credibility of his conclusions; but you *are* certain, from personal experience of its consolations and the fulfilment of its blessed promises, that the Bible has not deceived you. Although, therefore, in your ignorance of science you are not able to meet the scientific opponent of the Bible on his own ground, and to prove the inaccuracy of his inductions, you are able to say that the impugned Book has been a light to your feet and a lamp to your path amidst the darkness and trials of life's journey. Because Jesus made the clay and opened the eyes of a blind man on the Sabbath, the Pharisees called him a sinner. The memorable answer of the man who had been the subject of this miracle is just in point: "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see." Precisely! The case is complete. There is a fact in answer to a theory, and a thousand theories must yield to an indisputable fact "I cannot enter into a controversy with you learned men; you may have all the argument and all the reasonings on your side, so far as I am concerned, but I know most certainly that I now see; that is a fact which, thanks to the God of our fathers, cannot be disproved." In truth, personal consciousness of the truth of the Bible is a sufficient reply to all the scientific objections that ever were or ever can be brought against it. Besides, there is the fundamental axiom which *must* prove true, though all the scientific learning, or pretended learning in the world should assail it—the word and the works of God must agree, the two records must harmonize. Whatever discrepancies may appear to our weak vision, there is essential and eternal oneness in truth.

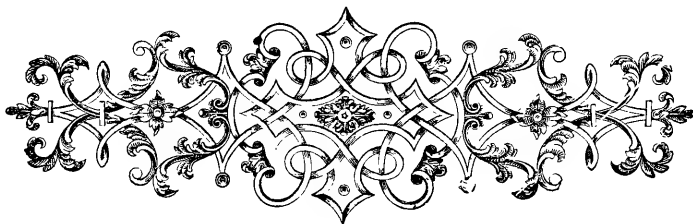
(97.) *Renouncing the World.*—An astronomer, who had long idolized his favourite science, became a zealous convert to spiritual Christianity. His intimate friend, knowing his extreme devotion to astronomical study, one day asked him, "What will you now do with your astronomy?"

His answer was worthy a Christian philosopher : "I am now bound for heaven," said he, "and I take the stars in my way."

By these words the astronomer taught his friend that he had transferred his affection from the created to the Creator—that, instead of finding his highest pleasure out of God, he found it in God, and that the true use of the visible was to assist him in his aspirations after the invisible and eternal.

And this converted astronomer was right. He exhibited the true spirit of the Christian and the true spirit of the believer to the world. For what is a Christian but a man whose life is controlled by an all-absorbing love for Christ? To Christ the current of his being flows. To become like Christ he taxes all his energies and concentrates all his powers. To please Christ in all things is his inflexible purpose. So strong is his self-devotion he prefers any sacrifice, even the loss of property or life, to the frown of his Beloved. For him, therefore, the world, with its manifold allurements and diversion, has no charm sufficient to win him from his allegiance to Christ. As being necessary to his existence, he uses it; but always as a means to a higher good—never as an end. For his sake he has cause to love it. Its amusement, spirit, practice and society he rejects, because, instead of contributing to promote his chosen affection, they tend to deaden and destroy it. He knows that to love the world is to cease from loving Christ. For it is written, "If any man love the world, the love of the Father is not in him."





The Divine Sovereignty.

ANALYSIS OF DISSERTATION IV.

AS God is the Creator and Preserver of all things, He is the Supreme Governor of the universe, and also the Disposer of all things. His Sovereignty is asserted by Holy Scripture, and abundantly evidenced in the history of both individual persons and nations. Instance Moses, Pharaoh, Cyrus, Sennacherib, the Antediluvians and Sodomites, &c. The Divine Sovereignty is, 1—Illimitable; 2—Uncontrollable.—See pp. 87-94.

The following passages of Scripture teach God's Supreme Sovereignty:—

1.—In the material world:—Job xxxviii. 33; Psa. l. 10-12; cxv. 31-5; cxix. 90, 91; cxxxv. 6; Prov. iii. 19; Jer. xxxi. 35; xxxiii. 25, 26. He claims all:—1 Chron. xxix. 11.

2.—In the affairs of mankind:—Job i. 15; xxiii. 15; xxxiii. 13; Isa. xlii. 8; xlv. 9; xlviii. 11; Dan. iv. 35; Matt. xi. 25, 26; xx. 12-16; Rom. ix 15-18-22, 23. He claims authority and power to decide the destiny of the wicked:—Deut. xx. 16-18; xxxii. 35, 36-39-43; Isa. x. 5-7, 12, 15; Rom. xii. 12.

DOCTRINE DEFINED.

How should matter occupy a charge,
 Dull as it is, and satisfy a law
 So vast in its demands, unless impelled
 To ceaseless service by a ceaseless force,
 And under pressure of some conscious cause ?
 The Lord of all, Himself through all diffused,
 Sustains, and is the life of all that lives.
 Nature is but a name for an effect,
 Whose cause is God. He feeds the secret fire
 By which the mighty process is maintained,
 Who sleeps not, is not weary ; in whose sight
 Slow circling ages are as transient days ;
 Whose work is without labour ; whose designs
 No flaw deforms, no difficulty thwarts ;
 And whose beneficence no charge exhausts.

THE belief in a personal God, as the Creator of the Universe, necessarily implies a belief in his constant activity in the government of all beings for his own purposes. And yet a philosophical system, now prevalent in some circles, would virtually deny this fact. It teaches that the government and preservation of the universe are dependent on what is called "the operation of natural laws." This theory virtually excludes the immediate agency of God, and makes him a mere spectator of the universe which he himself called into existence. But this doctrine, which is taught by the so-called *Positivists*, is inconsistent with any rational belief in the existence of God or in the reality of moral distinctions. The late Mr. S. Mill declares that "all phenomena, without exception, are governed by invariable laws, with which no volitions, either natural or *supernatural*, interfere." Again, he says, "Positive philosophy maintains that, within the existing order of the universe, or rather, of the part of it known to us, the direct determining cause of every phenomenon is not *supernatural* but *natural*. It is compatible with this to believe that the universe was created, and even that it is continuously governed, by an Intelligence, provided we admit that the intelligent Governor adheres to *fixed laws*, which are only modified and counteracted by other laws of the same dispensation, and are never either capriciously or *providentially* departed from." This theory shuts out the Creator for ever from his own world, leaving nothing but bare successions of events governed by inexorable laws, with which neither God nor man can by any

possibility interfere. And never does the denial of God's personal superintendency appear so cold and so ghastly as in the dark night of sorrow ; never does the half-truth that everything around us is the mere working of natural laws which God has ordained, and with which he will not interfere, seem to us so unsatisfactory. Terrible would it be for us if those destructive forces which often smite down man and his doings were like storms through which no one could guide us ; and that what we think is a wise and loving eye, is but an empty socket. The human heart rejects such a thought, and is ready to curse it for its cruelty. But we may be sure that it is not true. Human instinct is as true as human reason. Men's hearts are as true as their intellects. The great instincts within us are too strong for scepticism when any great sorrow comes upon us ; and Christ, who was truer to the consciousness and needs of the human heart than anyone else ever was, and who spoke with greater spiritual knowledge and greater moral authority than any other teacher, employed the fullest tenderness, the most beautiful human words, to inculcate the doctrine of God's providence, and to bring home to our hearts the blessed thought that we have a Father in heaven—a Father who has mind to think for us, a heart to feel for us, an ear to listen to us, and a hand to help us. See Matt. xxi., 22 ; John xiv., 13 ; xv., 16 ; xvi., 23 ; Mark xi., 23, 24 ; Isa. lxx., 24 ; 1 John v., 14, 15.

The Bible, being the Word of God, is our only authentic guide upon this subject. Its language about it cannot be mistaken ; nothing is more clearly revealed or more fully confirmed in its pages, than that God rules and reigns over all. There may be a diversity of opinion as to the nature of God's reign, but there can be none as to the fact itself. He would not be a God if he were not the Chief Magistrate of the Universe. If we believe the Bible, we must believe in the absolute supremacy of God. (1) God's right to reign is founded in Creation. The parent who has reared a family has an unquestionable right to rule over the family he has reared ; and God, having "created all things by the word of His power," has an unbounded right to rule and reign over the works of His hands. (2) God's sovereignty is founded upon the preservation of the world. He who at first created

all things, still sustains them. Paul says, "He upholds all things by the word of His power." And were He to withhold His sustaining hand, the pillars of the universe would sink, the framework of nature would be dissolved, and all created existence would disappear, leaving nothing behind save the throne of God and a boundless solitude. But as all things depend upon God for their continued as well as their original existence, we have another firm foundation on which the sovereignty of God is based. (3) God's sovereignty arises from the perfection of His character. And here we may ask, with the Psalmist, "Who in the heavens is like unto the Lord our God, and who in all the earth can be compared unto him?" All the works of Creation praise him. "O Lord, how manifold are thy works; in wisdom hast thou made them all: the earth is full of thy riches." The written word sheds a still greater amount of light on the character of God. According to its statements, his is the best of characters. "There is no character to compare with it in point of excellence. Infinite perfection is predicable of it. It is marked by no excrescence, and marred by no defect. It is full orb'd, and as morally lovely as it is complete. He is the possessor of every kind of excellence, and every kind of excellence in an absolutely perfect degree. We cannot suggest or conceive of any improvement in it. Our loftiest conceptions of its completeness, purity, and beauty, come not near the sublime reality. All the fine characters in the universe, united into one, would not equal God's; and when the angels contemplate it, they are lost in wonder, love, and praise." (a.) Is wisdom necessary to manage the complicated affairs of the universe? He is the only wise God. He uniformly selects the best ends and employs the fittest means to realise them. (b.) Is justice essential to good government? "Just and right is he." "Justice and judgment are the habitation of his throne." (c.) Is goodness necessary? "God is love." He is supremely, essentially, and everlastingly benevolent. (d.) Is power requisite to govern the world? He is Almighty. "And the thunder of his power, who can understand?" He is infinite in wisdom, Almighty in power, perfect in holiness, and unbounded in goodness; and while he possesses the right

to do what he pleases, he is pleased to do only what is wise, holy, and kind. (4.) He actively manages all the affairs of matter and of mind throughout the universe, and that to the minutest degree. There are thrones and dominions, principalities and powers; but *there is one supreme throne*, high and lifted up. "He hath prepared his throne in the heavens, and his kingdom ruleth over all." The framework of the universe he constructed, and all its embellishments, He put them on. No being lives without him. He is the Lord of a drop of water and of the "great and wide sea," and both are equally governed by His laws. He is Lord of an insect and of an archangel, and both are the subjects of His dominion. He is Lord of a grain of sand, as well as of an island, a continent, a world. "By Him kings reign and princes decree judgment." And he throws down whatever comes in collision with his own plans and purposes. "He setteth up one and casteth down another." He commands, as he created, the armies of heaven. The powers of darkness are also subject to his control. "The key of the bottomless pit hangs at his girdle; the chain which binds its inhabitants is held in his hands, and he opens or shuts, binds or loses, at his pleasure." The least and the greatest, the mightiest and the minutest operations of nature, the fall of a stone and the flight of a planet, are under his control, and subject to his sway. Dan. iv. 35.

Hence when men speak of "impossibility with God" they should remember that they are treading upon sacred ground. As Archbishop Whateley observes, "We often allude to physical impossibilities, which we maintain are at variance with the existing laws of nature; but at the same time we cannot deny that the framer of these laws has the power to suspend them in the administration of a wise and gracious Providence; otherwise we are compelled to concede that he has abandoned them to the iron rule of necessity, and no longer exercises any control over them. The Being who created the universe is certainly able to alter at will the properties of any substances it contains." The issue lies in the genuineness of the alleged facts, and not, as we assume, in their possibility. To argue dogmatically that a miracle cannot take place is palpably begging the question, for

nothing but a self-contradiction can justify such an assumption. "When we speak of God, we should remember that all events, past, present, and future, are known to him, with all the causes, remote or immediate, internal or external, on which each depends." For the finite, then, to comprehend the infinite, is the only impossibility.

A multiplicity of agents under God is no argument against the fact of his own interference with the affairs of men. In the case of Job, there were many agencies. There were Satan, the Sabeans, the Chaldeans, the wind, the afflictions of his body, the irreligiousness of his wife, the unkind, persevering charges of hypocrisy against him by his religious friends, and the contempt cast upon him even by his servants. Yet, he said of all this, "the Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." This is the way mankind talk of the acts of one another. The war in Ashantee was begun at the instigation of statesmen who had never been there themselves, but by their agents. These statesmen are allowed to have reasons of state, to hide the designs of their acts even from their agents. These designs may not be fully known until the acts become matters of history after the policy of them is completed. God used the enemy of Israel as the rod of his anger, "howsoever the enemy meant it not so." The brethren of Joseph sold him to the Ishmaelites from envy, but "God meant it for good."

The sovereignty of God is associated with everything else he does. The ceremonial Mosaic dispensation was established by God himself, and it was consistent with his general providence towards all mankind. He then claimed all souls of men as his property. All the silver and gold, and the cattle on a thousand hills were his. The same law was to be to the stranger and the home-born in Israel. The ceremonial cleanliness enjoined upon the Jews was naturally beneficial. When Christianity was introduced, providence co-operated. John the Baptist was born at a time when he might become a forerunner of Christ. The possession of men's bodies by demons, the hour and power of darkness, gave an opportunity to display the power of God in the miracles of Christ. The Romans governed the Jews at that time. Rome was then in the zenith of its power over all the world.

This gave an opportunity for the facts of the life and crucifixion of Christ to be known among all mankind and to nations who were not prejudiced against him the same as the Jews were. An open door was also thus afforded to preach the gospel throughout the world. All nature was under the control of some one, who was interested in the success of redemption. The sea became calm at the command of Christ. Fishes came to the net by his unspoken power. The earth shook, and the sun was darkened, not by a cloud or an eclipse, when he died on the cross. There was an earthquake, and the doors of the prison in which Paul and Silas were incarcerated were opened. The jailer knew that to be the effect of God's power, and not that of man, without asking for any elaborate dissertation to prove it to be so.

History proves the sovereignty of God. There are now many monuments to prove the fulfilment of the prophecies of the Bible : in Assyria, Egypt, Idumea, and Palestine ; also the destruction of Jerusalem, and the continued dispersion of the Jews for nearly two thousand years. God in creation, God in providence, God in Christ, God in the word and work of grace, and God in heaven is the same God. Fellowship with him implies a recognition of his supreme power. This gives comfort to the believer's mind which nothing else can. Luther, after singing the forty-sixth Psalm, " God is our refuge and strength, a very present help in trouble," was as bold as a lion to risk even his life in the Diet of Worms. God in sovereignty makes prayer and praise to be rational duties and gratifying privileges. This explains the strange courage of martyrs, and their joys in the midst of all persecutions. It is an element similar to that which animates the warrior when fighting for his home and his liberties. The apostle Paul counted not his own life dear, so that he might complete the work entrusted to him. He felt that his "light affliction, which was only for a moment, worked for him a far more exceeding and eternal weight of glory."



FACTS AND ILLUSTRATIONS.

(98.) *Melancthon on God's Sovereignty.*—From some letters of this great reformer, but recently published, we select the following

extract as an evidence of his unshaken belief in the Divine Sovereignty. He says:—"Although I know that God has bestowed on created things their forces, and I do not undervalue physical signs and causes; yet I am also most decidedly of opinion that God, the Eternal Father of our Lord Jesus Christ, the most free author of nature, directly modifies the operation of most things, and prevents many sad events. I myself have proved it by experience. And I often think of our first parents, who, after the fall, being deserted by all favourable causes, were, notwithstanding, divinely recreated."

(99.) *Man proposes, but God disposes.*—Napoleon I., having heard this sentence, said, "I propose and dispose too." Now, it is well-known that he proposed to conquer Russia, and lay Europe prostrate at his feet. But how did he dispose? He pined away on a lonely rock, whence could be descried, instead of kingdoms overturned, capitals captured, monarchs kneeling in submission at his feet, only the billows of the Atlantic rolling between him and his beloved France.

(100.) *Judgments of God.*—The antediluvian world was swept away by the deluge. Sodom and Gomorrah were destroyed by fire.

Pharaoh and his host were drowned in the Red Sea. Korah and his company were swallowed up alive by the earth.

Absalom, suspended by his hair on the oak, was thrust through with darts.

Evil designs sometimes come back after many years. God is a righteous judge. David's sins were visited upon him, and after God had pardoned him, some of his enemies fell into the ditch which they had dug for him.

The enemies of Daniel were devoured by those same lions which would not touch the holy prophet.

Those who designed the destruction of the three Hebrew children were devoured by those same flames which could not singe a hair on the head of one of the Lord's chosen ones.

Herod the Great, who attempted to destroy Jesus Christ, and for that wicked purpose slew all the male children that were in and about Bethlehem, had long and grievous sufferings, a burning fever, a voracious appetite, a difficulty of breathing, swelling of his limbs, loathsome ulcers within and without, breeding vermin, violent torments and convulsions, so that he would have killed himself had he not been restrained, and thus he died. And in a hundred years after his death his whole family became extinct.

Herod Antipas, who beheaded John the Baptist, and treated Christ contemptuously, had his kingdom taken from him, and was sent into banishment with his infamous wife Herodias.

Judas, who betrayed our Lord, died by his own hands.

Pontius Pilate, who condemned our blessed Lord to death, was not long afterwards deposed from office, banished from his own country, and died by his own hands.

Annianus, who insolently ordered Paul to be smitten, was some time afterward slain by his own son. And thus was fulfilled what Paul said, "God shall smite thee, thou whited wall."

Nero, who put to death Peter and Paul and many others, soon after attempted to kill himself, and, his resolution failing, begged assistance.

Domitian, a cruel persecutor and monster of wickedness, was murdered by his own people.

The Jewish nation persecuted, rejected, and crucified the Lord of Glory; in a short time afterward they had a realization of their own prayer, "His blood be upon us and our children."

Catullus, governor of Libya, a cruel persecutor of the Jews, was turned out of his office by the Romans, fell into a complicated and incurable disease, was sorely tormented both in body and mind, continually crying out that he was haunted by the ghosts of those whom he had murdered, leaped out of his bed as though he were tortured by fire and put to the rack. His distemper increased till his entrails were all corrupted, and came out of his body; and thus he perished as a signal example of Divine justice.

Caius, a great persecutor and blasphemer, was killed by his own people.

Claudius Herminianus, a cruel persecutor, was eaten of worms while he lived.

Valerian, an implacable enemy of Christ and his Gospel, was taken prisoner by Sapor, king of Persia, who obliged him from time to time to bow himself down and offer his back for Sapor to set his foot upon to mount his horse or carriage. He died in this miserable state of captivity.

Maximianus Galerius, the most cruel among the cruel, was seized with a grievous and horrible disease, and tormented with ulcers and worms to such a degree that they who were ordered to attend him could not bear the stench. Worms proceeded from his body in a most fearful manner; and several of his physicians were put to death because they could not endure the smell, and others because they could not cure him.

Maximianus put out the eyes of many thousands of Christians. Soon after the commission of these crimes, a disease arose among his own people which greatly affected their eyes, and took away their sight. He himself died miserably, and upon the rack his eyes started out of his head through the violence of his distemper.

(101.) *Antiochus Epiphanes Punished.*—This desperate and cruel tyrant not merely ruined the Jewish nation as a distinct common-

wealth, but ridiculed and insulted the sacred ordinances of Jehovah himself. Profaning the temple in the most daring manner, he set up the image of Jupiter within the precincts of the holy building, and, causing a swine to be boiled, directed that the broth should be sprinkled over the Holy of Holies itself. The wickedness of this daring persecutor, however, was most striking in the malicious edicts which he published against the sacred books of the Old Testament. He searched out all the Hebrew copies he was able, and burned them: and he issued proclamations throughout Judea, that every Jew who possessed a copy of the Bible should deliver it up to be destroyed, on pain of death in case of refusal. Many saints were put to death. It is remarkable that God's justice descended on this desperate persecutor in a peculiar manner: worms bred in his bowels, and there issued from his putrid body so intolerable a stench that his physicians could not endure the room. Thus hell took possession of the guilty soul even before it was detached from the body. A fearful monument is this of God's dreadful indignation against those who dare to despise and trample upon His holy commandments.

(102.) *Nations Punished*—A nation's sin will find it out. Slavery became the tremendous scourge of America, that long kept slaves. The evil was vindicated, supported, legalised; and those who exposed its villainies, and denounced it as high-handed sin against heaven and humanity, were maltreated, mobbed, imprisoned; but at length red-handed war uttered its awful verdict, and slavery stood out in all its native deformity as the confessed scourge of bleeding America.

(103.) *A Cruel Prince Defeated*.—The late Dr. Cotton Mather, of America, in his work called "*Magnatia*," tells a remarkable circumstance concerning Elliot, the great missionary to the Indians:—"A very pious and benevolent gentleman, belonging to Charleston, Carolina, with his son, had been taken prisoner by the Turks. Word had come to the neighbourhood that the prince who detained them had said that he would not set them free as long as he lived. Whereupon, Mr. Elliot, next Sunday, prayed thus before a very solemn congregation: 'Heavenly Father, work for the redemption of thy poor servant, Foster; and if the prince detains him as long as he himself lives, we pray thee, Lord, to take away the life of that cruel prince.' In a short time the captives returned with a wonderful story, that the tyrant had been suddenly and unexpectedly cut off, and that they thus had been delivered. In this case, of a truth, prayer was stronger than powder could have been."

(104.) *A blasphemer killed*.—A man employed in a manufactory in Birmingham was charged with some misconduct, which he

denied; and called God to witness that he wished he might be struck deaf, dumb, and blind, if he had done it. No sooner had the words escaped his lips than his wish was granted: he was struck deaf, dumb, and blind; and in this state he remained until the following day, when he expired.

(105.) *Lord Napier on prayer.*—Lord Napier of Magdala, when receiving the freedom of the city of Edinburgh, said, “Many years ago I read in the ‘Life of Hugh Miller,’ that, on one stormy night, when his father was at sea as captain of a little ship, his mother went to the house of the parish minister, and said, ‘Rise, sir, and pray; there is life in danger this night.’ The good man rose and prayed; and it was afterwards found that her husband, who had been in great danger, got into a place of safety, and turning to some of his men, said, ‘some gude (good) souls have been praying for us this night.’ Now, when I stood before the fortress of Magdala, and saw the captives, whom we had gone to deliver, cross the plain in freedom, this story came into my mind, and I could not help lifting up my heart to God, and saying, ‘Some good souls have been praying for this.’”

(106.) *A noble gift in answer to prayer.*—A short time before his death, the late Rev. Dr. Schwartz solicited £1,200 in order to purchase a house as a home for Jews; but £190 was all he had obtained after weeks of waiting, when the enterprise was about to be abandoned. Just at this juncture friends sent the Doctor £1,000 sterling, on the sole condition that neither the names of the donors, nor the place where they lived should ever be mentioned. Dr. Schwartz said: “I may truly say it is the Lord, and He alone, who has inclined the hearts of these friends to come to our assistance, for I have never seen them nor had any intercourse with them till lately. The gift is *an answer to prayer*, and was received on the evening of a day which had been very painful to me; so that, with a little alteration, I might apply the words of the Psalmist: ‘Weeping in the morning and joy in the evening.’ The gift in itself, no doubt, is very handsome, but it becomes doubly so when one is acquainted with the simple circumstances under which it was bestowed.”

(107.) *God's Sovereignty a comfort to the good.*—When men are oppressed with calamity, and look into the systems of the most refined philosophy, they find but little relief. Plato will tell him, “that such dispensations coincide with the general plan of the Divine government.” Virgil will inform him, “that afflictive visitations are, more or less, the unavoidable lot of all men.” Another moralist will whisper in the ear of the distressed and dejected sufferer, “Impatience adds to the load; but a calm sub-

mission renders it more supportable." Now, though these observations are just, yet they are inefficacious cordials in comparison with that which the Christian derives from the glorious truth, "The Lord reigneth."

(108.) *A converted heathen comforted.*—A convert, a paralytic, asked me, "How is it that God, who is my Father, is pleased to deprive me of the use of my leg and arm?" I read to him Heb. xii., James v., and a few passages from the Psalms, to show him the end God has in view in afflicting His people. The natives invariably regard affliction as mere punishments, and cannot understand that they are sent to them for their good. More than three months afterwards the sick man came to me, and said, "Sir, my eyes have been opened. I now see that God is dealing with me as with a child. It is in love that he is afflicting me." I exhorted him to pray earnestly that he may be enabled to bear patiently, and without murmuring, all that God may be pleased to lay on him.—REV. J. SARGENT.

(109.) *Casarius's curiosity checked.*—When this primitive saint was arguing in himself how this Scripture could be true, "For he hath founded it upon the seas, and established it upon the floods;" how the earth was founded upon the waters, how the more weighty elements should not sink, and be overwhelmed by the other, he stopped the course of his thoughts by this reflection, *I forgot myself when I said to God, How can this be?* And thus he admired that which he could not comprehend. "For inferior reasons (says Dr. Bates) we often pray that particular evils, which are near, may be prevented; but if they overtake us, we may be satisfied that they are appointed by his supreme reason and everlasting counsel. As, in a concert of music, the parts are not formed when they are sung, but were composed before by the skill of the musician, and every part assigned to the voices of the persons, thus the various conditions and passages of our lives are overruled by God as most fit for us. Whether the evils proceed more immediately and entirely from his hand, or by the inter-currence of second causes, it is equally certain they are under God's control. Our Saviour answers Pilate, "*Thou couldst have no power at all against me except it were given thee from above.*"

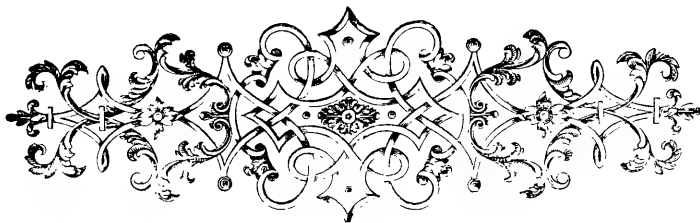
(110.) *The Saints' rejoicing in God's Sovereignty.*—St. Paul could sing an anthem at the top of Jacob's ladder, and a dirge at the bottom, and shout, I know both how to be abased and how to abound; I can do all things through Christ which strengtheneth me. Our fears and troubles come in the name of man, but our help cometh from the name of the Lord. The heathens thought themselves safe when they had their household idols with them, hence Rachel carried her idols with her from Padan-aran; and

shall not our God, marching victoriously before us, put our fears to flight? The poorest age afforded the richest Christians, and the noblest martyrs, and the most resplendent saints. When we forget God's promises and providence, we are justly left in the hands of our doubts and fears. In the midst of difficulties and extremities God appears. What an extremity of extremities was Abraham in on the summit of Moriah, but not too late for God to deliver. The sun changes not his course, though bursting clouds and bellowing thunders fight below; so when we hear of the crash of thrones and the fall of empires, God is still carrying on his bright designs; and the Church, that commonwealth of heaven, lives and prospers, and God is still where he was and what he was; and Paganism, Mahomedism, Popery and infidelity creak in the blast and nod to their fall, and very soon the songs of salvation shall float upon every breeze, and the glory of Zion shall fill the earth.

(111.) *Right is Might.*—As sure as God liveth, as sure as the Holy One of Israel is the Lord of Hosts, the Almighty, Right is Might, and ever was, and ever shall be. Holiness is might; love is might; patience is might; humility is might; self-denial and self-sacrifice is might; faith is might; goodness is might; every gift of the Spirit is might. The cross was two pieces of dead wood; and a helpless, unresisting Man was nailed to it; yet it was mightier than the world, and triumphed, and will ever triumph over it. Heaven and earth shall pass away, but no pure, holy deed, or word, or thought. On the other hand, might, that which the children of earth call it,—the strong wind, the earthquake, the fire,—perishes through its own violence, self-exhausted and self-consumed, as our age of the world has been allowed to witness in the most signal example. For many of us remember, and those who do not have heard from their fathers, how the mightiest man on earth—he who had girt himself with all might except that of right—burst like a tempest-cloud, burnt itself out like a conflagration, and only left scars of his ravages to mark where he had been. Who among you can look into an infant's face, and not see in it a power mightier than the armies of Napoleon?

(112.) *The Mute's answer.*—We should be like the poor deaf and dumb child whom a clergyman was examining. He wrote on the slate, "What is gratitude?" Her reply was, "The memory of the heart." "What is prayer?" "The heart speaking to God." He then wrote, "Why are you deaf and dumb?" After some hesitation, she replied. "Even so, Father, for so it seems good in Thy sight."





Divine Providence.

ANALYSIS OF DISSERTATION V

THE doctrine of *Divine Providence* is immediately connected with that of Divine Sovereignty, and is abundantly evident from the facts already adduced, viz., that there is a God, the Creator of all things, the Sovereign Ruler and Preserver of the universe, as well as from the various blessings we enjoy, and the awful judgments which have been inflicted upon the wicked, and from the astonishing preservation of his Word and his Church throughout a long succession of dark and bloody ages. Providence is not any separate attribute of the Divine Mind, whether natural or moral, but his care and superintendence over his creatures. This is strongly put by St. Paul in Acts xvii. 22-31. The manifestations of Providence are classified thus :—

1. *Immediate* providence, in which God does something for his creatures, without using any means or instrumentality ;
2. *Mediate* providence, in which God acts by an intervening agent ; and,
3. An *Ordinary* providence, viz., that which is exercised in the common course of nature, and by a chain of causes ;
4. An *Extraordinary* providence, which signifies something out of the common way, as a miraculous operation ;
5. A *Common* providence, which relates to the government of the whole world ;
6. A *Special* providence, which relates to the care and preservation of the Church ; and,
7. A *Universal* providence—the Divine Will upholding, sustaining, and preserving all things, visible and invisible ;

8. A *Particular* providence—relating to individual actions, and the most minute circumstances of life. pp. 95-98.

The objection against a *particular* providence—that “God’s providence extends no further than a general superintendence of the laws of nature, without interposing in the particular concerns of individuals”—is (1) contrary to Scripture, and (2) to reason. Various writers noticed. To say that human affairs and events happen or occur by chance, or accident, is to speak words without meaning. God controls everything. “The Lord hath prepared his throne in the heavens: and his kingdom ruleth over all.” “A man’s heart deviseth his way, but the Lord directeth his steps.” Wesley quoted on the incomprehensible dispensations of God with regard to particular families. pp. 98-102.

Psa. ix. 7, 8; vii. 11; ciii. 6; 1 Sam. ii. 9, 10; Psa. l. 1-6; Rom. ii. 2, 6-11; Eccles. viii. 12, 13; Isa. xxvi. 21; lxvi. 14, 15; Job xxii. 12-14; Jer. xvi. 17; xvii. 10; xxxii. 19.



DOCTRINE DEFINED.

“The stern fates, though said to be engraved in adamant,
At our request yield to the will of God.
Nor is God a deity immured in the dungeon of destiny,
Such as the Stoic deemed God to be,
He can curb the flying coursers of the sun;
He commands the floods to stand up like rocks.”

PROVIDENCE has been defined by Dr. Jenkyn as “that wise oversight and holy care which God exercises over all beings and events, so as to preserve, direct, and order all their agencies for the good of the whole empire and the display of his own glory.” “He hath prepared his throne in the heavens, and his kingdom ruleth over all the earth.” His providential care extends to the brightest seraph before the throne, and the meanest reptile that crawls upon the earth, and has a special reference to his faithful people. “All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies to do them.” Ps. **xxv.** 10.

How God overrules all things consistently with the development of all animate and inanimate nature, according to its own laws, we cannot tell, any more than we can tell how the mind of man acts as a causation to the

movements of the body. But the fact we know. The idea that God created a being who would afterwards have a *necessary* and *independent* existence is an absurdity. The God who originated mind and matter, of course can, and does, control them. "This doctrine, however, is separated, on the one hand," says Bishop Simpson, "from fatalism or the theory which supposes that all things are so pre-arranged that they must happen precisely as they do ; and that by some connection, such as the ancients taught under the opinion of blind fate, all the actions and steps of men are immutably and determinately ordered. So also is it distinct from what might be called the more modern doctrine, though closely allied to it, of predestination, which teaches that all the actions of men are ordered of God. For, if so, there is no distinction between the actions of a good man and the actions of a bad man. If all actions are determined, then the steps of a bad man are ordered of God, as well as the steps of a good man. So also is this doctrine separated from the doctrine of indifferentism, or liberalism, as it is sometimes termed, which supposes God, while He rules the universe and controls it by fixed laws, to be indifferent as to the conduct of his people on earth, and that things happen alike to the good and to the bad ; that God is employed, if I may use that phrase, in surveying the great immensity of the universe, in directing its great laws, and that He has no specific regard to the circumstances of beings like ourselves ; that He is occupied with the hosts of heaven, with the songs of glory, and cares not for the things that may happen to you and me here on earth. This doctrine teaches us that God is especially watchful over those who love Him ; and that, where men fear and serve Him, He has special care toward them — watches their pathway, and directs their movements."

And this doctrine is in harmony with our reason, for if we regard the constitution of human society, we notice in the laws of men there is reference to their actions. Good citizens are sustained and protected, and, to some extent, rewarded. Laws are a terror to evil-doers ; they are for their punishment ; so that people recognise that government, the order of society, demands that regard be paid to the character of the people who are governed. Not only do we recognise

this in society, but, if we are parents, we feel it in our hearts, and we recognise it in our families. In some senses, we love all our children. We have a watchful care of all that pertain to our families, and yet we cannot help, if we may use that phrase, looking with more especial favour on such of our children as do right, such as specially seek to please us, and engage in works of mercy. Such obtain the approval of their parents, when such as are reckless and thoughtless, and disorderly occasion grief, and sorrow and pain. And if God appeals to the instincts and impulses of our hearts, representing himself as a father; if we feel so in that fatherly nature He has implanted in our hearts, must not God feel so in reference to the children whom his hands have made? He must look with approval upon the good and with disfavour upon the bad. This doctrine is explicitly affirmed by God's declarations. (See passages quoted in Analysis.)

Objections to a *particular* Providence have been raised by men of science, who have enlarged views of the magnitude of God's creation, and who fancy it would be derogatory to the "High and Lofty One that inhabiteth eternity" to pay a special regard to his creature, man. Their objections may be thus stated:—"The works of God are immensely wide. The worlds which He has made are innumerable. Survey the universe, and light is streaming from such distant parts that probably there are stars which God made as early as creation's morn whose light has never yet been able to reach this world of ours. There are worlds, doubtless, so far distant that it would require possibly millions of ages for even the light to travel across the part of the universe that intervenes between us and that part of God's creation. And when we think of unlimited space, there is no boundary applied to the sky. We go where light travels a million of miles, and we have but marked out a little central spot. Beyond that it might travel millions of ages, and the beyond lies seemingly just as far away.—No limit. So in the vast eternity, we may think of six thousand, or six millions, or one hundred times six millions of ages; and when we think of creation commencing from us and the eternity before it, our minds are lost in the idea. There is an immensity; and when we think that God has always been existing, and that He exists in all space, we are lost in the immensity of His

works." And these men thus proceed: "If there be such an immensity of worlds, so that this earth is but as one little spark, smaller than the needle's point upon the orange compared with its circumference, and if there be upon this earth a thousand millions of human beings, how can God care for each one of these, so small, lost in the immensity of space, and in the innumerable multitudes which His hands have made?" The psalmist appears to have laboured under this thought when he said: 'When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man, that thou art mindful of him, or the son of man, that thou visitest him?' And our Saviour addresses himself to this very feeling of the sceptic, or to the doubt in reference to His watchful providence, when He points to the grass and to the lilies of the field, and says: 'Consider the lilies of the field,' &c. Matt. vi. 30. 'Are not two sparrows,' &c. Matt. x. 29-31. How small is the sparrow in the lone wilderness, and how insignificant is the single hair which has fallen from our head; and yet, according to the two passages of Scripture just quoted, and which were uttered by Christ our Saviour himself, even such things are not overlooked in the providence of God.

It is also worthy of remark, that while science has been enlarging our view, and teaching us the immensity of the parts of God's creation and the smallness of man in comparison with them, it teaches us another lesson. We turn, and, by the aid of the microscope, look at the very moss that slightly discolours the rock; and as we gaze upon that moss it develops into a vast forest of trees and branches, and there are plains and cities; and upon the branches of those little moss-trees, invisible to the naked eye, there are lodged whole classes of beings which God has made—beings with life, and with organism, and with parts. God is there in His creative skill, and watches over those little beings, of whom it would require infinite multitudes to be of the size of one of the human family. So that while science, on the one hand, teaches us the immensity of God's work; on the other, it teaches us that God cares for the small and the minute everywhere.

In the previous chapter, on the Divine Sovereignty, we attempted to answer those who speak about the reign of law

in the physical universe, and we need not repeat ourselves here, but just insert what St. George Mivart, F.R.S., says : "The evidence from physical facts agree well with the *overruling, concurrent* action of God in the order of nature ; which is no miraculous action, but the operation of laws which owe their foundation, institution, and *maintenance* to an omniscient Creator, of whose intelligence our own is a feeble adumbration, inasmuch as it is created in the 'image and likeness' of its Maker."

But there is a spiritual as well as a physical world. "Man has two natures ; the one is the material, and joins him to earth, and must be subject to all the laws of earth ; the other is spiritual. God breathed it into him ; an image of the divine nature. And ever since God breathed into man's soul there has been an open passway for the breath of God from heaven to the human heart ; and God reaches the human heart by the influence and inspiration of his Holy Spirit. And here comes in the empire of mind. And in this realm of thought what an immense circle of freedom is there ! Who can tell whence his thoughts come and how they are suggested ? Who can trace their origin ? Dropping from the heavens above, coming from kindred minds, mingling with the current of our thoughts, changing our feelings, desires, impulses, plans, we scarcely know why nor how. Here comes in the influence of mind upon mind. And how powerful that influence ! We feel it in the family circle. The thought of a loved one changes our thought. We accept that thought ; it mingles with ours, and our plans are modified. Friends make suggestions, and we act differently—make or give up a contemplated journey, arrange our business. It is a thought that changes our thoughts. And just as friends can communicate thoughts to our minds by their thoughts, so God can reach our hearts by breathing upon us his holy thoughts. And there may be angels that may think into our thoughts ; and there may be demons that may think into our thoughts. There may be impulses come upon us as high as the heavens, deep and dark as hell. Oh ! this empire of mind inside of matter, how fearful it is ! An instrument of music, on which angels may play, or which devils may finger : notes that may sound with the music of heaven, or be discordant as the notes of hell. Your heart

and mine, your mind and mine, your soul and mine, oh ! how touched by this unseen ! Thought plays upon our thoughts, wide as the universe, boundless as the reach from which this influence may come. And all these thoughts may modify and control and guide our course.

If the man go to sea in an unseaworthy vessel, it is asked, Will he not be lost ? I answer, Yes. But possibly he may not go to sea. Some thought may be given him not to take that vessel. He is hastening to the pier, he has engaged passage possibly ; but in his haste he suddenly remembers that some important matter should be transacted, and hastens back, and, before it can be arranged, the vessel sails. It goes down, but he is spared. (See anecdote of Mr. Clowes, No. 129.) He is travelling by the mountain, and the mountain is to fall ; but as he is passing, a sudden thought of some desired point to be reached very speedily occurs to him, and he puts the spurs to his horse and gallops forward—he scarcely knows how or why—but he passes before the mountain falls. Or, as he approaches the mountain, he spies some beautiful flower, or sees some rare mineral, or feels wearied, and, pausing, dismounts and rests, and the mountain falls ; but he is spared, and no miracle is wrought. God has not changed the laws of nature, but has watched over the good man.

The invisibility and quietness of God's acts constitute no proof that they do not exist. There is no reason to suppose, because Providence does not speak merely in the crashing thunder, the loud cataract, or the devastating whirlwind, that his power is not ever present, affecting everything for his own purposes, as well as for the continuance and welfare of created beings. What has more power than the silent light of the sun gradually dissolving the night ? The quiet, modest dew is incalculably more effective than the boisterous thunderstorm in enriching and beautifying the earth. The soft, downy unexpected footsteps of thaw effect a greater revolution upon the water, air, and ground, in a few hours, than would be possible for all the mechanical forces at the command of all mankind to effect for thousands of years. The invisible silent mind of man affects his body incomparably more than any thing external. This mysterious

agent, though essentially distinct from the body, in its nature and attributes, holds the body in such a state of subjection to its sway, that it has often killed or cured it. "The spirit of a man sustaineth his infirmity, but a wounded spirit who can bear?" The most microscopic inspection of anatomy has never beheld the link between mental grief, as a cause, and grey hairs, for instance, as an effect. No material law of causation explains this fact. It is simply known as a fact, that the mind has produced the effect. Analogous to this is the ever present God in providence. He is active in all things, though invisible, and not identical with what he governs and guides. Men have social, circumstantial, geographical, and educational sympathies and tendencies, which are invisible, even to their own reasonings, and yet they have a greater power over them than the completest logic that was ever put before men's intellect. In all dealings with them their idiosyncrasies are always taken into account by common consent. What a man is, makes the why and the how he is. From these invisible agencies all the moral character of a man is formed. His physical being and acts are relatively moral. He is responsible for the use he makes of his physical power, of mind and of body. So that a man possessing that power is essentially a moral being in his acts. Thus God, in his providence, shows his moral perfections. What he does as an upholder of all things is necessarily done by him as being what he is. He is a moral being, and therefore his acts are moral. "Thus his mercy is over all his works." Thus he corrects his children from love to them, making "all things work together for their good." No matter what the secondary agency may be, all that take place are arranged by him. The evil is allowed to occur, and the good is produced for moral purposes. An intelligent God would have a design in his works. A God of love would have a benevolent design in them. Every real Christian who has passed through the tribulations of this life knows all this by experience.

FACTS AND ILLUSTRATIONS.

(113.) *Our Wants Supplied.*—"Elijah was as well nourished when the bread from heaven was brought by a raven, as Ishmael,

when the spring of water was revealed to him by an angel. Whether, then, we are fed immediately from God, as the Israelites, with manna in the wilderness, or by the glorious instrumentality of those who may seem to us as angels, or by the base one of those who seem to us contemptible, let us be content and thankful, if they are appointed of God, and if it be the bread and water of life they bring."—*Tour to Alet.*

(114.) *The power of Prayer.*—"I do not say that prayer has any inherent efficacy to move God. Like every other means, like the food we eat, it derives its efficacy from the appointment of God; but we do say that prayer is *a condition* on which it seems good to God to put forth his power. In the whole compass of divinely-appointed means, prayer occupies the highest place, and possesses the mightiest efficacy. And why? It passes by all *secondary* means, and makes its way straight to God; it puts aside every human hand, and goes at once to the arm of God, enters the presence of the eternal, and makes its appearance at his throne. There it enables the suppliant to take hold of the **STRENGTH OF GOD**, and in a sense identifies himself with the **ALMIGHTY POWER**. —JOHN FOSTER.

(115.) *A Special Providence.*—A German journal recounts the following episode of one of the late battles:—"A young soldier, in the midst of the tumult of battle, thought he saw on the grass a four-leaved shamrock growing. As such a plant is rare, and is considered to bring good luck, he stooped to take it. At that very instant a cannon ball passed over his head, so near, that he must have been killed if he had not been bending down. The man so miraculously saved sent the plant to his betrothed at Königsberg.

(116.) *Fletcher and Wesley delivered.*—It is said that Fletcher, when a young man, was very anxious to join the army to go to South America. The vessel was ready to start, friends secured him an appointment; but the morning he was to have sailed the servant, in coming into his room at breakfast, stumbled, and spilled over him the boiling coffee, and so scalded him that he was unable to go on his journey. He lamented the accident—was disappointed in all his plans; but the vessel was never heard from. Fletcher was spared to become a preacher of the Gospel, a man who wielded by his pen, as well as by his voice, an overwhelming influence upon the minds of men, and being dead yet speaketh. No miracle was wrought. Wesley, the little boy, is sleeping up yonder in the upper story of Epworth Rectory. It is on fire; he is forgotten; but suddenly a woman remembers there is a child asleep, and she calls, and the child shows his head at the window, and a brave man, at the risk of himself being burned, mounts the shoulders of another, and the little fellow throws himself into his arms and is saved, and Wesley is spared to enlighten the world.

(117.) *God not dead.*—"Is God dead, mother?" asked a little child, when her Christian parent had uttered a fear of starvation in time of trial, and then said, "If he still lives, let us ask Him, and he will surely keep his promise to supply our need." And so may all the true servants of God say—"If our God be the *living* God, He will supply our need." In proof of this we give the following instances:—

(118.) *The old Woman and the Boys.*—An aged widow, who was dependent upon charity for her bread, could specially appropriate to herself that portion of the Lord's Prayer—"Give us this day our daily bread." One day a company of boys, in passing her house, heard her praying for her daily supply, and thought they would have a little fun at the expense of the old woman's faith. So they ran off to the baker's, and bought a few loaves, and threw them into her house. The old saint saw the bread tumbling about her, and broke out in an exclamation of praise to God. The boys came in, and said, "Well, old woman, what are you praising the Lord for?" "Oh," said she, "I am praising him for the bread he sent me in answer to prayer." "What a poor, superstitious old woman you are," said the boys. "The Lord did not send you the bread; we bought it at the baker's, and threw it in ourselves. The Lord had nothing to do with it." "Oh, my dear boys," said she, "you don't understand it. The Lord sent me the bread in answer to my prayer, no matter if the devil brought it."

(119.) *Howard Johnston.*—In the "Memorials" of this devoted Evangelist (just published), we meet with many instances of a special Providence. Whitfield was frequently brought down to his last shilling, especially in his earlier career. "God will keep me dependent still, 'having nothing, yet possessing all things,'" he wrote once and again; and so was this literally and frequently fulfilled in Howard Johnston's history. "My last shilling out," he writes in his journal on one occasion; and shortly after, "Without money—'rejoice in the Lord always.'" Returning one evening, after a day of earnest labour, 'tired and hungry,' he found but little provision. The next morning, at breakfast, on remembering that the bread placed on the table was not paid for, he abstained from eating it; but soon after a letter arrived, bringing ample supplies for the body, and no small cheer to the spirit. On another occasion five pounds were received from an unexpected source, it being a gift contributed by a company of believers at a distance, in a time of sickness and need. On another occasion he writes: "When much tried for means this morning, four shillings were unexpectedly given for the pig-wash that has been removed. In how many ways does the Lord manifest His kind care for us." Later in the day (this was Saturday) the Lord sent further supplies. "Not only necessities," he writes, "but also luxuries for

our comfort, and that we might show hospitality on the Sunday. How kind is the Lord ! what encouragement to trust in Him with all my heart." Once and again on subsequent occasions the sale of house refuse for the swine-trough yielded the cash for the purchase of the needed dinner. On a Friday night he writes: "My last penny is gone ; but the Lord is my Helper ! Can He fail ? To-morrow I am engaged for Windsor ; at present I have not the means for travelling." The next day he says : " At Dr. B——'s this morning to witness agreement signed, etc. He handed me £3 3s. How kind of the Lord thus to help in this season of deep need." This enabled him to fulfil his engagement at Windsor, where the Lord blessed the Word to many both saved and unsaved souls. " The day before yesterday," he writes in his diary, on one occasion, " I placed '*boots*' on the list of subjects for prayer. Last night, between nine and ten, Mrs. —, a sister in the Lord, gave me a pair. I was to ask no questions. Is not this another answer to prayer, and fresh encouragement to trust in the Lord ? "

(120.) *A Modern Job*.—A gentleman said to the late Rev. John Leifchild :—" About forty years ago I began to rent a considerable farm. For some years all went on prosperously ; my crops were good, and found a ready market ; and my live stock yielded me a good profit, so that I not only repaid money which I had borrowed to stock my farm, but saved something annually out of my income. I began to think that '*my mountain stood strong*.' I was congratulated by my friends. By her prudence and piety, my thrifty wife made my house one of the happiest. My six children, none of whom ever caused me grief, and four of whom were truly pious, cheered me with the hope that they would be a blessing in their generation. I was respected and honoured by all who knew me. For many years I had been a deacon of the Congregational church at —, and was able to contribute liberally to God's cause, and to assist in the spiritual duties of the church. Unexpected reverses came. All at once everything appeared to go wrong. One of my sons took to drinking, and became a grief and a curse to me. A daughter, the most beautiful of the family, made an unfortunate choice, and married a carter—a dissolute, ignorant man, who died within three years, leaving her a widow with two children, and expecting a third, all of whom came to me for support. Two of my daughters were smitten with fever, and were reduced to the last extremity ; and, through anxiety and fatigue, my wife was prostrated, and confined to her bed. The fever was considered to be so contagious that we could get no one to attend to the sick, who were left, therefore, to the doctor and myself. A person to whom I had lent money left the village and never paid me. These circumstances greatly reduced our means. Then, as soon as health returned to our house, a murrain seized my cattle, and I lost nearly

all. A bad harvest followed. My crops were literally washed away. Like Job, I sat speechless, and wondered what the end would be. My dear wife died broken-hearted, and I was left a widower, not only penniless, but in debt. Where to obtain relief I knew not, especially as many of my neighbours had severely suffered. In the midst of my distress a writ was issued against me, and nothing but a prison stood before me. God, I knew, was a hearer of prayer, as I had often proved; but the blows of adversity had so stunned me, that I could offer only a few broken sentences, asking my Father in heaven—my only friend—to interfere for me. The day before the writ was to be executed, a stranger walked into my house, and introducing himself by name, said that he had walked some miles to see me. ‘First,’ said he, ‘give me a jug of your home-brewed.’ ‘Alas!’ said I, ‘I have none.’ ‘No?’ said he, with surprise; ‘then give me a glass of milk.’ I told him that my cows were all dead. With considerable emotion at my haggard appearance, he inquired the cause of the change that he witnessed in me, and in my once flourishing farm. He listened patiently and with deep interest to my statement; and, when I had finished, he asked, ‘Do you remember a lad of the name of B— whom you once advised and befriended?’ ‘I do.’ ‘Do you know what has become of him?’ ‘No. I heard that he went to sea some time after.’ ‘Yes,’ he replied, ‘he went to Spain; and, through the assistance that you rendered to him, he acquired property, and has now returned to his native land; and God has sent him to help you in your trouble.’ Then taking out of his pocket-book a cheque he filled it up for £1,000, and gave it to me. ‘Accept that,’ he said, ‘as a proof of my gratitude; and if you want more, you shall have it.’ And before I could even attempt to express my surprise and thankfulness, he said, ‘Now let us both return thanks to God.’ And kneeling down, he poured out his heart for me and my three remaining children to Jehovah-jireh in strains that to me were such as I never again expect to hear on earth. His munificent gift enabled me to pay my debts, and to take the farm which I now occupy, and where, through the goodness of God, my latter end has been better than my beginning.”

(121.) *Mr. Henry Erskine fed.*—This good man was often in great straits and difficulties. Once when he and his family had supped at night there remained neither bread, meal, flesh, nor money in the house. In the morning the children cried for their breakfast, and their father endeavoured to divert them, and did what he could at the same time to encourage himself and his wife to depend upon that providence that hears the young ravens when they cry. While thus engaged, a countryman knocked hard at the door, and called for some one to help him off with his load. Being asked whence he came and what he would have, he told them he came from Lady Reaburn,

with some provisions for Mr. Erskine. They told him he must be mistaken, and that it was more likely to be for another Mr. Erskine in the same town. The man replied, "No, I was sent to Mr. Henry Erskine," and then said, "Come, help me off with my load, or else I will throw it down at the door." They then took the sack from him, and on opening it, found it well stored with fish and meat. On another occasion, when walking along the streets of Edinburgh, he was so reduced that he had but three halfpence in his pocket. He was pondering what to do, when a countryman in plain garb presented him with a letter, in which were enclosed several Scotch ducatoons, with these words written:—"Sir, receive this from a sympathizing friend. Farewell." On another occasion, being on a journey on foot, his money failed, and he was in danger of being reduced to great distress. But having to fix his walking-stick in some marshy ground among the rushes, he heard something tinkle at the end of it. It proved to be two half-crowns, which greatly assisted him in bearing his charges home. Thus does God perform for his people every office that belongs to the parental condition, "For as a father pitieth his children, so the Lord pitieth them that fear him."

(122.) *The faith of the Righteous rewarded.*—"I shall never want, because my God will supply my every need," was the common saying of a poor woman in dark and troublesome times of persecution for the faith. She was seized and taken before the judge for attending Divine worship.

"Now," cried he, tauntingly, "I have often wished to have you in my power. I shall send you to prison, and then how will you be fed?"

"If it be my heavenly Father's pleasure," she cried, "I shall be fed from your table."

And that was literally the case, for the judge's wife, being present at the examination, was greatly surprised with the woman's firmness, and took care to send her provisions from her table, so that she was comfortably supplied all the time she was in confinement; and the friend whom the Lord raised up for her found her reward, for the Lord converted her soul, and made her glad with His salvation.

A good man, persecuted for the truth, hid in a loft, and was even touched by the swords of his pursuers as they probed the straw to find if he were under it; and day by day there came a hen to that spot and laid an egg, which supported his life until he could escape.

(123.) *The Old Farmer and the Good Impression.*—A good old farmer was busy one day in his garden, when a strange restlessness came over him. He felt impelled to lay aside his tools and "harness up" for some trifling errand, which he knew could be done just

as well some other time. It was easy enough to persuade "Mother" to go along and as it was in their way they thought it would be just as well to put in a little "garden-stuff" and take along to the minister. He was a poor, toiling prairie missionary, and for two long months he had been prostrated with a wearisome sickness. The neighbours generally were much absorbed with their own toils for daily bread, and none knew just how matters stood in the missionary cabin home.

Well in process of time, the old horse jogged around to the minister's door, and the good couple went in for a little call.

"I thought as you had not any garden, Mrs. A——, I would just throw in a little garden-stuff and bring it along." So he proceeded to unload a grand supply of melons, cucumbers, onions, peas, and new potatoes.

The minister's wife looked on for a moment, and then sat down and buried her face in her hands, sobbing like a child. Both were much surprised, but investigation showed that the last flour had been baked, a summer squash, without salt or butter, had been the only dinner for the family, and all the money was expended.

(124.) *The Needy Couple Relieved*.—A pious couple, in a small way of trade, were once very much embarrassed for want of a small sum of money, which they did not know where or how to procure. As they sat one day at breakfast (affairs appearing likely to draw to a close very soon), their difficulty, of course, became the subject of their conversation. The husband said, "There appears to be no way but to look upwards. Let us, therefore, now apply to God in prayer about it." They accordingly both kneeled down immediately. Many sentences had not been offered in prayer before a person knocked at the door. The man went and opened it, and found that one of their best customers had called for several articles, and without hesitation he laid out with them directly exactly the sum they so greatly wanted.

(125.) *Prevailing Prayer*.—There was a boy at Athens, according to the old story, who used to boast that he ruled all Athens, and when they asked him, he said, "Why, I rule my mother, my mother rules my father, and my father rules the city." He who knows how to be master of prayer will rule the heart of Christ, and Christ can and will do all things for His people, for the Father hath committed all things into His hands. You can be omnipotent if you know how to pray, omnipotent in all things which glorify God. Oh, for more grace to grasp almighty love in this fashion! We want more holdfast prayer—more tugging and gripping and wrestling prayer, that saith, "I will not let thee go."

(126.) *Mr Spurgeon, a Child of Prayer*.—The following incident, pertaining to Mr. Spurgeon's childhood, is related in the life of Richard Knill, lately published, and will be read with interest by

the admirers of the London preacher. It is one of the curious coincidences which seem almost to include the germ of prophecy :— During his residence at Wotton-under-Edge, he visited the Rev. James Spurgeon, the minister of an ancient chapel of Dr. Watts' at Stamborne, Essex; and walking in the garden with his host's grandson, then about ten years old, he felt, he afterwards said, a prayerful concern for the intelligent and inquiring boy, sat with him under a yew-tree, put his hands on his head, and prayed for him; telling him at the close, that he believed "*he would love Jesus Christ, and preach His Gospel in the largest chapel in the world.*" When this curious prediction obtained something like fulfilment in the young preacher of the Surrey Music Hall, both parties, in a short correspondence, referred to the old garden incident with feelings akin to wonder.

(127.) *Special Providence.*—The following simple and affecting narrative is related by Dr. Krummacher, of Elberfeld, in Prussia, in his valuable work entitled "*Elijah the Tishbite*":—"Who else was it but the God of Elijah, who, only a short time ago, in our neighbourhood so kindly delivered a poor man out of his distress; not, indeed, by a raven, but by a poor singing bird? You are acquainted with the circumstance. The man was sitting, early in the morning, at his house door; his eyes were red with weeping, and his heart cried to heaven, for he was expecting an officer to come and distrain him for a small debt. And whilst sitting thus, with his heavy heart, a little bird flew through the street, fluttering up and down, as if in distress, until, at length, quick as an arrow, it flew over the good man's head into his cottage, and perched itself within an empty cupboard. The good man, who little imagined who had sent him the bird, closed the door, caught the bird, and placed it in a cage, where it immediately began to sing very sweetly, and it seemed to the man as if it were the tune of a favourite hymn, 'Fear thou not when darkness reigns;' and as he listened to it, he found it soothe and comfort his mind. Suddenly some one knocked at the door. 'Ah, it is the officer, thought the man, and was sore afraid. But, no, it was the servant of a respectable lady, who said that the neighbours had seen a bird fly into his house, and she wished to know if he had caught it. 'Oh, yes,' answered the man, 'and here it is,' and the bird was carried away. A few minutes after, the servant came again. 'You have done my mistress a great service, said she; she sets a high value upon the bird, which had escaped from her. She is much obliged to you, and requests you to accept this trifle, with her thanks.' The poor man received it thankfully, and it proved to be neither more nor less than the sum he owed! And when the officer came, he said, 'Here is the amount of the debt; now leave me in peace, for God has sent it me.'"

(128.) *Melancthon Spared, in Answer to Prayer.*—A message was sent to Luther that Melancthon was dying. He found him presenting the usual premonitory symptoms of death. Melancthon roused, looked in the face of Luther, and said, "Oh, Luther, is this you? Why didn't you let me depart in peace?" "We can't spare you yet, Philip," was the reply. And turning round he threw himself upon his knees, and wrestled with God for his recovery upwards of an hour. He went from his knees to the bed, and took his friend by the hand. Again he said, "Dear Luther, why don't you let me depart?" "No, no, Philip, we can't spare you yet," was the reply. He then ordered some soup, and when pressed to take it Melancthon declined, again saying, "Dear Luther, why will you not let me go home and be at rest?" "We cannot spare you yet, Philip." He then added, "Philip, take this soup, or I will excommunicate you." He took it, soon recovered, and laboured years after in the Reformation. Luther said to his wife on reaching home, "God gave me my brother Melancthon back in direct answer to my prayers."

(129.) *Mr. and Mrs. Clowes Preserved from Danger.*—In 1837 Mr. and Mrs. Clowes walked unconsciously on the brink of an untimely grave. Mrs. Clowes intended to take passage in the steamer *Union*, which plied between Hull and Gainsborough, and Mr. C. purposed to accompany her to the packet. But in his private devotions Mr. C. was unusually drawn out after God, by which he protracted his closet exercises till between two and three o'clock in the morning. A natural consequence was they did not awake in time to prepare for the intended journey. They felt their disappointment, but they believed that all things worked together for their good. No sooner had the steamer received her cargo and passengers than she was torn to pieces by an explosion. While many on board were killed or wounded, Mr. and Mrs. Clowes were safe within their own dwelling. Was not this a merciful interposition of Providence? As such we regard it.—REV. W. GARNER.

(130.) *The Traveller and the Jewels.*—A traveller found himself in one of those hot, sandy deserts where it is possible to journey for weeks without seeing a human dwelling. About famished by hunger and thirst, he at length reached a shady palm tree and a spring of fresh water. Near the spring lay a small bag. "God be praised," said the man, when he felt the bag, "perhaps these are peas, which may save me from dying of hunger." He opened the bag eagerly, and was much disappointed when he found that it contained pearls, which, though valuable in themselves, are of no use to a man at the point of death from starvation. However, he took courage and prayed fervently to God, and presently he saw a Moor riding quickly toward him on a camel, who took pity on

him and gave him bread and fruit. This Moor was seeking his bag of pearls which he had lost, and upon receiving them from the traveller he said—"How wonderful are the ways of Providence! I thought it a great misfortune to lose the pearls, and this same loss has afforded me the happiness of saving your life."

(131.) *The Quaker's House*.—A most remarkable case of providential preservation occurred at the siege of Copenhagen, under Lord Nelson. An officer in the fleet says:—"I was particularly impressed with an object I saw three or four days after the terrific bombardment of that place. For several nights before the surrender the darkness was ushered in with a tremendous roar of guns and mortars, accompanied by the whizzing of those destructive and burning engines of warfare, Congreve's rockets.

"The dreadful effects were soon visible in the brilliant lights through the city. The blazing houses of the rich and the burning cottages of the poor illuminated the heavens; and the wide-spreading flames, reflecting on the water, showed a forest of ships assembled round the city for its destruction.

"This work of conflagration went on for several nights, and the Danes at length surrendered. On walking some days after among the ruins of the cottages of the poor, houses of the rich, manufactories, lofty steeples, and humble meeting-houses, I descried, amid this barren field of desolation, a solitary house unharmed. All around it was a burnt mass, this alone untouched by the fire, a monument of mercy.

"'Whose house is that?' I asked.

"'That,' said the interpreter, 'belongs to a Quaker. He would neither fight nor leave his house, but remained in prayer with his family during the whole bombardment.'

"Surely, thought I, it is well with the righteous. God has been a shield to thee in battle, a wall of fire round about thee, a very present help in time of need."

(132.) *"A Way of Escape."*—The *Chronicles of Froissart* relate the strange issue of a siege, which took place in the days of chivalry—and somewhere, I think, in France. Though gallantly defended, the out-works of the citadel had been carried. The breach was practicable; to-morrow was fixed for the assault. That none, alarmed at the desperate state of their fortunes, might escape under the cloud of night, the besiegers guarded every sally-port, and, indeed, the whole sweep of wall. They had the garrison in a net, and only waited for the morrow to secure or to slaughter them. The night wore heavily on; no sortie was attempted; no sound came from the beleagured citadel; its brave but ill-starred defenders seemed to wait their doom in silence. The morning came; with its dawn the stormers rushed at the breach; sword in hand, they poured in to find—the nest empty, cold. The bird was flown,

the prey escaped. But how? That was a mystery; it seemed a miracle, till an opening was discovered, that led, by a flight of steps, down into the bowels of the rock. They descended, and explored their way with cautious steps and lighted torches, until this subterranean passage led them out a long way off from the citadel, among quiet, green fields, and the light of day. It was plain that by this passage, the doors of which stood open, their prey had escaped under cover of night. A clever device, a wise precaution. It was a refuge of the besieged, provided against such a crisis. And when affairs seem desperate, and the worst has come to the worst, how should it encourage God's people to remember that He has promised them as safe a retreat! What says an apostle? "God is faithful, who will not suffer you to be tempted above that ye are able to bear; but will with the temptation also make a way of escape."

(133.) *A Marvellous Deliverance.*—A worthy servant of God, pastor in one of the cantons of Switzerland, took a lively interest in a prisoner condemned to death. As often as he was permitted, he went to visit him, but saw no result of his efforts. He continued, however, with patience and hope to place before the condemned, with tender and persuasive words, the offers of pardon and of eternal life contained in the Word of God; then he prayed with him. On the evening before the execution the pastor could not account for a strange repugnance to perform a duty that he had hitherto discharged without hesitation. The hour had already sounded, and at the time he ought to have been at the gate of the prison he was at home, a prey to the greatest hesitation. His conscience accused him of thus losing the last opportunity of doing good to the prisoner. However, despite the profound impression he felt and although thinking that God was opposed to his visiting the condemned, he set out to see him; but a voice within him seemed to say with great force, "Do not go." This solemn warning made him again hesitate, and in his agitation the hour of admission passed. Then, fearing to neglect a solemn duty, he ran to the prison, hoping that for once the authorities would not be as strict as usual, but would allow him to enter, though after the prescribed time. Arrived at the gate, the same irresistible voice seemed to say to him, "Do not enter." The pastor returned to his study, assured that God was able to do without him, and that, in returning home, he was obeying the will of Him whom he desired to serve. He afterwards learned that the prisoner had resolved to make a desperate effort to escape. The pastor came to see him between three and four o'clock, and the prisoner had resolved, as soon as the pastor entered that day, to throw himself upon him, to attack him, and then to escape to some place of concealment. The hour he waited for struck, but the servant of God did not come; the good hand of his heavenly Father preserved him, in manner

almost visible, from an imminent danger. The unhappy prisoner, exasperated by the disappointment, roared with anger. The gaoler, hearing an unaccountable noise, suddenly entered the cell. The condemned man, supposing this was his intended victim, threw himself, with the fury of despair, on the gaoler, and struck him on the head with his irons. The gaoler fell dead, while the prisoner ran towards the gate to escape, and was only secured after a terrible conflict. Who after this will venture to say that the action of Providence is only an affair of the imagination, and that the interpositions of the living God on behalf of His saints are only remarkable coincidences?

(134.) *Remarkable Deliverance of a Child*.—Major C. H. Malan, son of the late Cæsar Malan, of Geneva, has published the following event, as fitted to strengthen the weak faith of all Christian parents:—

By the train which arrived at Geneva from Paris yesterday, April 29th, 1863, there travelled in the same compartment of a first-class carriage my aunt, with a Belgian lady, a nurse, and a dear little boy, eighteen months old. In the tunnel between Bellegarde and Geneva the child pushed against the door, which had not been closed, and fell out of the carriage. The state of the nurse and mother can be imagined. My aunt was able to restrain them from jumping out, and having faith in God, was able to say that He could preserve the child from all harm. The cries of the women, endeavouring to have the train stopped, succeeded when it had proceeded six miles from the spot where the child fell.

Now, mark the gracious care of our God. There was a luggage train waiting on the up-line, where the express was stopped, and the *chef de gare* at once ordered that the engine should proceed with the mother and nurse to the tunnel, men going before on foot with lanterns. The express went on to Geneva. But there was a train due from Bellegarde following the express, which ought to have left that station soon after it. My uncle was awaiting my aunt's arrival at Geneva. She told him what had occurred, and he at once ran to the *chef de gare*, and requested him to telegraph to Bellegarde to stop the train. The *chef de gare* gave the order, but, at the same time, looking at his watch, said, "It is too late; the train is in the tunnel." It was not too late. He who took off the wheels of Pharaoh's chariots is "the same yesterday, to-day, and for ever." At the moment the train in question reached Bellegarde, something in the tender broke, and the train could not proceed until it was repaired. This caused delay until the telegram arrived. As one of the officials remarked, "If men cannot see Providence in that, they can see it nowhere." Had the breakage occurred before the train reached Bellegarde, there would have been an accident.

The child was found in the tunnel by the driver of the engine and the passengers, quietly sitting upon the rail, its little head between its hands, and entirely uninjured. The breakage of the tender of the following train had thus prevented its being crushed to pieces. Everyone expected it would have been killed by the fall from the carriage, but the angels of God can do His will in tunnels as elsewhere, and little children are as dear to the Lord Jesus now as when He was upon earth.

(135.) *Bernard Gulpin*.—He was rector of Houghton-le-Spring, in the days of Queen Mary, and on account of his great success was called “the apostle of the North.” During the persecution of the Protestants he was summoned to take his trial in London. On his journey, he broke his leg, and was detained for some time. The person under whose custody he was placed took occasion from this maliciously to retort him with an observation he was frequently making, “That nothing happens to us but what is intended for our good,” and asked him whether he thought his broken leg was so intended. He answered, “I make no question but it is.” And so, indeed, it proved, for before he was able to travel, Queen Mary died, and he was set at liberty. His leg was broken, but his life was spared.

(136.) *Great Effects emanate from Small Causes*.—No event, however apparently trivial, should be disregarded; it forms one link in a mystic chain, the connections of which we may not at present discern, but which, nevertheless, in its succession will be connected with our best hope and our highest desire. No adventure, therefore, is so small as not to demand divine direction. God is to be acknowledged in ALL OUR WAYS, and it may be that in those very particulars which we foolishly deem too insignificant to require his sanction, he will bring our boasted wisdom to nought, and even allow the serpent to sting, while we lean on the wall of our own house. History is rich in illustrations of this subject. The festivities of Babylon proved fatal to Alexander, after he had escaped the dangers of a hundred fights. Cæsar overcame the barbarians and Pompey, and in the midst of his honours was slaughtered in the senate-house. The delay of a few hours detained in Britain a discontented puritan, who in the reign of Charles I. was about to exile himself to New England. That man was Oliver Cromwell. Bruce, the traveller, unhurt by the thousand perils of the sea and wilderness, was killed by a slip of the foot on his own staircase.—*Memoirs of John Smith*.

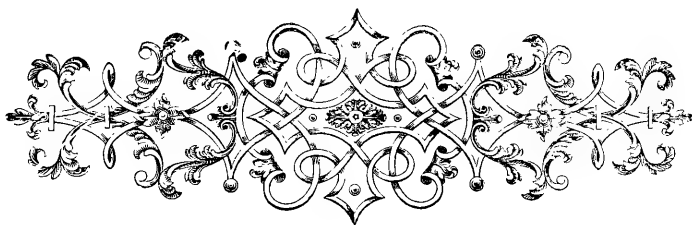
(137.) *Trust in Providence*.—The Rev. J. Cummerfield, of America, thus illustrated Christian confidence:—“You remember Peter, when he was imprisoned, chained between two soldiers. The Church was praying in tears, wondering what would become of

them if their strong champion were taken from them. The enemies of God on earth and the devils in hell were rejoicing that they had Peter in their power. The angels in heaven, ever intent on the mysteries of Providence in redemption, were sending down to see what the Lord would do with Peter. When heaven, and earth, and hell were thinking of Peter, what were Peter's thoughts? What was Peter doing? *Peter was asleep!*"

(138.) *Looking Up.*—Mr. Astor, it is said, when once fording the Susquehanna on horseback, found himself becoming so dizzy as to be about to lose his seat. Suddenly he received a blow on his chin from a hunter who was his companion, with the words "Look up." He did look up, and thereby recovered his balance. It was looking on the turbulent waters that imperilled his life; the blow he received and the looking up saved it. A parallel anecdote, in reference to a cartoon-painter at St. Peter's, is familiar to most of our readers. He was working on a temporary platform, so constructed as to enable him to touch the lofty dome with his pencil. In order to give the last touches to a figure above him, he was gradually backing until he reached the edge of the platform. In a moment he would have been precipitated on the marble floor that lay at an immense distance beneath. One of his associates saw his peril, and, with great presence of mind, threw a brush of paint upward against the almost finished painting. The painter sprang forward to arrest, if he could, the injury. He was too late; the picture was ruined; but the painter's life was saved. It is so often with ourselves under God's discipline. A sudden shock comes to our own persons, or death descends on one of our friends. At the moment, with our eyes fixed on self, or on some object of earthly idolatry, we may be nigh ruin. Then God's providence comes and disfigures the idol, or forcibly withdraws our eyes from the path in which we were seeking destruction. In earthly relations we would see in such interpositions the presence of not only a wise, but a loving friend. Shall we not, when we consider the relations of the soul, infer the same thing from God's chastening providences?

(139.) *Contentment.*—A remark of Sadi, the Persian poet, was, "I never complained of my condition but once, when my feet were bare, and I had not money to buy shoes; but I met a man without feet, and became contented with my lot."





God's Natural Attributes.

ANALYSIS OF DISSERTATION VI.

THE attributes of God are usually divided into two kinds, viz., *natural* and *moral*, and are essential to Him as the Creator, Upholder, and Governor of all things. By natural attributes are meant those which pertain to the Divine character by a natural necessity, or whatever is attributed to Him as essential to His existence. These are—*Omnipresence, Eternity, Spirituality, Omnipotence, Omniscience, and Immutability*. His *moral* attributes are such as constitute His moral nature, or the disposition and eternal state of His mind. These are—*Benevolence, Justice, Mercy, Truth, Wisdom, and Holiness*.

I.—The *Omnipotence* of God—than which no other attribute, whether natural or moral, is more strikingly developed in its manifestations and operations—has been technically called one of the *primitive* attributes of Deity. It does not merely imply physical strength to sustain the material universe, but also ability to perform any action in reference to either physical or mental faculty.

1. God is spoken of as omnipotent in the Holy Scriptures. (See passages below.)

2. It is also demonstrated in the works of nature. The earth, which is but a small part of a comparatively small system, is sustained and guided by Divine power. It is 24,869 miles in circumference, and revolves at the rate of 68 000 miles an hour. The immensity of the Solar System also declares the omnipotence of God—the Sun, with a diameter of 880,300 miles; Mercury, 3,200; Venus, 7,800; the Earth, 7,930; Mars, 4,200; Jupiter, 89,000; Saturn, 79,000; Uranus, 35,000; Vesta, 276; Ceres, 1,624; Juno,

1,425; Pallas, 2,009; Neptune, supposed to be 2,900,000,000 miles in diameter. Moreover, it should not be forgotten that the whole collective planetary system is but a mere speck in the great empire of Creation. There are innumerable fixed stars, each of which is considered to be a sun, the centre of a system surrounded with revolving worlds. Dr. Young and Mr. Barker quoted. If these ideas are only an approximation to what is really correct, how immense must be the distance of these heavenly bodies one from another, and from the orb on which we live. Dr. Bradley holds that the distance of one of the nearest fixed stars cannot be less than 103,130 times the breadth of the earth's orbit, or *nineteen billions five hundred and ninety-seven thousand millions of miles*; and that light, which travels at the rate of 95,000,000 miles in eight minutes and thirteen seconds, would require more than three years to pass from it to the earth. Huygens and Professor Playfair held similar views. From the discoveries made by the late Dr. Herschell, it is evident that, in the space around our Solar System devoid of stars, there is room in one dimension, or in one straight line, for 12,000 Solar Systems; in two dimensions, or in one plane, there is room for 130 millions of Solar Systems; and in the actual sidereal space of three dimensions there is room for 1,500,000,000,000 Solar Systems the size of our own. These grand and glorious worlds, revolving in this immensity of space, bespeak the dignity and glory of such a Being as the Omnipotent Jehovah; and their continuance declares His almighty power and glorious majesty.

Though God is omnipotent, he cannot do anything which implies or involves a contradiction, because such actions are impossible in their nature. Bishop Pearson says, God is "absolutely omnipotent, because he is able to effect all things consistent with his perfections: and, by not being able to do anything repugnant to the same perfections, he demonstrates himself subject to no infirmity or imbecility." pp. 103-112.

II.—GOD IS OMNIPRESENT, *i.e.*, he is essentially present in every place. This attribute is peculiar to Deity, and must not be confounded with the doctrine of the divine omniscience, or perfect knowledge of all things. Some hold that the essential ubiquity of God implies the extension of the Divine nature, and that to say that God is everywhere present, is substantially to maintain that only part of God is in any one place. To this, and the objection raised by some, that pure mind or spirit cannot have any relation to space any more than time or thought, we remark,—

1. That God is a *real* existence, and, therefore, must sustain relations to space; but, as he is a *spiritual* existence, it necessarily follows that such a relation to locality is not the same relation as that of matter.

2. That it is as erroneous as it is unphilosophical to suppose that the essential omnipresence of God implies extension, and that only part of him is in any one place. Wherever *mind* exists, there are all the properties of mind. Extension and divisibility are qualities of matter, not of spirit. Dr. Pye Smith quoted. pp. 113, 114.

That God is universally and equally present, in every place, is evident:—

1. *From the testimony of the Bible.* Among other passages, see the following:—Job xi. 7-9; Psa. cxxxix. 1-11; 1 Kings viii. 27; Jer. xxiii. 23; Amos xi. 1-4. While in the foregoing passages of Scripture the omnipresence of God is represented as implying the extension or division of the Divine essence, we must not understand them as teaching any such extension or division of the Divine essence, inasmuch as God is not everywhere present in a subtle or extended body, but *spiritually* He fills immensity.

1.—Passages of Scripture showing that God is omnipotent:—

1. The sacred writers testify of this:—Job ix. 4, 19; xxxvi. 5; xxxvii. 22, 23; 1 Chron. xvi. 27; Psa. cxiii. 1; cxvi. 2-4, 6, 7; cxlvii. 5; lxii. 11; Isa. xl. 28, 29; xxvi. 4; Rom. i. 20.

2. It is declared to be terrible to God's foes, and none can withstand it:—Psa. lxvi. 3, 7; ii. 9; xc. 11; Jer. x. 10; xxxii. 27; Gen. xvii. 1; Deut. xxxii. 39; Job xli. 10; Jer. xxxii. 17-19; 2 Chron. xx. 6; Duet. iii. 24; Exod. xv. 11.

II.—God's power manifested in the creation of the universe:—Gen. i. 1-3, 6, 7, 9, 11, 14-17, 20, 21, 24, 25; Psa. xxiv. 1, 2; xxxiii. 6, 7, 9; cxlv. 10; cxlviii. 1-6; Isa. xl. 12, 22, 26; xlv. 7, 11, 12, 18; Jer. v. 22; x. 11, 12, 14-16; xxvii. 5; Neh. ix. 5, 6; Zech. xii. 1; Amos iv. 12, 13; Acts xiv. 15; xvii. 24-26; Rom. i. 20; xi. 36 Col. i. 16; Rev. iv. 11; xiv. 17;

III.—God's power displayed in providence:—Job xxxvi. 27-29; xxxvii. 5, 6, 9-11, 13, 16, 18; ix. 5, 6; xxviii. 9, 11; xxxviii. 3-6, 8-12, 16, 17, 22, 25, 28, 29, 31-35, 37; Psa. lxxxix. 6; cxxxv. 5-7; cxlvii. 8, 9, 15-18; cxlviii. 7, 8; Isa. xl.

This point argued —

2. *From his works.* God must exist where he works, or exercises a *personal agency*. Matter in itself is lifeless; yet the matter of our world, and the countless millions of small particles which compose the surrounding atmosphere, are continually moving, so as to produce the most sublime effects. Moreover, we find everywhere the *law of gravitation*. There is also *cohesive* and *chemical affinity*. Dr. Paley remarks (1) that law implies a lawgiver; and (2) that it is impossible that law should execute itself. pp. 114-117

3 *From the fact that the operations of nature are ascribed to him in the Bible.* "He stretcheth out the north over the empty place,

and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds, and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bounds until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divideth the sea with his power, and by his understanding he smiteth through the proud. By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent." Job xxvi 7-13. If God really does exist in every part of the created universe at one and the same time, as he is an *infinite Being*, his omnipresence is a fair inference. What creation may fail to demonstrate, Revelation affirms.

See the following passages, confirmatory of the doctrine of the Divine omnipresence:—Gen. xvi. 13; Psa. civ. 1-3; cxxxix. 1-3, 5-12, 18; 2 Chron. ii. 6; Neh. ix. 5, 6; Eph. i. 23; Jer. xxiii. 23, 24. pp. 118, 119.

III —THE OMNISCIENCE OF GOD. The doctrine defined to be—1. A *natural* perfection of Deity; 2. not merely the capability of knowing all things, but, that through the infinite greatness of His Being He at once, throughout all time and eternity, sees and perfectly understands all things in every place, and consequently is perfectly qualified to direct all the affairs of the universe, without the least error, imperfection, or confusion. His understanding is infinite.

The various opinions of certain writers noticed—1. Chevalier Ramsey asserted that it was a matter of choice with God to think of finite ideas. The knowledge of God is potentially infinite, but there is no more reason to conclude that it is exerted to the full extent of its capacity, than that his power is employed to the extent of his omnipotence; the infiniteness of his knowledge is not thereby impugned. 2. An eminent divine defines *omniscience* to be a *capacity* to know whatever is proper to be known. This theory is adopted to avoid the inference of personal election as a necessary deduction from the foreknowledge of God. It is plausible at first glance, but won't bear investigation. The comparison between omnipotence and omniscience does not hold good. The infinite power of the Most High must, according to the nature of things, be an infinite capacity, and not an infinite action or series of actions; but the knowledge of God cannot be merely a capacity of acquiring infinite knowledge, or of extending that knowledge to an infinite degree, but the actual comprehension of, in his intellectual capacity, a perfect understanding and prescience of all things throughout endless duration. Mr Finney quoted. The hypothesis fails to meet the difficulty arising out of the question of the congruity of the Divine prescience with the free actions of man. God has an absolute knowledge of all existences and events in the universe, actual or possible.

See the following passages:—Duet. xxix. 29; 1 Chron. xxviii. 9; 1 Sam. ii. 3; Job xxviii. 14, 24; xxxvi. 4, 5; Psa. cxlvii. 5; Isa. xlvii. 10; xlviii. 3; Acts xv. 18; Job xxvi. 1; Dan. ii. 21; Heb. iv. 13; 1 John i. 5.

IV.—GOD'S IMMUTABILITY. The unchangeableness of God's nature proved, 1. From the fact of his *necessary existence*. Mutation incompatible with an infinite and eternal nature. If any change were to take place in his attributes, it would consist in a diminution, seeing there cannot be any accession to infinity; and if anything were taken from his nature, it would annihilate his Godhead. Hence the notion of change in God is an absurdity and contradiction.

2. From the fact of his *independent existence*. He does not depend upon any cause, consequently change in his nature is philosophically impossible. As an infinite, all-wise Being, His knowledge admits of no accession; and nothing which takes place in the universe can furnish him with one single new thought or idea. He has never any new desires or determinations. He knows "all things from the beginning." Acts xv. 18.

3. From the *unchanging regularity in the laws of the physical universe*, especially in the revolutions of the heavenly bodies, the succession of the seasons, and in vegetable and animal productions.

4. From the *nature and character of God's Moral Government*. This is unchanged throughout all generations. What sin was in the primitive ages of our world, *sin* is now; and what was morally good then, is the same now. Christianity, nevertheless, furnishes us with a clearer and more ample development of the purity and rectitude of God's moral law. Though all the dispensations, the essential and fundamental principles of each moral precept are precisely the same, and the moral ends which each proposes are in perfect harmony. Their differences are merely circumstantial, while the identity of their spirit, influence, and character demonstrate their author to be an unchangeable Being of holiness, justice, truth and mercy. pp. 122-124.

The immutability of God does not exclude the possibility of change in the *operations* and *modes* of His moral government, or render Him incapable of moral inflection, or of different regards and affections towards the same individuals under different circumstances. The various exercises of His mind, such as creating, destroying, wounding, healing, loving, hating, &c., being under the direction of infinite and immutable wisdom, holiness, goodness and justice, are proofs of His unchangeable moral nature. To "*repent*," after threatening to punish the wicked, and forgive them on humbling themselves before Him, as well as His being "*weary of forbearing*" and inflicting vengeance upon the impenitent, is evidence of His immutability. He loveth righteousness and hateth iniquity. pp. 125-126.

See the following passages in proof of the Divine immutability: Num. xxiii., 19; Psa. xxxiii., 11; Isa. xiv., 24-27, xlvii., 10, li., 4, 6-8; Mal. iii., 6; Heb. xiii., 8, vi., 17, 18; James i., 17.

REFLECTIONS.

Such views as have been taken of the natural attributes of Deity, and set forth in the foregoing remarks, are calculated to impress our minds (1) with God's supreme and immeasurable *dignity* and *greatness*; (2) with the fact that nothing short of these changeless perfections could qualify Him for the government of universal empire; and (3) that without this independent dignity and consistency of character in the Deity, the righteous could have no secure ground of reliance, and could exercise no saving confidence in Him in time of need. Amid life's changes God is changeless.



DOCTRINE DEFINED.

"And if the ocean be as nought in the hollow of Thine hand,
And the stars of the bright firmament in Thy balance grains of sand;
If Niagara's rolling flood seems great to us who humbly bow:
Oh! great Creator of the whole, how passing great art Thou!"

"THIS is life eternal, to know Thee, the only true God." But how and whence is this knowledge of God to be obtained? Either from the teachings of Nature, the lessons of Providence, or the disclosures of revelation; and without this last, the two former, as we have already shown, would be of but little avail; hence that profound aphorism of Lord Bacon, "Nature is sufficient to confound Atheism, but not to inform religion." God cannot be come at, defined, or demonstrated, by human reason; for where would the inquirer fix his beginning? He is to search for something, he knows not what; a nature without known properties; a being without a name. "It is impossible for such a person to declare or imagine what it is he would discourse of, or inquire into; a nature he has not the least apprehension of; a subject he has not the least glimpse of, in whole or in part; which he must separate from all doubt, inconsistencies, and errors; he must demonstrate without one known or sure principle to ground it upon; and draw certain necessary conclusions whereon to rest his judgment, without the least knowledge of one term or proposition to fix his procedure upon; and

therefore can never know whether his conclusion be consequent or not consequent, truth or falsehood, which is just the same in science as in architecture, to raise a building without a foundation." But in infinite wisdom and kindness God has revealed Himself in the Bible, as possessing all the tenderness of a Father, all the care of a Sovereign, all the compassionateness of a Saviour, and all the righteousness of a Judge. Man, all the world over, feels himself to be an outcast from a Father he has never seen, and from a home which he has never known; and he sighs to return. Adopting, then, the distinctions between the natural and moral attributes of God, let us glance at the

OMNIPOTENCE OF GOD.

(1.) This attribute is frequently attributed to God in the sacred Scriptures. (See passages quoted above.)

(2.) It is manifested in the work of Creation. To a certain extent, power belongs to man. "He can operate upon materials which lie within his grasp. He can impress upon many substances new forms. He can effect new combinations, and adapt many of the productions of nature to purposes which his ingenuity may suggest and his comfort may require. But can he create? Can he call into existence a single atom of what existed not before? With him and with every other creature, however mighty in power, it is absolutely impossible." Were all the skill and all the energies of men and of angels to be combined, it would transcend their power to give existence to a blade of grass, a drop of water, or a particle of dust. How vast, then, and immeasurable is the distance between the most exalted creature and he who can create! How far surpassing comprehension is that power which gave being to the universe!

(3.) And what exalted views do we obtain of the Divine omnipotence when we contemplate the grandeur and extent of the earth which we inhabit. Think, for a moment, of its vast continents, its innumerable islands, its broad rivers, its vast oceans, its lofty mountains and extended valleys—the whole comprising a globe 24,869 miles in circumference, and covered with diversified productions and immense populations.

(4.) Then there is the vast planetary system, of which our earth, vast as it is, forms but one of the minor globes; indeed, in magnitude it is said to be less than a millionth-part of that world of light round which it revolves, and from which it is distant about 95,000,000 of miles. It is calculated that there are 80,000,000 of suns, twenty billions of miles apart from each other. Each of these suns has assigned to it a circular dominion in space, ten billions of miles in diameter, and within which wide domain revolve, in harmonious array and order, a retinue of at least thirty worlds, "all differing from each other" in symmetry of construction. Hence forming an aggregate of two hundred and forty millions of worlds, governed by eighty millions of suns! "Here the immense theatre of God's works opens upon us, and discloses ten thousand magnificent, splendid objects. We dwindle to nothing, in comparison with this august scene of beauty, majesty, and glory. Who reared this vast arch over our heads? Who adorned it with so many shining objects, placed at such immense distances from each other, regular in their motions, invariably observing the laws to which they were originally subjected? Who places the sun at such a convenient distance as not to annoy, but to refresh us? Who, for so many ages, has caused him to rise and set at fixed times? Whose hand directs, and whose power restrains him in his course, causing him to produce the agreeable changes of day and night, as well as the variety of seasons? The order, harmony, and regularity in the revolutions of the heavenly bodies are such incontestible proofs of the existence of God, that an eminent poet well said, 'An undevout astronomer is mad.' In the time of Cicero, when the knowledge of astronomy was very imperfect, he did not hesitate to declare that, in his opinion, the man who asserted the heavenly bodies were not framed and moved by a Divine understanding, was himself void of all understanding. Well, indeed, is it said that the heavens declare the glory of God."

(5.) But the power of creating living and spiritual beings is more astonishing than the Divine ability to bring matter into existence. "A plant or flower is distinguished by obvious marks of superiority from a mere mass of earthy substance exhibiting no change. The lowest form of animal life—possessing, as it does, a self-moving power, together with a

capacity of pleasure and pain—is a nobler proof of creating energy than is the choicest plant. And so rich in life is creation, that were a man to make one order of living things his entire study, he would not, in the longest lifetime, know all that might be known about plants, or insects, or birds, or fishes, or any one department of the animated creation.” And can we reflect on the structure, organization, capacities and instincts of the various tribes of animals, without deep and lively impressions of the power of Him who gave to the lion his strength, to the horse his swiftness, to the dog his sagacity, and to the bee its skilfulness? Imitations of these creatures man may frame by art and labour; but to infuse into the form of the meanest insect the principle of life must ever surpass the highest exercise of his power. What, then, shall be said of the structure of the human body, which is so fearfully and wonderfully made—so admirably formed at once for action the most vigorous, and for enjoyment in almost boundless variety? And what of the mind, which raises man immeasurably above the brute creation, and above every other object in the world? Though not seen by human eye, nor touched by human hand, yet it is endowed with the power of thought, consciousness, memory, and anticipation. Not only has it the capacity of contemplating the works of nature, but also of appreciating the character, understanding the will, and of rising to communion with the great Creator himself, and of advancing in a career of knowledge to which no limits can be assigned, and of felicity never to arrive at a termination. De Witt Talmage, speaking of man’s power, which would be nothing were it not given him by God, says:—“In reason and understanding man is alone. The ox surpasses him in strength, the antelope in speed, the hound in keenness of nostril, the eagle in far-reaching sight, the rabbit in quickness of hearing, the honey-bee in delicacy of tongue, the spider in fineness of touch. Man’s power, therefore, consisteth not in what he can lift, or how fast he can run, or how strong a wrestler he can throw—for in these respects the ox, the ostrich, and the hyena are his superior—but by his reason he comes forth to rule all, through his ingenious contrivance to outrun, outlift, outwrestle, outsee, uthear, outdo. At his all-conquering decree the forest that had stood for ages steps aside to let him build his cabin and

cultivate his farm. The sea, which raved and foamed upon the race, has become a crystal pathway for commerce to march on. The thunder-cloud, that slept lazily above the mountain, is made to come down and carry mail-bags. Man, dissatisfied with his slowness of advancement, shouted to the water and the fire, 'Come and lift!' 'Come and draw!' 'Come and help!' And they answered, 'Ay, ay, we come;' and they joined hands—the fire and the water—and the shuttles fly, and the rail-train rattles on, and the steam-ship comes coughing, panting, flaming across the deep. He elevates the telescope to the heavens, and, as easily as through the stethoscope, the physician hears the movement of the lung, the astronomer catches the pulsation of distant systems of worlds throbbing with life. He takes the microscope, and discovers that there are hundreds of thousands of animalculæ living, moving, working, dying, within a circle that could be covered with the point of a pin—animals to which a rain-drop would be an ocean, a rose-leave an hemisphere, and the flash of a fire-fly lasting enough to give them light to several generations."

(6.) In the work of preservation we have a further display of God's power. Man is often powerless in the presence of those very forces which he wields with so much dexterity and power in the cause of science and commerce. He is like an insect in the grasp of a giant. The flame we kindle, to serve us by its light and heat, may become a tyrant and consume us. How often has a man lighted a candle to guide him in the darkness, and that very candle has been his murderer. The fountain at which we have quenched our thirst may become a watery grave; and the ocean which has carried our ships on its bosom may frequently engulf our navies. There are few things which have not mastered mankind, from the lightning to the tiny insect. But so perfect is God's control, that He manages the things that appear unmanageable to us, "holding the very winds in His hands." How gloriously is this Divine power manifested in preserving the order and maintaining the harmony of the universe, by laws of undeviating regularity and permanent operation? "Think of the glory of that Power which so directs the motions of the planets, that, vast as they are, great as is their velocity, and extended as are their orbits, their position in

the heavens, at any given time, can be calculated with minutest precision ! How astonishing is that Power which causes the earth to perform its revolution round the sun precisely in three hundred and sixty-five days, five hours, forty-eight minutes and fifty-seven seconds ; and which causes the moon so to regulate the tides of the ocean, that the hours of their ebbing and flowing, on every shore, may be calculated with undoubted exactness ! How admirable is the Power which still causes the earth and the waters to yield their increase of vegetable and of animal productions ; which guards against the undue multiplication of any destructive species ; and which provides, with liberal hand, not only for the wants of man, but also for the birds of the air, for the beasts of the field, and for the tribes of the ocean. Surely He who upholds all things by His word is ‘wonderful in power, and excellent in working.’ With unwearied energy He sustains, by His all-pervading presence and His omnipotent arm, the entire system of the universe. In Him all creatures in all worlds ‘live, and move, and have their being ;’ and were He, for one moment, to suspend the exertion of that upholding and directing energy, confusion the most direful, and derangement the most calamitous and destructive, would of necessity ensue. But ‘hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary ?’ ”

(7.) But it is in the work of *Redemption* that we have the most glorious manifestation of Divine power. Our Lord himself is designated “The power of God.” And the Gospel of our salvation is not a philosophy, though it is the highest wisdom in the universe ; not a science, though it is the marvellous outgrowth of the infinite knowledge of God ; but an entirely Divine arrangement for the purpose of accomplishing the highest, the holiest, and the most marvellous results. In origin, in execution, in application, in issue, it is altogether *supernatural*. To deny this is to deny the very existence of Christianity, and to make salvation impossible. If it be not purely of God it cannot justify its doctrines, nor fulfil its promises, nor realize the hopes it inspires. Well spoke Gamaliel, a celebrated member of the Jewish Council, referring to the early advocates of this glorious scheme of

mercy, "And now I say unto you, Refrain from these men and let them alone; for if this council or this work be of men, it will come to nought; but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God." And the Apostle of the Gentiles, than whom no man ever saw more clearly the distinction between the human and the Divine, concludes a survey of the Gospel in relation to both Jews and Gentiles in these grand words, "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things; to whom be glory for ever. Amen."

(8.) The application of Divine truth to the heart and conscience is a work of Almighty power. Created power is infinitely inadequate to enlighten the dark understanding, subdue the rebellious will, and sanctify the polluted affections of the natural man. But this change, great as it is, God can effect in a moment. Millions in heaven, and millions more on their way thither, attest the truth of this fact. We are born again, if we are Christians at all, not of blood, nor of the will of the flesh, nor of the will of man, but of God. If any man be in Christ Jesus, he is a new creature, a supernatural creature, "God's workmanship."

(9.) We see this Divine power in the extension and preservation of the kingdom of grace in the world. On one occasion, a hurricane, which swept over one of the West India Islands, destroyed everything in its tract except the mission chapel. A negro was asked how it was *that* was not swept away: and his answer was, "God Almighty put his big hand over it." Now, God has put his hand over Christianity. For, as the eloquent Dr. Mason says, "The long existence of the Christian Church would be pronounced, upon common principles of reasoning, impossible. She finds in every man a natural and inveterate enemy. To encounter and overcome the unanimous hostility of the world, she boasts no political stratagem, no disciplined legions, no outward coercion of any kind. Yet her expectation is that she shall live for ever. To mock this hope, and blot out her memorial

from under heaven, the most furious efforts of fanaticism, the most ingenious arts of statesmen, the concentrated strength of empires, have been frequently and perseveringly applied. The blood of her martyrs has flowed like water, and the smoke of their fires ascended like thick volumes to the skies. Kings and princes, earth and hell, have combined to accomplish her overthrow; and what have they done? She has outlived the memory of her haughty adversaries, and in spite of all opposition, has risen this day to an extent unequalled in any preceding age. How is this phenomenon to be explained? This is it: The Lord God, in the midst of her, is mighty. His presence is a fountain of health, and His protection a 'wall of fire.' Her living 'head, in whom she lives, is above, and His quickening Spirit shall never depart from her. Hear, O Zion, the word of thy God, and rejoice for the consolation. Christ is head over all things to his Church. The little bark may be cast on the troubled ocean; but he who rules the whirlwind and directs the storm is the pilot, and she cannot perish. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

GOD IS OMNIPRESENT.

Dr. Abernethy, in a discourse on this attribute of the Divine character, says, "We may conceive of it in this manner, that the Deity has a *comprehensive knowledge* of the whole universe, and every part of it, and that he exercises an *absolute, uncontrolled power* over all." Heaven is God's throne and the earth his footstool. He fills immensity with His presence. With Him all space is but as a point, and all duration but as a moment. In Him we live and move and have our being.

(1.) God is everywhere present by his essence. There is no place where God is not. "Do not I fill heaven and earth, saith the Lord?" Do we enter the domestic circle? God is there. Do we walk the streets? He is there. Do we enter the noisy shop, rush through the busy mart of trade, or meditate in the fields? He is there. As the sun in its full brightness shines upon an extended plain, and every blade of

grass, so to speak, is in the presence of the sun, so every object, great and small, throughout the universe, is in the presence, the immediate presence of God. A learned Jew says, "if we were to go in the highest heavens, we should not be nearer his presence." Walls, shades, distances, frequently hide objects from the view of man, but there are no walls so thick, no shades so dark, and no distance so great, as to hide anything from God's presence. Read Job xi., 7-9; 1 Kings viii., 27; Psa. cxxxix., 1-11; Jer. xxiii., 23; Amos xi., 1-4; Job xxvi., 7.

(2.) God is everywhere present by his agency. "In human affairs," says the Rev. H. F. Burder, M.A., "the necessity of a vigilant superintendence over every system of complex arrangements, is perfectly apparent to every considerate mind. In our own country, numerous are the establishments in which the combined operations of the many are subjected to the inspection of the few, and in which there is some one individual on whom devolves the superintendence of the whole. And if this be requisite in a thousand instances, in one limited country, can we suppose that the affairs of a globe —of a system—of the universe, require no superintendence whatever?" And yet such men as Darwin, Huxley and others, represent the mighty fabric of nature and animal life as a clock, which, being wound up for its work, has nothing to do but to go on without the perpetual sustenance of him who first formed it. Of such men it may be said, "God is not in all their thoughts." They look forth upon such a wondrous machine as the Solar System, with its planets all revolving round the sun, and, with the sun, slowly moving through the wide expanse; and they say, "Yes, this is all the effect, the dominion of Law." And they really seem to imagine that all these vast arrangements, extending over thousands or millions of years, and yet wholly governed, in every moment, by fixed and changeless rules, came into existence and pursue their course without a personal Creator, a presiding mind. All is the working of what they term "*Law*." They gaze upon innumerable worlds spread throughout the vast immensity of space and filled with wondrous contrivances, and yet from those worlds they would exclude the immediate agency of God. But this is not the doctrine taught by Paul, who says, "He upholdeth all things," animate

and inanimate, brute or rational, material or spiritual, "by the word of his power." How numerous and mighty are the agencies which pervade in full activity all the departments of nature. And it has been asked, "Is there no necessity of control over the powers of the atmosphere or of the ocean? What would be the situation of the inhabitants of our world, if exposed to their resistless force, in the entire absence of the control of a presiding mind—a guardian Deity? Think of the innumerable processes which are incessantly going forward in the life and growth of animals and of vegetables; and can you imagine those to proceed with undeviating uniformity without infinite knowledge to direct infinite Power? The Divine Omnipresence is of necessity commensurate with the exertions of Omnipotence. It is thus a glorious fact that at every instant of time the eye of an ever-present God beholds, with scrutinizing gaze and vigilant superintendence, the whole extent of his dominion, not only in this world, but also in other worlds, compared with which our earth is but an atom." With what exquisite force and beauty is this thought exhibited by Job and David in the following passages of Scripture: Job xxvi., 7; Psa. cxxxix., 1-6.

(3.) We may regard God as being by his grace and benedictions specially present with his people. The Apostle, when writing to the Corinthians, says, "The Holy Spirit dwelleth in you and ye are the temple of the Holy Ghost." It is only when God thus dwells with his people that they are favoured with what we call Divine manifestations. See John xiv., 21, 22, 23; Rev. iii., 20. Again we read, "Where two or three are gathered together in my name, there am I in the midst of them." In every prayer meeting throughout the world, where hard-hearted sinners are weeping penitential tears, and once proud Pharisees are bowing their knees to kiss the Son lest he be angry with them; where the song is rising, where the tear is falling, where desire is mounting, where love is burning, hope anticipating, faith abiding, joy overflowing, patience suffering, and zeal abounding, God is surely and graciously present; for were He not there, none of the effects would ever have arisen.

THE OMNISCIENCE OF GOD.

"As he who created all things must have a most perfect

knowledge of all things, in their constitution and capabilities and tendencies, so he who upholds and governs all things must exercise that knowledge at every instant of time throughout the whole extent of his dominion. The power which acts must be guided by the knowledge which directs. To him who sustains the vast system of the universe, and controls all the energies and all the operations of its mightiest and of its minutest parts, Omniscience is not less necessary than Omnipotence. And were it possible for Almighty power to reside in a being destitute of universal knowledge, its exertion would necessarily produce, throughout creation, derangement, misery, and ruin." *Psa. xi., 4; xxxiii., 13, 14; cxxxix., 4; cxlvii., 5; Job xxxvii., 16; xxi., 22; xxviii., 24; 2 Chron. xvi., 9; Isa. xl., 13-28; xlii., 9; Pro. xv., 3; Dan. ii., 22; John xxi., 17; Acts xv., 18; Rom. xv., 33; Heb. iv., 13; 1 John iii., 20.*

"When a finite mind, like that of man, endeavours to grasp the general principles of an extensive system, it overlooks, by necessity, most of the particulars which belong to a minute detail. Were such an intellect to attempt in one survey to comprehend the whole, and at the same time to direct the energy of its attention to every subordinate part, perplexity of mind and confusion of ideas would be the unavoidable result. When we enter on the study of any science, we find it necessary, first to direct our thoughts exclusively to its elementary principles, and then, by slow degrees, to advance by separate acts of attention to every point of inquiry. When we see a number of persons collected together, we receive a general impression, from a view of the whole; but if it be important to ascertain their character and conduct, the requisite knowledge can only be obtained by directing our attention successively to every individual, and pursuing a cautious and patient investigation by means of evidence adduced. How wondrous then is that Knowledge which extends, at the same instant of time, to every individual, in every order of existence, rational and irrational, and to every object, animate and inanimate—which extends to all the circumstances, all the interests, all the actions, all the words, all the thoughts of every accountable creature, as perfectly and distinctly as if that creature, instead of being one individual of a race of which there are millions like

himself, were the only individual of his species—were the only creature in existence! Well might the consideration of a knowledge at once so comprehensive and so minute powerfully affect the mind of the Psalmist, especially when he viewed it not with the eye of merely philosophic speculation, but with a vivid feeling of being himself exposed to the scrutiny of the all-seeing eye. *Psa. cxxxix. 1-16.*

How far this surpasses the knowledge of every other being! Who but the Omniscient can penetrate the hidden recesses of our heart, or interpret the thoughts and feelings which have by no external indication been divulged or betrayed? Sagacity, aided by a knowledge of the human heart, may often make a right conjecture, but as often may be baffled, even in the exercise of its most penetrating acuteness. The chief of the apostate spirits himself—that most subtle and insidious observer—who has deeply studied human nature ever since he conspired against its happiness, can only *conjecture* what is passing in thought and purpose in the interior of the heart. To the exploring eye of the Omniscient it is distinctly known; but to the inspection of no other being in the universe are ‘all things naked and open.’ ‘I,’ saith Jehovah, ‘search the heart, and try the reins of the children of men.’

It is supposed, and we will say that there are one thousand millions of human beings: each of these has an immortal spirit; and each and all of these spirits are in active operation, mind acting upon mind, spirit upon spirit, producing an infinity of mental conception of thought, an inconceivable expression of language, and an almost interminable series of events. These one thousand millions of intelligent beings; the minds and spirits; the thoughts conceived and unconceived; the words uttered and that may be uttered; the actions performed and that may be performed by each and all of this vast number of beings are known, and heard and seen by one great and universal Spirit. Tremendous thought. And if we add the thoughts, and words, and actions of all men that shall live to the end of time; and if we add the supposed existence of other worlds, with other intelligent existences, and their thoughts, and words, and actions; and if we add the world of angels, with their thoughts, and words, and actions; and if we add the world of spirits, disembodied

spirits, with their thoughts, and words, and actions ; and if we add an eternity of existence to all these spirits ; and an eternity of conception of thought ; an eternity of expression of sentiment ; an eternity of employment—can we conceive that one great Spirit, at one and the same time, can gather the past, emerge the present, and foresee the future of each and every individual—of the immense and countless myriads of created intelligences that ever lived, that now live, and that ever and always may live ? The idea is most tremendously inconceivable, and yet it is a fact. We cannot suppose it to be otherwise, and yet we can scarcely suppose it to be. It must be so. God cannot be perfect without omniscience. God cannot be perfect without omnipresence. God cannot be perfect without omnipotence.

“This attribute is supposed to include what has been called the *foreknowledge* of God. This term, however, is absurd ; as it can be applicable only to human knowledge.

Whatever Jehovah knows, he knows as it *is*, and not as it *will be* ; for, whatever is *past* or *present* with us, must be *present* with Him.

The mere knowledge of God influences nothing, nor changes the nature of things in any wise ; for the plain reason that *it is knowledge and not influence*.

Some actions are *necessary* and others are *free* ; as such they are known of God. Had anything been otherwise than it is, the foreknowledge of it would have been otherwise.

Man is ignorant of what is going on at a distance, but God knows it, for *he is there*. Man knows not the time of his death, because it is future ; but God knows, because that time *with him is present*.” (See *Binney's Compend.*)

The notion to which Mr. Garner refers, *i.e.*, that God does not choose to *know* some things as he does not choose to *do* some things, merits the attention he bestows upon it. In our opinion the notion is absurd, and has been so often and thoroughly refuted, that we are surprised anyone should attempt to revive it. The Chevalier Ramsay thought that by this trick he could evade some of the difficulties of Calvinism, and two or three recent writers unwisely give it some countenance. Infinite power is infinite capacity to act, not infinite action ;—infinite knowledge is not the capacity to know, but the actual possession of the knowledge of all things.

What has this knowledge to do with contingency or necessity? If God foreknows contingencies he foreknows them as such. His knowledge of them does not make them necessary—certainty in the divine mind is one thing; the necessity of the event is another. Besides, God must know the things which he chooses not to know, or he would not know why not to know them, which seems to us an absurdity. But he does know future contingencies, because he predicts some of them, and arranges his dispensations in reference to all of them. He, therefore, who thus denies the divine foreknowledge has the infelicity of contradicting at once, Scripture, reason, and fact.

That God knows all things from the beginning to the close of time we are assured by the express declarations of his own Word; and yet prescience does not necessarily imply pre-ordination. An astronomer may calculate with accuracy the precise moment of an eclipse, but it does not follow that he appoints its occurrence. As you stand on the shores of the sea, you may observe a foreign vessel coming ignorantly forward towards dangerous rocks, and you predict her certain destruction; but you do not thereby cause the loss of that noble and ill-fated vessel. And in like manner the prophecies of Jeremiah and Daniel, though they explicitly declare the ending of the captivity, they add, by the authority of God,—“For all these things I will be enquired of,” etc.

GOD'S IMMUTABILITY.

All things around us are proverbially fluctuating and given to change. National life is far from being according to a fixed law. The Sovereign dies. Harvests are reaped or blighted. Great discoveries are made. Storms strew our shores with wrecks. Epidemics sweep away the population. War fills the land with mourning. Spring, summer, autumn, and winter clothe the earth with divers garb, and change its face as they follow in their courses. Financial panics ruin our merchant princes, and rightful crimes make our hearts to faint with fear. We ourselves are constantly changing. But with God there is no variableness, neither shadow of turning. Dugald Stewart says, “When we have once established the existence of an intelligent and powerful Cause, we are un-

avoidably led to apply to this Cause our conceptions of *immensity* and *eternity*, and to conceive him as filling the infinite extent of both with his presence and with his power. Hence we associate with the idea of God, those awful impressions which are naturally produced by the idea of infinite space, and perhaps still more by the idea of *endless duration*."

1. He is unchangeable in His essence. What that essence is we know not ; and it would be insufferable pride and arrogance on our part to attempt to define it. However, as he knew no beginning, he will meet with no end. He says, "I am the Lord, I change not." See Mal. iii. 6 ; James i. 17 ; Num. xxiii. 19 ; Psal. cii. 26, 27 ; Rom. xi. 29 ; 1 Sam. xv. 29.

"A Being whose existence is underived and independent cannot be acted upon by other beings, whose inferior nature is derived and dependent. A being whose nature is derived and dependent is necessarily liable to change ; but a Being self-existent and independent must be infinitely distant from all exposure to mutability. A Being whose existence is from eternity to eternity cannot possibly change his views or his purposes. Such a change could only arise from acquiring information not before possessed, or from the occurrence of events not distinctly foreseen, or from the expectation of results not at first anticipated. Not one of these suppositions can be made, in reference to the eternal God, without the most palpable absurdity. To Him all beings, all things, all properties, all tendencies, all results, all circumstances, all events, must have been eternally known. Since, then, no addition can be made to his knowledge, no variation can take place in his will or in his intentions."

2. God's immutability is also inferred from the uniform and invariable regularity of the divine operations in the world of nature. A Welsh minister, who was also a farmer, having during a somewhat uncertain season cast his seed into the land with fear and trembling, said, "I know that sun, and moon, and stars, and wind, and storm, and tempest, and the seasons of the year all enter into solemn league and covenant to guard the seed in the earth, to cause it to spring forth and to grow, till at length it brings forth fruit." And this "solemn league and covenant" has secured to the world from

the beginning a succession of events, and established an unchanging order of antecedents and consequences, a uniform series of causes and effects. How admirable and unchanging is that great law of the material universe known by the name of Attraction. "What simplicity is there in the principle, what exactness in its operation, what grandeur in many of the phenomena which exhibit its results! The heavenly bodies display undeviating regularity; the seasons return with all their peculiar distinctions; vegetable and animal life are developed in all their interesting varieties, and in all their regular stages of growth and maturity and decay. Such being the established order of the world in which we live, we feel the most firm persuasion of the continuance of the constitution and course of nature; we regulate by this expectation our plans, our operations, and our contracts. Were it otherwise—were there no basis of calculation for the future—were the Governor of the world, from fickleness of purpose, continually deranging the order of nature, there could be no encouragement to persevere in the labours of agriculture, no inducement to embark in the enterprises of commerce, no security for the fulfilment of contracts, however equitable the principle on which they might be formed, however honourable the intentions of the contracting parties."

3. The same attribute is displayed in God's moral government. "I the Lord change not, therefore ye sons of men are not consumed." Were it possible for the Governor of the World to be inconstant in his disposition, and changeable in his purposes—one moment exercising forbearance to his rebellious creatures, and encouraging the hope of mercy, and the next, yielding to the emotions of wrath, and withdrawing the intimations of forgiveness—what anxiety, what misery should we not be doomed to feel? But, to our inexpressible delight, we are assured that absolute immutability belongs to all the moral perfections of the blessed God. He is immutable in his holiness, in his justice, and in his goodness.

4. This attribute of the divine character, however, must not be so interpreted "as to signify that his *operations* admit of no change or contrariety, under any circumstances whatever." See Exod. xxxii. 14; Ezek. xviii. 20-30. In Jonah

iii. 10th verse, we read : " And God saw their works, that they turned from their evil way ; and God repented of the evil that he had said that he would do unto them ; and he did *it* not." Repentance in man is change of mind and purpose, issuing in change of conduct ; but repentance in God is only change of operation or administration, according as man's conduct agrees with, or violates, the requirements of the Divine law. Of this repentance in God we have many examples in Holy Scripture, and a very eminent and gracious one in the history of the Ninevites. With the Ninevites God was justly angry. Their aggravated sins had cried aloud for vengeance, and He determined to destroy them and their city with a dreadful overthrow ; but when, at the preaching of Jonah, they turned away from their sins, and humbled themselves before Him, He graciously withheld his avenging hand, and " repented of the evil that He had said that He would do unto them ; and He did *it* not." This change in God's dealings, or threatened dealings, with the Ninevites was not a change of principle, or a change of mind, but simply a change of dispensation, arising out of their altered circumstances, and which was in harmony with the avowed principles of His dealings with man ; for repentance in man always produces a corresponding change in God's administrations towards him. This is very clearly explained in God's exposition of His government to Jeremiah : ' At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it ; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it ; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.' (Jer. xviii. 7-10.) This is a great and gracious principle of God's moral government, and a principle on which He always acts. This gives to the denunciations of God a conditional character. Sometimes the condition is expressed in the terms of the threatening, and sometimes it is understood. Such was the case in the judgment denounced against Nineveh. In the terms in which it was conveyed, there was no condition

expressed ; but in the mind of God, and in the explained principles of His moral government, it was implied. It is as much a principle of God's gracious government to suspend the execution of a threatened punishment, on man's sincere repentance, as it is to execute it, in the case of obstinate and continued sin.

Erroneous notions have sometimes been adopted with respect to the immutability of God. Some persons, who form their notions of God's perfections more from metaphysical abstractions than from the plain and obvious teachings of Holy Scripture, have denied to God the capability of any change—whether of principle, conduct, or affection. When God is said, as in the case of the Ninevites, to repent, and to turn away from the evil he thought to do unto a guilty people, it is said to be 'language accommodated to human infirmity,' and that the change is not in God, but in man. Again, anger and love, pleasure and displeasure—affections of the divine nature which are represented in Holy Scripture as being excited at different times towards the same persons—are explained into a mere figure of speech, and are made to represent something for which we have no name, and of which we can form no conception. But surely these are not the teachings of God's word. These are not the ideas of God's unchangeableness which the sacred Scriptures would convey to any unprejudiced and unbiassed mind. If God is angry with the wicked man, and he turns from his sins, and God turns from His anger, there must not only be a change in the man, but there must also be a change in the affections of God towards him. He becomes the object of different regards on the part of God. When the Ninevites turned away from their sins, and humbled themselves before God, and God repented of the evil that he had said that he would do them, and he did it not, there must have been a real change in His affections and dispensations to them. These are changes of which God is capable ; and they are changes which are not only not derogatory to the infinite perfection of His nature, but which are essential to that perfection, and add a grace and excellence to it.

God is unchangeable in His Being, and in His Perfections, and in the Principles of His Moral Government. What in these respects He has been, He now is, and will for ever be.

He is 'the Father of Lights, with whom is no variableness, neither shadow of turning.' He is 'the same yesterday, and to-day, and for ever.' But in His actual dispensations to man, He deals with him according to the state of his heart and life; and in the varied changes involved in these diversified administrations there is nothing at variance with that immutability which the Holy Scriptures ascribe to Him."

FACTS AND ILLUSTRATIONS.

(140.) *Nothing great but God.*—When Massillon pronounced one of those discourses which have placed him in the first class of orators, he found himself surrounded by the trappings and pageants of a royal funeral. The temple was not only hung with sable, but shadowed with darkness, save the few twinkling lights on the altar. The beauty and the chivalry of the land were spread out before him. The censers threw forth their fumes of incense, mounting in wreaths to the gilded dome. There sat Majesty, clothed in sackcloth and sunk in grief. All felt in common, and as one. It was a breathless suspense. Not a sound stole upon the awful stillness. The master of mighty eloquence arose. His hands were folded on his breast. His eyes were lifted to heaven. Utterance seemed denied to him. He stood abstracted and lost. At length, his fixed look unbent; it hurried over the scene, where every pomp was mingled and every trophy strewn. It found no resting place for itself amidst all that idle parade and all that mocking vanity. Again it settled; it had fastened upon the bier, glittering with escutcheons and veiled with plumes. A sense of the indescribable nothingness of man "at his best estate," of the meanness of the highest human grandeur, now made plain in the spectacle of that hearsed mortal, overcame him. His eye once more closed; his action was suspended; and, in a scarcely audible whisper, he broke the long-drawn pause—*There is nothing great but God.*—Sermons by Dr Hamilton.

(141.) *Boundlessness of the Creation.*—About the time of the invention of the telescope, another instrument was formed, which laid open a scene no less wonderful, and rewarded the inquisitive spirit of man. This was the microscope. The one led me to see a system in every star; the other leads me to see a world in every atom. The one taught me that this mighty globe, with the whole burden of its people and its countries, is but a grain of sand on the high field of immensity; the other teaches me that every grain of sand may harbour within it the tribes and the families of a busy

population. The one told me of the insignificance of the world I tread upon; the other redeems it from all its insignificance; for it tells me, that in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless as are the glories of the firmament. The one has suggested to me, that, beyond and above all that is visible to man, there may be fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe; the other suggests to me, that within and beneath all that minuteness which the aided eye of man has been able to explore, there may be a region of invisibles; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might see a theatre of as many wonders as astronomy has unfolded, a universe within the compass of a point so small as to elude all the powers of the microscope, but where the wonder-working God finds room for the exercise of all his attributes, where he can raise another mechanism of worlds, and fill and animate them all with the evidence of his glory.—CHALMERS.

(142.) *Man is not forgotten amid the vastness of the Universe.*—It has been well observed, that about the same time when the invention of the telescope showed us that there might be myriads of other worlds claiming the Creator's care, the invention of the microscope proved to us that there were in our own world myriads of creatures, before unknown, which this care was preserving. While one discovery seemed to remove the Divine Providence further from us, the other gave us most striking examples that it was far more active in our neighbourhood than we had supposed: while the first extended the boundaries of God's known kingdom, the second made its known administration more minute and careful. It appeared that in the leaf and in the bud, in solids and in fluids, animals existed hitherto unsuspected; the apparently dead masses and blank spaces of the world were found to swarm with life. And yet, of the animals thus revealed, all, though unknown to us before, had never been forgotten by Providence. Their structure, their vessels and limbs, their adaptation to their situation, their food and habitations, were regulated in as beautiful and complete a manner as those of the largest and apparently most favoured animals. The smallest insects are as exactly finished, often as gaily ornamented, as the most graceful beasts or the birds of brightest plumage. And when we seem to go out of the domain of the complex animal structure with which we are familiar, and come to animals of apparently more scanty faculties and less developed powers of enjoyment and action, we still find that their faculties and their senses are in exact harmony with their situation and circumstances; that the wants which they have are provided for,

and the powers which they possess called into activity. So that Muller the patient and accurate observer of the smallest and most obscure microscopical animalcula, declares that all classes alike—those which have manifest organs, and those which have not—offer a vast quantity of new and striking views of the animal economy; every step of our discoveries leading us to admire the design and care of the Creator. We find, therefore, that the Divine Providence is, in fact, capable of extending itself adequately to an immense succession of tribes of beings, surpassing what we can image or could previously have anticipated; and thus we may feel secure, so far as analogy can secure us, that the mere multitude of created objects cannot remove us from the government and superintendence of the Creator.—HEWELL.

(143.) *The Bands of Orion.*—"Canst thou loose the bands of Orion?"—*Job*. The three bright stars which constitute the girdle or band of Orion never change their form; they preserve the same relative position to each other and to the rest of the constellation from year to year, and from age to age. They present precisely the same appearance to us which they did to Job. No sooner does the constellation rise above the horizon, however long may have been the intervals since we last beheld it, than these three stars appear in the old familiar position. They afford us one of the highest types of immutability in the midst of ceaseless changes. When heartsick and weary of the continual alterations we observe in this world, on whose most enduring objects and affections is written the melancholy doom "passing away," it is comforting to look up to that bright beacon in the heavens that remains unmoved amid all the restless surges of time's great ocean. And yet, in the profound rest of these stars there is a ceaseless motion; in their apparent stability and everlasting endurance there is a constant change. In vast courses, with inconceivable velocity, they are whirling round invisible centres, and ever passing into new collocations. They appear to us motionless and changeless because of our great distance from them, just as the foaming torrent that rushes down the hill-side with the speed of an arrow, and in the wildest and most vagrant courses, filling all the air with its ceaseless shouts, appears from an opposite hill frozen by the distance into silence and rest—a mere motionless, changeless glacier on the mountain side.

(144.) *The Poor Woman and her Flower.*—In a lonely chamber there dwelt some time ago an aged woman, whose scanty pittance of half-a-crown a week was scarcely enough for her bare livelihood. A pious person, visiting her one day, observed with surprise a strawberry plant growing and flourishing in a broken teapot that stood on the window-sill. He remarked from time to time how it

grew, and with what care it was tended and watched. At length he said, one day, to this poor woman, "Your plant does well, you'll soon have some strawberries on it." "It is not for the sake of the fruit I grow it," replied the woman. "Then why do you take so much care of it?" he asked. "Well, sir," she replied, "I am very poor—too poor to keep any living creature; but it is a great comfort to me to have that living plant, for I know that it can only live by the power of God, and as I see it live and grow from day to day it tells me that God is near."

(145.) *Happy Nancy's Secret; or, Confidence in God.*—There once lived in an old brown cottage a solitary woman. She tended her little garden, and knit and spun for her living. She was known everywhere, from village to village, by the name of "Happy Nancy." She had no money, no family, no relatives, and was half-blind, quite lame, and very crooked. There was no comeliness in her, and yet there, in that homely, deformed body, the great God, who loves to bring strength out of weakness, had set His royal seal.

"Well, Nancy, singing again?" would the chance visitor say, as he stopped at her door.

"O yes, I'm for ever at it."

"I wish you'd tell me your secret, Nancy. You are all alone you work hard, you have nothing very pleasant surrounding you what is the reason you're so happy?"

"Perhaps it's because I haven't got anybody but God," replied the good creature, looking upward. "You see, rich folks like you depend upon their families and their houses; they've got to be thinking about their business, of their wives and children; and then they're always mighty afraid of troubles a-head. I ain't got anything to trouble myself about, you see, 'cause I leave all to the Lord. I think, well, if He can keep this great world in such good order, the sun rolling day after day, and the stars shining night after night, and make my garden things come up the same, season after season, He can certainly take care of such a poor thing as I am; and so you see I leave it all to the Lord, and the Lord takes care of me."

"Well, but, Nancy, suppose a frost comes after your fruit-trees are all in blossom and your plants out; suppose——"

"But I don't suppose—I never can suppose—I don't want to suppose, except that the Lord will do everything right. That's what makes you people unhappy—you're all the time supposing. Now, why can't you wait till the suppose comes, and then make the best of it?"

"Ah, Nancy, it's pretty certain you'll get to heaven, while many of us, with all our worldly wisdom, will have to stay out."

"There you are—at it again," said Nancy, shaking her head

"always looking out for some black cloud. Why, if I were you, I'd keep the devil at arm's length, instead of taking him right into my heart. He'll do you a desperate sight of mischief."

She was right. We do take the demon of care, of distrust, of melancholy foreboding, of ingratitude, right into our heart. We canker every pleasure with gloomy fear of coming ill. We seldom trust that blessings will enter, or hail them when they come. We should be more child-like to our Heavenly Father, believe in His love, learn to confide in His wisdom, and not in our own; and, above all, wait till the "suppose" comes, and make the best of it. Depend upon it, earth would seem an Eden if you would follow Happy Nancy's rule, and never give place in your bosom to imaginary evils.

(146.) *Afraid of God.*—Some years ago, a band of missionaries in the Fiji Islands found their home surrounded by a troop of savages armed for battle. Being both unable and unwilling to fight, they shut their door and began to pray. Presently the howling of the savages ceased. Then one of the missionaries went out, and found only one savage there. Said the missionary: "Where are your chiefs?" "They are gone. They heard you praying to your God; and they know your God is a strong God, and they are gone." The savages were right at last. God is a strong God; strong to help those who love Him—strong to punish His enemies.

(147.) *"I am Strong in Him."*—"The other day," says the Rev. Norman McLeod, "I was requested by a brother minister, who was unwell, to go and visit a dying child. He told me some remarkable things of this boy, eleven years of age, who during three years sickness had manifested the most perfect submission to the will of God, with a singular enlightenment of the Spirit. I went to visit him. The child had suffered excruciating pain; for years he had not known one day's rest. I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes—he could not move, it was the night before he died—and breathed into my ear these few words: 'I am strong in Him.' The words were few, and uttered feebly; they were the words of a feeble child, in a poor home, where the only ornament was that of a meek, and quiet, and affectionate mother: but these words seemed to lift the burden from the very heart; they seemed to make the world more beautiful than ever it was before; they brought home to my heart a great and blessed truth. May all of us be 'strong in Him!'"

(148) *"Their Strength is to sit still."*—"You are in better hands than your own, if you will but be quiet," said the judge to a

prisoner who was not guilty, and who so stoutly asserted his innocence as to interrupt the proceedings of the court.

How often is the Christian, under some afflicted dispensation, restless, and struggling to extricate himself, forgetting that he, with all that concerns him, is in the Lord's hands, and that he has said: "In quietness and in confidence shall be your strength."

(149.) *The little boy's answer.*—A little boy, upon asking his mother how many gods there were, was instantly answered by his younger brother, "Why one, to be sure." "But how do you know that?" inquired the other. "Because," he replied, "God fills every place, so that there is no room for any other."

(150.) *Little Boys.*—A little boy at a school at Bristol was asked "Where God was?" and he properly replied, "In Heaven." However, the master thought he would put the same question to another, and learn what he had to say: he answered, "Everywhere." He then tried a third little boy with the same question, and he called out, "God is here." They were all right. God is in Heaven; God is everywhere; God is here.

(151.) *God is everywhere.*—During the ravages of the great plague in London, Lord Craven, whose house was situated where Craven-street now stands, alarmed at the progress of the disease, determined to retire into the country. His carriage was at the door, and he was passing through the hall to enter it, when he heard a negro servant saying to another domestic, "I suppose, by my lord's quitting London to avoid this plague, that his God lives in the country, and not in town." The negro said this in the innocent simplicity of his heart, really believing in a plurality of gods. The speech, however, struck Lord Craven most forcibly. "My God," thought he, "lives everywhere, and can preserve me in town as well as in the country. I will even stay where I am. The ignorance of that negro has preached a useful sermon to me. Lord pardon that unbelief, and that distrust of thy Providence, which made me think of running away from thy hand." He countermanded his orders for the journey, he remained in London, he was remarkably useful in administering to the necessities of the sick, and he was saved from the surrounding infection.

(152.) *A Countryman.*—Collins, the freethinker, or deist, met a plain countryman going to church. He asked him where he was going. "To church, Sir." "What to do there?" "To worship God." "Pray, whether is your God a great or a little God?" "He is both, Sir." "How can he be both?" "He is so great, Sir, that the heaven of heavens cannot contain him; and so little that he can dwell in my heart." Collins declared that this simple answer

from the countryman had more effect upon his mind than all the volumes which learned doctors had written against him.

(153.) *God Everywhere.*—La Fontaine, chaplain of the Prussian army, once preached a very earnest and eloquent sermon on the sin and folly of yielding to a hasty temper. The next day he was accosted by a major of the regiment with the words,—“ Well, sir! I think you made use of the prerogatives of your office to give me some very sharp hits yesterday.”

“ I certainly thought of you while I was preparing the sermon,” was the answer, “ but I had no intention of being either personal or sharp ”

“ Well, it is of no use,” said the major, “ I have a hasty temper, and I cannot help it, and I cannot control it. It is impossible.”

And still adhering to this opinion, after some farther conversation, he went his way.

The next Sabbath La Fontaine preached upon self-deception, and the vain excuses which men are wont to make.

“ Why,” said he, “ a man will declare that it is impossible for him to control his temper, when he very well knows that were the same provocation to happen in the presence of his sovereign, he not only could but would control himself entirely. And yet he dares to say that the continual presence of the King of kings and Lord of lords imposes upon him neither restraint nor fear !”

The next day his friend, the major, again accosted him.

“ You were right yesterday, chaplain,” he said, humbly. “ Hereafter, whenever you see me in danger of failing, remind me of the King !”

And so, do not we need to be reminded of the King ! The cross which in our weariness we are fain to lay down is borne for His sake. His all-seeing eye notes the “ patient continuance in well doing ” as surely as it searches out the hidden wrong—the poor and pitiful excuse.

He is “ with us alway.” Shall this grand and divine mystery of the unseen Eternal Presence be to us a continual source of sweetest comfort, or one of saddest condemnation ? What is the witness which our lives are giving to that clear vision which reads the heart and searches out the inmost thought ? Is it a record of calm trust, and earnest endeavour, and holy faith ? Are ours the hands that bear the “ cup of cold water ” to Christ’s little ones, and that grow “ not weary in well-doing ?” Are ours the feet that unfaltering “ follow the Lamb whithersoever he goeth ?” Are ours the lips whose every word is “ fitly spoken ?” Are ours the hearts whose earnest prayer is continually, “ Not our will, O Lord, but thine be done ?” Are ours the lives whose continual service and effort echo the cry, “ Thy Kingdom come !”

If these things are not so, let us remember the King—remember

not only His justice but His mercy also, the pity and the power that pardons, the hand that helps, the rock that is our refuge, and the rest that remaineth. Remind us of the King !

(154.) *Mungo Park in the Desert.*—The thought of God's Omnipresence comforted this great traveller when he was in the desert of Sahara. He had been robbed and stripped of everything and was left naked. But he suddenly saw a little piece of moss, and taking it up, he saw how beautiful it was. He said : " Then the hand of God is here ; here is one of his works. I call loudly, and there is none to hear, but the prowling lion and the howling jackall, and yet God is here and that comforts me."

(155.) *Close to God.*—A poor Swedish sailor, in the loneliness and heart-sickness which many a youth has felt on the wide ocean, felt the need of something to lean upon in his trouble. Then he bethought him of Jesus Christ, and as he said of his experience afterward, " With my very first thought of him he met me at the wheel. There, in the solemn darkness, the Saviour showed himself to me. I cannot speak your language well, but Christ understands me and I understand him, and ever since he met me at the wheel—poor sinner's friend—I live very close to him." God has come down to him in his every day employment. No sooner does his heart go out to Christ than he comes down to meet it. Whether it is in the workshop, the office, or on the vessel's deck, wherever a prayer can go up, there can a blessing come down to the soul.

(156.) *Omniscience of God.*—The omniscience of God, as a modern writer observes, is a source of pleasing reflection to a good man—under the struggle he maintains with his corruption, under the reproaches of enemies, or the suspicions of friends, under trouble, and when at a throne of grace imploring his blessing. But how useful may this reflection be as a check to sin, and as a motive to virtue ! One of the heathen philosophers, therefore, recommended it to his pupils, as the best means to induce and enable them to behave worthily, to imagine that some very distinguished character was always looking upon them. But what was the eye of a Cato to the eye of God ? Who would not approve themselves unto him ?

(157.) *The Master is always in.*—One day a lady came home from shopping. Her little boy did not meet her and throw his arms around her neck, as he was in the habit of doing, to show how glad he was to have her come home again. Instead of this, he seemed afraid to look his mother in the face, and kept out of her way as much as he could all day. His mother thought it very strange and wondered what was the matter. At the close of the day she

found the reason. When she was undressing him to go to bed, he said: "Mother, can God see through the crack in the closet door?" "Yes," said his mother. "And can he see when it is all dark there?" "Yes," she said, "He can see us at all times, and in all places." "Then God saw me," said the little fellow. "When you were gone out, I got into the closet and ate up all the cake. I am very sorry. Please forgive me," and he laid his head upon his mother's lap and cried bitterly.—"Johnnie," said a man winking slyly to a clerk of his acquaintance in a dry goods store, you must give me *extra* measure. Your master is not in." Johnnie looked up in the man's face very seriously, and said, "*My master is always in.*" Johnnie's Master was the *all-seeing* God. Let us all, when we are tempted to do wrong, adopt Johnnie's motto—"My Master is always in." It will save us from many a sin, and so from much sorrow.

(158.) *Father Knows*.—A gentleman was one day opening a box of dry goods. His little son was standing near, and as his father took the packages from the box, he laid some of them upon the arm of the boy. A little friend and playmate of the merchant's son was standing by looking on. As package after package was laid upon the arm of the boy, his little friend began to fear his load was becoming too heavy, and said:

"Johnny, don't you think you've got as much as you can carry?"

"Never mind," dear little Johnny answered in a sweet, happy tone, "father knows how much I can carry."

Brave, trusting little fellow! He did not grow restless or impatient under the burden, heavy though it doubtless seemed. There was no danger, he felt, that his father would lay a load on him too heavy for him. His father knew his strength, or rather the weakness of that little arm, and would not overtask it. More than all, his father loved him, and therefore could not harm him.

It is such a spirit of loving trust in Him that God desires all His children to possess. He says: "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven."

(159.) "*Thou God Seest Me*,"—One day the astronomer Mitchell was engaged in making some observations on the sun, and as it descended toward the horizon, just as it was setting, there came into the rays of the great telescope the top of a hill seven miles away. On the top of that hill was a large number of apple trees, and in one of them were two boys stealing apples. One was getting the apples, and the other was watching to make certain that nobody saw them, feeling certain that they were undiscovered. But there sat Professor Mitchell, seven miles away, with the great

eye of his telescope directed fully upon them, seeing every movement they made as plainly as if he had been under the tree with them. So it is often with men. Because they do not see the eye which watches with a sleepless vigilance, they think they are not seen. But the eye of God is upon them, and not an action can be concealed. If man can penetrate with the searching eye which science constructed for his use the wide realm of the material heavens, shall not He who sitteth upon their circuit be able to know all that transpires upon the earth, which He has made the resting-place of His feet?

(160.) *A Child and his Grandfather.*—A man once took his little child with him while he went to steal some wood, and he said to the boy, "Look about you, lest any one should see me." The boy had read his Bible, and, having looked round, the father said, "Have you looked all ways?" "No," replied the little boy, "there is some one looking." "Who is it?" asked the father. "Oh," replied the child, "father, you have not looked up, and there is God looking down upon you." He was right. "His eyes are upon the ways of men, and He seeth all their doings."

(161.) *Pre-ordination.*—A hyper-Calvinist Scotch minister one day found his Calvinistic man-servant in the act of stealing spoons. "Sir," exclaimed the pilferer, by way of excuse, "I canna help it; it was fore-ordained that I should steal spoons!" "Yes, Sandy," was the reply, "and it was also fore-ordained that I should either give you a tremendous beating with my walking-stick, or send you to prison."

(162.) *Fore-knowledge, not Pre-ordination.*—The Rev. Robert Crozier, a patriarchal Wesleyan minister, recently deceased, was on one occasion arguing with a Calvinist who maintained that God had decreed everything—foreordained whatsoever comes to pass. "Well, well, my dear friend," replied Mr. Crozier, "you and I need not fall out or get warm on the subject, for if God decreed everything, he decreed me to be an Arminian, and you to be a Calvinist; and, therefore, if you are right I am right, and if you are wrong I am right; so that always I am right."

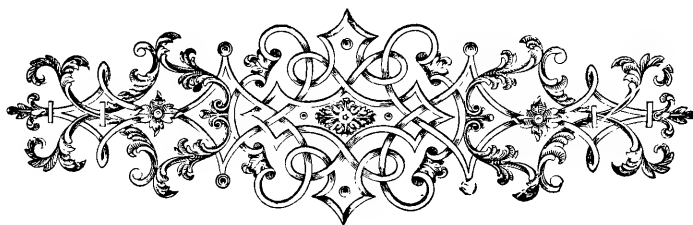
(163.) *The Countryman and the Magistrate.*—A gentleman some years ago, while travelling in a railway carriage, was loquaciously defending the doctrine that God had decreed everything that comes to pass. A shrewd countryman was listening, but made no remark till the next topic of conversation turned up, which happened to be the murder of a magistrate in a neighbouring county. The predestinarian gentleman launched out in no measured terms against the murderer. "Sir," said the countryman, "do you know if there be a reward for the murderer?"

The other replied, "I believe there is." "Then I would recommend you to claim it," said the countryman. "Is it I?" said the other with astonishment; "I know nothing about it." "Yes, but you do," was the reply, "for you have told us that God decreed everything, and hence he decreed that thing, and you have nothing to do but call at the first magistrate's office you come to, and swear against your Maker, and get the reward."

(164.) *God an everlasting Dwelling Place.*—What a beautiful thought was that of Moses, the man of God, "O God, *Thou* art our *dwelling-place* in all generations!" Changes are continually occurring in this world; "man, being in honour, abideth not;" kingdoms rise and fall; the day is coming when the earth and all the works that are therein shall be burned up; they wax old like a garment, and as a vesture they shall be changed; they shall be folded up and laid aside as worn-out clothing, to be used no more in the same fashion; but the eternity and immutability of our God and our Saviour shall ever remain the same for consolation and refuge.

(165.) *Eternity has no grey hairs.*—The flowers fade, the heart withers, man grows old and dies; but time writes no wrinkles on eternity. Eternity! O stupendous thought! The ever-present, the unborn, undecaying and undying—the endless chain composing the life of the universe. Earth has its beauties, but time shrouds them or their grave; its palaces, they are but the gilded sepulchre; its pleasures, they are bursting bubbles. Not so in the untried bourne. In the dwelling of the Almighty can come no footsteps of decay.





God's Moral Attributes.

DISSERTATION VII.



WHILE the natural attributes of God are such as belong to the nature of His Being, and constitute His incomprehensible essence, His moral attributes are such *dispositions* and permanent states of mind as are essential to His moral perfections. Finney holds that God's entire character, and every moral exercise of His infinite mind, is only a modification of His benevolence. The whole moral character of God is good. *Moral agency* pre-supposed in the exercise of God's moral attributes. God a moral agent.

I.—THE GOODNESS OF GOD.

I.—The goodness of God, when considered as a distinct attribute of His nature, signifies benevolence, and is expressed in benevolent actions.

1. God is essentially, perfectly, and immutably good in Himself. It is an essential property of His moral nature.

2. God has infinite pleasure in the exercise of benevolence. He delighteth in mercy.

3. God's goodness is evident from the fact that nothing which is capable of happiness comes immediately from His creating hand without being placed in circumstances of positive felicity. And, notwithstanding the introduction of natural and moral evils into the world, He, in His goodness, has devised means to remedy these evils and restore man to happiness.—Pp. 128-131.

II.—Natural Theology, when considered in connection with the teachings of Revelation, declares the Divine goodness.

1. It is displayed in the production and arrangement of the material universe.

2. Notwithstanding the admitted inconveniences of this world, the whole universe is planned and arranged on the principles of benevolence. Some of these natural evils and sources of annoyance are the result of man's transgression, while others are the chastisements of a merciful Father, and are designed to be productive of moral good. "In a vast plurality of instances, in which contrivance is perceived, the design of the contrivance is beneficial."—*Paley*—Pp. 131—132.

III.—The Divine goodness is abundantly evident in the rich and ample supplies of Nature.

1. In the luxurious productions of the vegetable and animal universe—designed for the use and happiness of man.

2. His benevolence is largely unfolded in His providential dealings with man.

3. The richness of His goodness is chiefly manifested in the redemption of the world by Jesus Christ, who is the gift of God's love. The mercies and favours of God wonderfully transcend our powers of contemplation; they are vastly beyond the utmost stretch of our conception, and more valuable than our highest estimate; but when compared with Christ they are but drops compared with the ocean, as the small dust of the balance compared with the stupendous globe on which we live, and as a particle of light compared with the sun.

4. The act of infinite compassion and benevolence is repeated in the conversion of every individual sinner.—Pp. 132-135.

The following passages of Scripture teach God's goodness:—

I.—As manifested to His *creatures generally*.—Psa. viii. 1; xxxiii. 5; lxxv. 8-13; civ. 10, 11, 16-18-21, 24, 25, 27, 28; cxix. 68; cxlv. 16; cxlvii. 7-9; cxxxvi. 25; Zech. ix. 17; Matt. vi. 26; Acts xvii. 25.

II.—As manifested to *mankind in particular*.—1. *Temporally*.—Psa. xlv. 9; civ. 13-15; cvii. 1, 8, 9, 15, 21, 31, 43; cxlv. 9; Matt. v. 45; xix. 17; Luke vi. 35; Acts. xiv. 17; Rom. ii. 3, 4; x. 12; 1 Tim. vi. 17; James i. 5, 17 His goodness is specially manifested to those who fear Him:—Psa. xxxi. 19; xxxiv. 8-10; xxv. 8, 9, 12, 14; lxxxiv. 11; ciii. 1-4; cxlv. 7, 10, 14, 18, 19; Nahum i. 7; 1 Pet. iii. 12.

2. *Spiritually* to those who love and serve Him:—Psa. xxiii. 4, 6; xxxi. 19; xxxvi. 7-9; Isa. lxiv. 4; Rom. viii. 32; Eph. i. 3-7 ii. 4-7; 1 Cor. iii. 21-23; 2 Cor. i. 3.

II.—THE JUSTICE OF GOD.

That God is just is evident (1) from the testimony of Scripture; (2) from the duties which He enjoins on mankind in reference to *justice*. The Lord is righteous in all His ways. The word justice, as employed in a commercial sense, is inapplicable to God. God's

justice defined (1) by Mr. Buck as "that perfection whereby He is infinitely righteous and just, both in Himself and in all His proceedings with His creatures;" (2) by Mr. Ryland as "the ardent inclination of His will to prescribe equal laws as the supreme Governor, and dispense equal rewards and punishments as the supreme Judge;" (3) by R. Watson, as a branch of the Divine holiness. The principle of justice is holiness, and is often expressed by the term righteousness. And when not regarded as universal, but particular, is either *legislative* or *judicial*.—Pp. 135, 136.

I. *Legislative* or governmental justice is that which determines man's moral duties, and binds him to the performance of them; and also defines the rewards and punishments which shall be due to obedience or disobedience.

(1) It is conspicuously developed in God's moral government of the world; (2) illustrated in the historical Scriptures; and (3) in the imperative manner in which He insists upon obedience to His laws.—Pp. 136, 137.

II.—*Judicial* or distributive justice is that which relates to rewards and punishments. God will reward the virtuous, and punish the wicked. While the latter cannot escape punishment, those who believe in the atonement of Christ shall be saved from the curse of the law, and already rejoice in the doctrine of the Divine justice.—Pp. 138, 139.

Passages of Scripture given in proof of this doctrine:—

1. Those which teach that God is just to all men alike—Deut. x. 17, 18; Job xxxiv. 11; xxxvii. 23; Psa. v. 5; xi. 4, 5, 7; xcvi. 2; xcix. 4; cxix. 137, 138; Hab. i. 12, 13; Acts x. 34, 35; Eph. vi. 8; Col. iii. 24, 25; 1 Pet. i. 17; Rev. xv. 3; xix. 1, 2.

2. Those which teach that God is impartially just, and that the delay of judgment is no proof to the contrary:—Deut. vii. 10; 1 Sam. ii. 3; Job xxxv. 14; xl. 8; Psa. lxxviii. 21; xcvi. 2; civ. 7; 1. 16, 17, 19, 21; Prov. xi. 21; xxiv. 12; Eccles. viii. 11-13; ix. 2; Isa. iii. 10, 11; xlv. 21; Ezek. vii. 27; xviii. 2, 3, 20, 21, 24, 29, 31; Nahum i. 2, 3; Heb. x. 30; 2 Pet. iii. 8.

3. Those which teach that God will, at the appointed time, vindicate His justice:—Psa. lxxviii. 11; Mal. iii. 18; Mark x. 29, 30; John v. 22, 28, 29; Acts xvii. 31; Rom. xiv. 10, 12; 2 Thess. i. 6-10.

III.—GOD IS TRUE AND FAITHFUL.

Faithfulness, under certain qualified considerations, is regarded as a distinct attribute of the Divine nature, though by some it is only part of His holiness. The essential faithfulness and veracity of God proved from:—

(1.) *The testimony of Scripture*.—"God is true." "He is the God of truth." "His words are true." "His counsels are faith-

fulness and truth." "He keepeth truth for ever." "God is not man that He should lie, neither the son of man that He should repent." "For it is impossible for God to lie." The conduct of God in all ages fully attest the truthfulness of these declarations.—Pp. 139-141.

(2.) From the immutability of His holiness, benevolence, justice, and happiness, because (1) an unfaithful being does not possess any of these perfections; and (2) he would be unqualified for the government of his rational creatures. Being immutably faithful man can trust in Him in whose sight nothing is more offensive than falsehood and unfaithfulness.—Pp. 141, 142.

The following passages of Scripture teach the Divine faithfulness and truth :—

1. Those which contain man's testimony to God's faithfulness and truth :—Num. xxiii. 29; Deut. vii. 9, xxxii. 2, 3; Josh. xxiii. 14; 1 Sam. xv. 29; 1 Kings viii. 23; Psa. xxv. 10, xxxi. 5, xxxiii. 4, xxxvi. 5, c. 5, cv. 8, cxi. 78, lxxxix. 1, 2, 5, 8, 14, cxix. 38, 49, 89, 90, 160, cxxxviii. 2; Isa. xxv. 1; Matt. v. 18; Rom. iii. 4; 2 Tim. ii. 13; Titus i. 2; Heb. vi. 16-19, x. 23; 1 Pet. iv. 19; 2 Pet. iii. 3, 4, 9.

2. Those which contain God's own testimony to His faithfulness and truth :—Psa. lxxvii., 7, 8, lxxxix., 19, 21, 24, 28-30, 32-37; Isa. xiv., 24, xlvi. 10, 11, xlix., 14-16, li., 6, liv., 4, 5, 10, lv., 10, 11, lxx., 16; Jer. iv., 28; Ezek. xii., 25; Mal. iii., 6; Matt. xxiv. 35.

IV.—GOD IS MERCIFUL.

Mercy is a compassionate disposition, tenderness and pity; a willingness to spare and save; clemency, mildness, unwillingness to punish the guilty, compassion exercised towards an offender in distress; and may be distinguished from mere goodness by its combination with justice. Mercy, considered in relation to God, is not (1) a passion or affection of the mind, as it is in man; but (2) an essential attribute of His nature, under the control of sovereign reason, and in its operations guided by infinite wisdom and benevolence. It has sometimes been termed (1) *preserving* mercy; (2) *comforting* mercy; (3) *relieving* mercy; (4) *pardon*ing mercy; and (5) *universal* mercy. These are only various manifestations of the same attribute. Socrates doubted whether it were possible for God to forgive sin; but this is only an evidence that human reason, unaided by the light of Divine revelation, is, as President Dwight remarks, "utterly unable" to prove such a doctrine. For reason to ascertain that God will forgive sin, it must arrive at such knowledge by (1) a consideration of the nature of this attribute of mercy; or (2) from the fact that He has, in *some one instance, at least*, forgiven sin; or (3) it must be inferred from some argument founded upon analogy.—Pp. 143-146.

Remark: 1. That from the nature of the Divine mercy it cannot be proved that God will forgive man's sin; because (1) of the extent and immense concerns of the Divine kingdom, which demand other measures than such as we are able to comprehend or devise; and (2) because God does many things completely contrary to all that we should expect or can understand.

2. That apart from revelation, we have no case of God forgiving the sin of mankind. Nature is silent.

3. That *analogy* fails to satisfactorily teach us that God will forgive sin. The patience with which he endures, and the blessings which he bestows upon us, notwithstanding our provocations, are connected with a state of trial, and furnish no *solid* argument of future rewards. Man's hope is in Christ—the Mediator. God's greatest mercy is manifested in pardoning the penitent who believes in Jesus.—Pp. 146-148.

The following texts clearly teach the doctrine of the Divine mercy:—Exod. xxxiv. 5-7; Deut. iv. 30, 31; Neh. ix. 17; Psa. li. 1; lvii. 9, 10; cxvii. 1, 2; cxviii. 1-4; ciii. 8-14, 17, 18; lxxviii. 9—11, 17, 38, 39; lxxxvi. 5, 15; xc. 14; cxxx. 7, 8; cxlv. 8, 9; Isa. xxxiii. 18; xlviii. 9-17; liv. 6-8; lv. 6, 7; Jer. iii. 12; xiii. 27; xxvi. 13; xxxi. 18, 20; Ezek. xviii. 23, 30-32; xxxiii. 11; Dan. ix. 8-10, 18; Joel ii. 12, 13; Micah vii. 18, 19; Hosea vi. 1, 2; Mal. iii. 7; Matt. iii. 2, 8; ix. 13; Luke i. 75-78; xix. 10; xxiv. 47; Acts iii. 19; Rom. ix. 22; Eph. ii. 4, 5; 1 Tim. ii. 4; Titus iii. 4, 5; Heb. iv. 6; Jas. v. 11; 1 Pet. i. 3; 2 Pet. iii. 9.

V.—GOD'S INFINITE KNOWLEDGE AND WISDOM.

Wisdom and *knowledge* defined; the *former* is that right and perfectly good use everywhere displayed by the Almighty, in the exercise of His infinite knowledge, in promoting the good of mankind. It is manifested (1) in the works of Creation; (2) in the dispensations of providence; (3) in the work of redemption; (4) in the Divine Moral Government of the universe; (5) in the preservation and protection of the saints in all ages of the world, as well as in the doctrines and duties taught in the Bible. The *latter* is defined as that perfection by which God knows all things, not by successive discoveries, but by His own infinite intuition.—Pp. 148, 149.

These perfections of the Divine nature are:—

1. Taught in the sacred Scriptures. See passages below.

2. Evidenced in the works of Creation. "In the works of God there are objects and operations *infinitely great*; and on the other hand, there are created particles *infinitely small*. In these immeasurable extremes the wisdom of God is strikingly unfolded."—Dr. Watts. They are displayed (1) in the contrivance and sublime arrangement of the planetary and sidereal universe; (2) in the pro-

perties and virtues of herbs ; (3) in the peculiar formation and uses of minerals ; (4) in the organization of animals and their adaptation to ends for which they were created ; (5) in the structure of the human body together with the dignity and power of the human intellect. By the aid of optical instruments millions of natural existences, both in the animate and inanimate world, unseen, and consequently unnoticed by the human eye, unfold in the most interesting manner the transcendent Wisdom of God.—Pp 149-152.

3. The wisdom of God is more evident as manifested in the great and glorious work of human redemption wrought out by Jesus Christ. This is evidence that it is the highest and most admirable wisdom because it has devised and executed means in order to the accomplishment of the most benevolent ends, and has executed those gracious designs in a manner consistent with the demands of justice and the claims of truth. Its *greatness* is more clearly seen when considered in the light (1) of the nature and character of man's original transgression and apostacy ; (2) the position in which his revolt against God placed him ; (3) of the immaculate purity and unsullied justice of the Divine character ; and (4) the impossibility of God's forgiving the sins of man without the intervention of a mediator of perfect holiness. Christ is "the Wisdom of God."—Pp. 153, 154.

Passages of Scripture which teach (1) God's *infinite knowledge* ; (2) His *unerring wisdom*.

1. God's infinite knowledge :—

1. *He knows the past and present* :—Deut. xxxix. 29 ; 1 Sam. ii. 3 ; 2 Chron. xvi. 9 ; Job. xi. 11, xii. 22, xxiv. 1, xxvi. 4-6, xxviii. 3, 10, 24 ; Psal. i. 6, xi. 4, xxxiii. 13-15, 18, 19, cxlvii. 5 ; Prov. v. 21, xv. 3 ; Nahum i. 7 ; Acts xv. 18 ; 1 Cor. ii. 10, 11 ; Heb. iv. 13 ; 1 John i. 5, iii. 20.

2. *He knows the future as well as the past* :—Isa. xli. 21-24, xlii. 9, xlv. 20, 21, xlvi. 9, 10.

3. *He knows the thoughts and intents of human hearts* :—Deut. xxxi. 21 ; 1 Sam. xvi. 7 ; 1 Kings viii. 39 ; 1 Chron. xxviii. 9 ; Job. xxii. 13, 14, xxxi. 4, xxxiv. 21, 22, xlii. 2 ; Psal. vii. 9, xlv. 21, lxxiii. 11, xciv. 7-10, cxxxviii. 6, cxxxix. 1-4, 7-13, 15, 16 ; Prov. xv. 11, xvi. 2, xxi. 2 ; Isa. xxix. 15 ; Jer. xvii. 5, 9, 10, vii. 11, xvi. 17, xxiii. 24, xxix. 23, xx. 12, xxxiii. 19 ; Ezek. xi. 5 ; Dan. ii. 20-22 ; Amos. iv. 13 ; Matt. vi. 3-8, 16-18 ; Luke xvi. 15 ; Heb. iv. 12 ; Rev. ii. 1, 2, 9, 22, 23.

II. God's unerring Wisdom.—In the following texts He is represented as the source and dispenser of wisdom.—Job. ix. 4, xii. 13, xxviii. 12, 21, 23-28, xxxviii. 36 ; Psal. li. 6, civ. 24 ; Prov. ii. 6, 7, iii. 19, 20, viii. 1, 4, 14, 22-31, xxi. 30 ; Isa. xxviii. 29, lx. 13, 14 ; Jer. x. 12 ; Dan. ii. 21 ; Rom. xi. 33, 34, xvi. 27 ; 1 Cor. i. 20, 25, 27 ; Eph. iii. 10 ; Jude 25.

VI.—THE HOLINESS OF GOD.

The holiness of God is (1) the *purity*, and (2) the *rectitude* of His nature—that benevolent disposition of His moral character, leading Him to do that which is perfectly right according to the principles of justice, mercy and wisdom. This attribute is infinite, and, therefore, can neither be increased nor diminished. Finney says that holiness in God, as in man, “may express the whole of His moral excellence.”—p. 155.

The holiness of God is illustrated (1) by the *moral law*, regarded as an expression of His will concerning human actions, and as the foundation of moral obligation; and especially as when viewed in its spiritual import and designs. Maimonides remarks that “every precept of the law, whether affirmative or negative, is intended, first, to prevent the exercise of violence, and encourage those virtuous habits which are necessary to the existence and preservation of political society; and then, to inculcate just notions of those things which are to be believed, especially such as are useful in the prevention of violence and the promotion of virtue;” (2) by the *rites and ceremonial laws* instituted for the benefit and sanctity of the Jewish people. They were intended “to prevent *everything* tending to unlawful gratifications.”—Maimonides. The manner in which God manifested himself to the high priest was a significant expression of His peculiar holiness; but (3) God’s holiness is more especially manifested in the *Atonement made by Jesus Christ*. The Redeemer was pure in (1) thought; (2) word; (3) action. Channing’s beautiful remarks on Christ’s supreme purity and spotless holiness noticed. He was without sin.—Pp. 156-159.

The holiness of the Divine nature and character is set forth in the Scriptures, as declared (1) by angels and men; and (2) by God himself.

1. The testimony of angels: Isa. vi. 1-3; Rev. iv. 8; xv. 4.

2. The testimony of men: 1 Sam. ii. 2; 1 Chron. xvi. 10, 29, 35; Psa. vii. 11; xi. 7; xviii. 30; xix. 7-9; xxii. 3; lxxi. 22; lxxxix. 18; xciii. 1, 3; xcix. 1, 3, 9; cxi. 9; xxx. 4; cxlv. 17; Prov. xv. 8, 9; xxx. 5; Isa. xii. 6; lxiii. 15; Rom. vii. 12; 1 Pet. i. 15.

3. The testimony of God Himself: Lev. xx. 26; xxi. 8; Isa. xli. 16; xliii. 14, 15; lxii. 15; Exek. xxxix. 7; 1 Pet. i. 16.

VII.—THE INFINITE AND ETERNAL HAPPINESS OF GOD.

The happiness of God is not, as a subject, frequently discussed by theologians; some writers leave it unnoticed altogether, probably because it is so evident that no argument is required to prove it. Of the affections and feelings that may exist in the Divine Mind, and whether they are eternally the same, nothing can with safety be determined. Nothing, however, occurs, either in Himself, or in relation to Himself, that can render Him unhappy;

for if it were so it would necessarily imply a changeableness in the Divine nature and character.

1. God, as an absolutely *independent and all-perfect* Being, cannot be otherwise than essentially happy. This is so, notwithstanding the fact that He is infinitely merciful and sympathetic with His suffering creatures.

2. God, as an *all-wise, almighty, and infinitely benevolent* Being, is perfectly happy. His happiness is unmarred by the insults and blasphemies of devils and men. See 1 Tim. vi. 15, 16.—Pp. 159, 160.

Reflections on the Divine Character, as it appears (1) in the light of revelation ; and (2) as manifested in Creation and Providence.—p. 161.



DOCTRINE DEFINED.

There's nothing bright, above, below,
From flowers that bloom, to stars that glow,
But in its light my soul may see
Some feature of thy Deity.

There's nothing dark, below, above,
But in its gloom I trace thy love ;
And meekly wait the moment when
Thy touch shall turn all bright again.

THERE is very much in the natural attributes of God—His power, His Omniscience, His Omnipresence, and His Immutability, to fill the mind with fear, terror, and despair. When we observe His power as manifested in the works of Creation, in the dispensations of His providence, in the punishment of individuals, and in the rise and fall of States and Empires, we are ready to ask, “Who is like unto thee, O Lord, among the gods? who is like unto Thee, glorious in holiness, fearful in praises, doing wonders?” When we survey His Immutability, and attempt to grasp its boundless immensity, we are led to exclaim, “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God.” And when we think of God’s Omniscience and Omnipresence, and remember how his eye penetrates the darkest abode, the deepest cell, the obscurest corner, and the most secret thoughts and intents of the heart, we can but ask in dismay, “Who would not fear thee, O King, for unto thee doth the judgment appertain?”

We see God, it is true, but it is as the blessed and only Potentate, dwelling in light, which no man can approach unto. Indeed, a view of God's natural attributes, unconnected with goodness, mercy, and love, would prove death to our hopes and destruction to our souls.

I.—THE GOODNESS OF GOD.

That which is the best adapted to the human condition is God's favour. When Moses said to God, "Show me thy glory," God refused to show him his glory in the sense in which he thought of it—that is, with the scenic outflash of all creation, revealing angels trooping about the throne, and exhibiting all the manifestations of Divine power. Moses thought to see wonderful visions; but God said: "I will show thee my *goodness*." It is as if God rebuked the false notion which Moses had, and, pointing to his goodness, said: "This is my glory."

Hence, in God's word the insufferable brightness of his other attributes is softened by the gracious revelation of goodness. "GOD IS GOOD." This divine declaration is as full of consolation as it is of sublimity. It softens the other attributes of the Divine character, and is calculated to awaken our admiring love and childlike confidence.

(1.) This goodness is seen in the production and arrangement of the material universe. Man is often selfish; if he builds a ship, erects a house, or undertakes a journey, it is mostly for his own gratification. But God's goodness is invariably benevolent and diffusive, associated with the good of the universe, and tending to the happiness of his creatures. He formed the distant worlds, which the astronomer makes known to us, and devised the laws in obedience to which the mighty mechanism of the universe moves on without strain or jar. He accumulated in the animalculæ those beauties and perfectnesses of adaptation which again and again compelled the late Sir David Brewster to start back from the microscope with the adoring cry, "Good God! Good God! how marvellous are Thy works!" He fabricated the earth-leaves, which the geologist calls *strata*, and inscribed upon them the hieroglyphics which he is striving to interpret. And what a further proof we have of the goodness of God

in the wealth which was treasured up of old by the Creator of the earth ! The beds of coal formed ages before the creation of man ; the beds of salt deposited in what are now upland regions, when the ocean seemed to have promise of eternal sway over all the globe ; the oil flowing out of adipose rocks, and the various metals in their mines, all indicate a paternal providence in the supply of the future wants of the children of men. Man, on entering on his inheritance, found that some one had beforehand gone through all its departments and made ready for him. The earth is full of the goodness of the Lord.

The Rev. James Buchanan, D.D., says : “ Look to the structure of nature, the constitution of your own being, and the course of providence, and in each you will discern such proofs of his love, condescension, and care, as may well assure you of his interest in your welfare, and of his disposition to make you happy. Had he been indifferent to human happiness, or disposed to inflict unnecessary suffering, why that admirable adaptation betwixt your faculties and the objects by which they are at once exercised and gratified ? Why that adequate supply in nature for every craving of desire within you ? Why that beauty which delights the eye, that music which charms the ear, that air which refreshes and invigorates, that food which nourishes the body ? Why those faculties of obtaining knowledge, and those powers of edjoying it in the hour of sweet meditation ? Why does the sun keep its appointed time, and the moon her seasons ? Why does the rain fall and the dew distil ? Why does Spring prepare the ground, and Summer raise the blade, and Autumn yield her fruit ? Why, but that God, who governs all, cares and provides for us as a father for his children ? Else, where now there is harmony might not opposition have existed betwixt the faculties of our being and the objects by which we are surrounded ? Might not appetite have been made to crave, and no supply have been provided ? Might not an eye, longing for beauty, have opened only on deformity ? Might not the ear, which loves the music of sweet sounds, have been distracted by discord ? The air, which now refreshes and invigorates, might have been an oppressive or noxious exhalation ; instead of nourishing food, we might have had husks, or garbage, or poison :

those faculties of thought and reflection which constitute our highest dignity might have been withheld, and we should have resembled the beasts that perish ; or, they might have been so disordered and deranged in their operation, that they would toil in vain, and only err the more the farther they seemed to carry us : or the objects and laws of nature, and the truths of science and religion, might have been hid in impenetrable mystery, or so complicated as to mock the utmost efforts of our powers. And when the reverse of all this is the case, shall we not acknowledge that nature herself bears ample proof, in the structure of our being, and the provision which has been made for our happiness, that God is *good* as well as *great*, that his benevolence is as vast as his wisdom, and that our well-being is matter of his concern, even as our being itself was derived from his will."

(2.) The goodness of God is further manifested in the enjoyments of even the inferior and irrational animals. If their perceptions are limited, their sensations appear lively. If the existence of many of them is transient, it appears in a high degree pleasurable. The myriads of living creatures which inhabit the earth, and the atmosphere, and the waters, seem all to find their appropriate sustenance and their appropriate gratifications. The regions which teem with life are filled also with enjoyment. We cannot surely behold the sportive gait of the fields, or listen to the joyous music of the groves, without an exhilarating perception of the happiness which is diffused around us. The voice of animated nature, in full chorus, proclaims the Benevolence of God. All his creatures praise him. "These all wait upon thee," exclaimed the admiring Psalmist, "that thou mayest give them their meat in due season. That thou givest them, they gather ; thou openest thine hand, they are filled with good."

(3.) But the goodness of God finds its brightest manifestation in the work of Redemption, to which subject we shall call attention in a subsequent part of this work. John iii. 16 ; Rom. viii. 32 ; Luke ii. 14.

We are aware that various objections have been urged against the Divine goodness. For instance, it has been said that "*the extensive prevalence of misery in the world is irrecon-*

cilable with the Divine benevolence." That there is much misery in the world, we admit. There is poverty, with its pinching wants and fearful apprehensions; sickness, with its despairing look and tortured frame; disappointment, with its thwarted schemes and buried hopes; and bereavement, with its broken heart and bitter tears. How, then, can we reconcile these sufferings with the sentiments we cherish respecting the exuberant goodness of God. Various and ingenious have been the representations of those who have undertaken to remove the difficulty, and to vindicate the divine benevolence without the aid of revelation. They have maintained, by plausible reasonings, "the preponderance of enjoyment over actual suffering throughout the whole family of man—the beneficial tendency of pain and trouble on the moral feelings of the heart—and the undeniable fact, that much of the evil endured by man is to be traced to his own immediate agency. They have asserted, that even death itself militates not against the Goodness of the Author of life, as the exit of one generation from the stage of existence gives room for the entrance of another; thus rendering the earth the abode of a much greater number of inhabitants than could have been otherwise brought into being. To our minds these reasonings, specious as they appear, fail to afford a satisfactory solution. They may be entitled to the credit of being the best attempt at explanation which reason, by its own aids and energies, can devise; but the true solution can be derived only from a higher source. It is given by the inspired Apostle in one short sentence: 'Sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.' The terrific evil which introduced death, introduced also the diseases and the miseries which are the precursors of death. With this explanation of the origin of sorrow, instead of being surprised that there is so much misery in the world, it seems wonderful that there is so much enjoyment. We may well feel emotions of amazement, when we consider that he whose Goodness we have abused, and whose anger we have incurred, instead of consigning the world to sterility and gloom, should still cause the earth to yield her increase and to display the exuberance of his Goodness. Read the mournful narrative of the expulsion from Paradise, and of the curse pronounced upon the ground;

peruse the records of human depravity and crime, which compose so great a part of every succeeding history ; and then open your eyes upon the rich and diversified beauties of nature. Are these the scenes you were prepared to witness ? Are you not ready to exclaim, with astonishment and delight, Is this the world polluted by the sins of its inhabitants ? Is this the world which might have been expected to display only the dreary vestiges of the curse, and a wide-spreading desert, prolific only in briars and in thorns ? How good and how gracious must be that blessed Being whose undeserved bounties, whose forfeited favour thus delight our eyes and revive our hearts ; so that, notwithstanding the sin of man, the earth is full of the riches of God's goodness."

Another objection to the Divine Goodness assumes this form : "How is it that to the best of men are frequently allotted so many troubles ? Could this allotment, it has been asked, be appointed or permitted under the government of a being supremely good and kind, desiring perpetually the happiness of his creatures." We reply (1) that the best of men have acknowledged, even under the severest sufferings, that their mercies were greater than their desert. (2) God always adjusts the sorrows and joys, the fears and hopes, the wants and supplies of life to each other. When he lays upon his servants great duties, or calls them to pass through great trials, he bestows upon them great blessings. Paul's paradox, which no man can comprehend until taught by the Spirit of God, is nevertheless true : "As sorrowful, yet always rejoicing ; as poor, yet making many rich ; as having nothing, yet possessing all things." 2 Cor. vi. 10. (3) But the true and full answer to the objection quoted above is that these afflictions are not to be received merely in reference to the present transient existence, but in reference to the whole duration of existence ; and that, when viewed in connection with a future and eternal state, it will appear, both that their tendency is most beneficial, and that the design of their appointment is most gracious ; it will appear that they are selected as an essential part of that discipline by which the objects of Divine benevolence are to be prepared for enjoyment immeasurable and eternal. Hence, thousands of God's people have been enabled to say, amid hopes disappointed, well-devised schemes foiled, capital sacrificed,

health lost, and friends suddenly cut down, as did Paul, "I reckon that the sufferings of this present time," etc.

Another objection to the Divine benevolence is the existence of moral evil in the world. But, then, for the existence of moral evil God is not, to any extent or in any way, responsible. "Sin is the birth into the universe of something which is not after the will of God. Sin in man is the rising up within him of that which, be it what it may or whence it may, he knows is not of God ; for which he cannot make God responsible, and the bitter consequence of which—and here is the anguish and horror of it—he cannot shift off from himself. 'Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust, and enticed.' It was not God that made a sinful nature and ordained that man should inherit it, but man having made himself sinful, God ordained that he shall reap the sad fruits of his sin ;" nor can it be proved that by any principle of justice, or of benevolence, the Creator was under obligation to interpose his omnipotence, in order to render impossible the existence of moral evil. To maintain this, would be, in effect, to maintain, that man ought not to have been subjected to a state of trial ; for a state of trial and probation necessarily supposes a possibility of falling into sin. But what was there wanting to prevent the commission of sin ? Only the direct and efficient interposition of Almighty power. No deficiency was there in the information conveyed to man, or in the motives by which he was urged to persevere in a course of obedience, and to repel every temptation to sin. He had power to retain his integrity ; and had he retained it, who can say what benefits he would have entailed on his posterity, and how glorious would have been the manifestation of Divine Benevolence to every individual of his race ?

II.—THE JUSTICE OF GOD.

We hear among men, bad as they are, a great deal of talk about justice. When any important case is pending in any of our law courts, the cry is often raised, "Let justice be done." And the cry is right. The sentiment of justice so often roused in human hearts, so far as it is pure and good,

is the reflection of one of the moral attributes of the Divine character. "He is the just one." His whole nature is against doing an unjust act. "Justice and judgment are the habitation of his throne."

(1.) God's justice is seen in the law given to man as the universal law of his existence. To give law to rational creatures is the prerogative of their Creator, and his law is, by an inevitable consequence, holy, just and good; it neither prohibits nor enjoins anything that is not in the most perfect accordance with the infinite perfections of God and the true and best interests of man. "It represents him as the Righteous Governor of the universe, whose laws are in perfect consistency with the principles of equity, and whose character is in accordance with his laws. Referring to those principles of morality which are engraven on the heart of man, it declares that they were engraven by the finger of God, and that conscience is his vicegerent, speaking to us in his name, and making known to us the principles of his moral administration. And it unfolds a more copious code of morality, in which the same principles are revealed, for our better information and surer guidance—principles which, being engraven in the book of nature, and revealed in the written Word, are infallibly certain, and ought to be regarded as a true manifestation of the righteous character of Him who is the author alike of nature and of revelation."—DR. BUCHANAN.

(2.) God's justice is seen in the punishment of transgressors. "Justice," according to one writer, "is that attribute by which the Ruler of the world renders to his accountable creatures, at any period of their existence, that which is their due." Hence, the teaching which resolves the character of God wholly into the paternal, is highly objectionable and unscriptural. He is not only the Father of the spirits of all flesh, but the righteous Governor of all people. He surely does not sustain the same relation to those who have received the privilege to become the sons of God, as He does to those who are His enemies by wicked works. We read of His wrath as well as of His love—of His anger as well as of His pity. To say that God is the Father of all men, both righteous and wicked, in precisely the same sense, is to confound all moral distinctions. "*The righteous Lord loveth the righteous, but the way of the wicked He turneth upside down.*" He spared

not the angels who sinned, but cast them down into hell, where they are reserved in chains of darkness to the judgment day. For the first act of transgression our first parents were expelled from Paradise. The ground was cursed because of sin. Cain was branded with the Divine displeasure. The Antediluvians were destroyed by the waters of a flood. Sodom and Gomorrah were overthrown by a fiery storm. Fearful visitations of the Divine justice overtook the hosts of Egypt and the inhabitants of Canaan. Many of the most powerful states and the most magnificent cities of ancient times—Babylon, Nineveh, Tyre, Sidon, and even Jerusalem itself, were overthrown as a punishment for their sins. Surely these Divinely-recorded judgments are fitted to produce on our minds deep impressions of the Divine justice, and to implant the conviction that sin can never pass unpunished.

(3.) God's justice is further seen in the glorious plan of salvation. We have seen that the law of God is holy, just, and good. But that law we have violated in innumerable instances, and consequently its penalty is fearfully denounced, and will undoubtedly be executed upon those who shall at last be found impenitent and ungodly. But God, without relaxing the strictness of his law, infringing the truth of his word, or endangering the stability of his throne, has graciously provided for man a way of escape from the merited malediction. Rom. iii. 24, 25 ; v. 6. Our condemnation being transferred to an able, voluntary, and an accepted surety, our responsibility attaches to him, and we are released ; so that by the intervention of an atonement, the righteousness of God may be displayed in the punishment, and his grace in the pardon of sin. The demands of Justice are satisfied, because the law is honoured, and its violations receive the punishment which is due. The same homage is yielded ; the same rights are asserted ; the same testimony against sin is exhibited ; the same punishment inflicted, in the obedience and suffering of a surety, as in the obedience and suffering of the offender. Expiation of sin by a surety is, therefore, perfectly accordant with the nature of Justice.

As Justice was honoured in the propitiatory sacrifice, so is it also in the full and free remission of sin, by virtue of the accepted propitiation. As the sufferings of Jesus were vica-

rious, they were viewed by Justice in the same light, as if they had been personally endured by the sinner. Against him, therefore, who trusts in that atonement Justice has no further demand. It brings no charge. It threatens no condemnation. It only requires that we honour that Saviour who so signally honoured the holy law. It rejoices over the accepted and the justified believer. It becomes the security of his peace, and the pledge of his eternal blessedness. Now can God not only glorify his mercy in his salvation, but his Justice also. "Who then shall lay anything to the charge of God's elect?"

III.—THE FAITHFULNESS OF GOD.

This attribute of the Divine character affords but little scope for argument, and we need add but little to what is stated in the above analysis. God invariably performs all his promises and fulfils all his engagements. "A love of truth, and an inviolable adherence to truth, obviously hold a high rank among the first principles of moral excellence. The man who disregards truth, who falsifies his word, who fulfils not his promise, who redeems not his pledge, who violates his engagements, is the object of universal detestation, and deserves to be an outcast from the community. Into the society of the blessed above no one can be admitted 'who loveth or who maketh a lie.' He, then, whose moral image appears resplendent in every individual of that society must be a God of Faithfulness and truth."

There are, however, many ways of learning truth. Some men believe in the Divine faithfulness simply because it is declared in the page of immutable truth. Other men have tested God's faithfulness by experience—an experience graven into their hearts by deep and abiding joy. The faithfulness of many a fellow creature has been proved by promises faithfully fulfilled and by engagements solemnly executed; and in this manner the Divine faithfulness has been again and again ascertained. The Bible is a grand record of promises, covenants and engagements, attested by methods the most solemn, which has for ages been trusted to the custody of the church and open to the inspection of the world. God promised to Abraham, Isaac, and Jacob the possession of the land of Canaan by their descendants at a specified period,

and the following passage Moses attests the fulfilment of this promise, "Behold the Lord loved you." Deut. vii., 8, 9.

Let the Student also examine the following *prophecies* and their *fulfilment*, which furnish unquestionable proofs of the veracity and faithfulness of God :—

1. The posterity of Abraham—*Prophecy* : Gen. xii. 1-3 xiii. 16; xv. 5; xvii. 2. 4-6; xxii. 17; xxviii. 14; xxxii. 12; xxxv. 11; xlv. 3. *Fulfilment* : Exod. i. 7-12; Num. xxiii. 10; Deut. i. 10; Heb. vi. 12-15. 2. The Jews—*P.* Deut. xxviii. *F.* 2 Kings xxiii. 15-20; Hosea. ix. 7. 3. Tyre—Ezek. xxvi. Egypt—Isa. xix.; Jer. xliii. 8-13; xlv. 1; Ezek. xxix. 10-15; xxx. 6-13. Ethiopia—Isa. xviii. 1-6; xx. 3-5; xliii. 3; Ezek. xxx. 4. Nineveh—Nahum i. 8, 9; ii. 8-13; iii. 17. Babylon—Isa. xiii. xlv. 27; Jer. li. Now, every man who has examined these prophecies with seriousness and candour knows how literally they have been fulfilled. 4. The Messiah—*P.* Gen. iii. 15; xxii. 18, xii. 3; xxvi. 4; Isa. xl. 3-5; Haggai ii. 7 *F.* Gal. iv. 4; Rom. xvi. 20; 1 John iii. 8; Rev. xii. 9; Heb. ii. 14; Luke ii. 10. *P.* Gen. xlix. 10; Dan. ix. 23-25. *F.* Luke ii. 1-7; Matt. xxii. 20, 21. *P.* Gen. iii. 15, xii. 3, xviii. 18, xxvi. 4; xxviii. 14; xlix. 10; Isa. xii.; Psa. lxxxix. 4, 27; cxxxii. 11; Isa. ix. 6, 7; Jer. xxiii. 5; xxxiii. 20, 21. *F.* Gal. iv. 4; Acts ii. 25; Matt. i. 1; Heb. vii. 14; Rom. xv. 12; John vii. 42; Acts ii. 30; xiii. 23; Luke i. 32. *P.* Isa. vii. 14. *F.* Matt. i. 22-25; Luke i. 26-35; *P.* Micah v. 2. *F.* Luke ii. 4-6. *P.* Mal. iii. 1; iv. 5. *F.* Matt. iii. 1; Luke vii. 27. *P.* Isa. lx. 1, 2 *F.* Matt. iv. 12-16. *P.* Isa. xxxv. 5, 6. *F.* Matt. xi. 4, 5. *F.* Zech. ix. 9. *F.* Matt. xxi. 7-10. *P.* Isa. liii. 3; Psa. xli. 9; lv. 12-14; Zech. xi. 12, 13. *F.* Luke ix. 58; 2 Cor. viii. 9; John xi. 35; Matt. xxvi. 14-16; xxvii. 3. *P.* Isa. i. 6, liii. 5-8. *F.* Matt. xxvii. 30; Mark xv. 19; Luke xxiii. 34; John xix. 1, 2; 1 Peter ii. 23, 24. *P.* Psa. xxii. 7-12. *F.* Matt. xxvii. 39; Mark xv. 31; Luke xxiii. 35. *P.* Psa. lxix. 21, xxii. 7-8. *F.* Matt. xxvii. 48; Mark xv. 36; John xix. 23-29. *P.* Psa. xxxiv. 20; Zech. xii. 10. *F.* John xix. 32, 33. *P.* Isa. liii. 9. *F.* Matt. xxvii. *P.* Psa. xvi. 9, 10. lxxviii. 18; Isa. liii. 10; *F.* Acts. i. 3; ii. 31; xiii. 35; Matt. xxviii. 5, 6; Luke xxiv. 5, 6, 51; Mark xvi. 19; 1 Cor. xv. 4; 1 Tim. iii. 16; Heb. vi. 20; 1 Pet. iii. 22. *P.* Joel ii. 28. *F.* Acts ii. 14; iv. 31, viii. 17, x. 44. *P.* Zech. xiii. 1; Mal. iv. 2; Isa. liii. 11; lix. 20; xxviii. 16; Psa. cxviii. 19-22. *F.* John iii. 16; xvii. 3; Luke xxiv. 17; 1 Thess. v. 9; Acts x. 43; xiii. 38, 39; iv. 11, 12. *P.* Psa. ii. 12. *F.* John iii. 18; Heb. ii. 3; x. 26-29; 2 Thess. i. 7-10.

The Divine faithfulness has been manifested by the personal experience of God's people in every age of the Church. God's word contains many exceeding great and precious promises—promises of provision by the way, deliverance

under danger, preservation in seasons of suffering, support under trial, direction in the hour of difficulty, succour in the time of temptation, and his presence to help in every time of need. And there is not a good man upon the face of the earth who is not prepared to say, as did Moses at the close of his long and useful career, "Ye know, in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you ; all are come to pass unto you, and not one thing hath failed thereof."

IV.—GOD IS MERCIFUL.

All our knowledge of this attribute of the Divine Character is derived solely from the Scriptures of Divine truth. If we search for evidence from the works of nature, we shall search in vain. To the solemn question, "Is there mercy with the Lord?" every oracle of nature is silent. The convicted sinner might stand on the verge of the vast ocean, and listen to its heaving billows ; but he would hear no voice of peace. He might take his stand amid the storm and tempest, and see the lightning flash and hear the thunder roll ; but no voice of pardon would sound on his ear. He might gaze on the beautiful landscape, and hear the music of birds ; but these would only awaken sighs in his bosom. Or he might go to the school of ancient philosophy and study its teachings ; but no news of salvation would come to him from thence. When science lighted up her torch, and poured a flood of day on the eastern world, not one ray gleamed through the surrounding darkness to direct her wisest sages to the knowledge of reconciliation with the offended Deity. We might have ranged through her temples, and in thirty thousand niches discovered as many different gods—but not one of these were denominated mercy. The very genius of their religion was slavish fear, and this gave a tinge of severity to all their imaginary deities.

But in the Bible we read, "Unto thee, O Lord, belongeth mercy." In the numerous passages of Scripture quoted in the Analysis, the reader will find the mercy of God set forth in a variety of aspects, which are all fitted to conciliate the love and to secure the confidence of sinners.

The objects of God's mercy are sinful and hell-deserving creatures. Mercy cannot be shown to those who deserve

good, but only to those who deserve evil. In ordinary systems of theology, the mercy of God has the following beautiful modifications:—(1) When the Divine mercy is exercised on an object of distress, we call it *pity*; (2) when it relieves the indigent, we call it *bounty*; (3) when it suspends the infliction of that punishment which sinners so richly deserve, we call it *patience*; (4) when it confers a favour on the unworthy, we call it *grace*. This is the love manifested in the salvation of infants. These deserve neither good nor evil; yet, though undeserving, God bestows upon them the rich blessings of everlasting glory. (5) And when it forgives a wrong, and pardons the guilty, we call it *mercy*. Doctor Guthrie says: “We pity simple suffering; but let pity and love be extended to *guilty* suffering, and you have now the very element and essence of mercy. Mercy is the forgiveness of an injury. Pity relieves a sufferer, but mercy pardons a sinner. Smiling when justice frowns, and extending her favours out and beyond those who are merely without merit, she bestows them on those who are full of demerit.”

To love the amiable and the excellent we feel ourselves powerfully impelled. In them we discover qualities calculated to excite and repay the feeling of attachment; and while we cherish towards them the kindness of regard, we are conscious of the augmentation of our own enjoyment. To cultivate sentiments of benevolence towards the whole family of man, simply because they are beings of our own race, and independently of any personal considerations, is not, to the well-regulated mind, difficult, but delightful. Is there, however, no difficulty in cherishing similar emotions of benignant kindness towards those who have forfeited all claim on our regard—who have displayed towards us feelings of malevolence and enmity—and who have endeavoured, to the utmost of their power, to oppose our interests, and to conspire against our happiness? What views, then, ought we to form of the mercy of God? Its objects are a race of beings who have plunged themselves into ruin and wretchedness by their own folly, their own criminality, their own base ingratitude to their Divine Benefactor, their daring and unnatural rebellion against His authority, and their innumerable transgressions of His good and righteous laws. What could have been expected but that, as they had chosen the

way which leads to death, in that way they would be permitted to walk till they should arrive at hopeless perdition? This awful termination of the career of sin would seem to be the necessary and unavoidable result. Insulted justice assumes the aspect of righteous indignation, and, arrayed in awful terrors, seems ready to pronounce the irreversible sentence of condemnation. It was towards such guilty rebels, justly deserving of eternal death, that God showed mercy.

The channel through which the mercy of God flows to man is the obedience unto death of God's only begotten and well-beloved son. We read that in ancient times, when Paganism revelled and ran riot in the world, there was a heathen prince who used to amuse himself and his people on great state occasions with gladiatorial exhibitions. But when the failing flesh and strength of one gladiator yielded to the superior strength and prowess of the other, in that moment there was still a chance of mercy. The vanquished one might lift up his hand towards the royal seat, and if the heart of the prince was disposed to exercise an act of mercy he sent a messenger from his throne, a courier from his own right hand, to save him from impending death. But, greater wonder still, when man was in the very act of rebelling against God, defying his wrath, braving his power, and scorning his mercy, God sent his Son into the world, not to condemn the world, but that the world through him might be saved. Though "the brightness of the Father's glory and the express image of his person," he became a man of sorrows, and was acquainted with grief in its most fearful and distressing forms. He suffered in his body when pinched with hunger, when parched with thirst, when his hands and feet were pierced with nails, and when his sacred head was crowned with thorns. But these sufferings, terrible as they were, were light compared with the sufferings of his soul. Hence we read, "He made his soul an offering for sin." All the waves and billows of divine wrath passed over his pure and spotless spirit. He was the Good Shepherd who laid down his life for the sheep. And for whom did he lay down his life, and for what end? It was that he might manifest divine compassion for a world of ungrateful, rebellious men—a world whose successive generations, for four thousand years, had exhibited one continued scene of corruption and degeneracy—a world which rejected

him on his advent with contemptuous scorn—a world in which he knew that he should still be rejected even when there should be recited the heart-affecting history of his tender compassion, and cruel death, and intercession for his murderers, and triumphant resurrection and glorious ascension. Rom. v. 6-10 ; iii. 25, 26.

In consequence of what Christ has done, mercy now flows freely to guilty man ; what Christ did, he did for all. “ He, by the grace of God, tasted death for every man.” Every guilty soul upon the face of the earth is now welcome to the forgiving mercy of the great God, for the sake of the priceless propitiation of Jesus.

V.—THE WISDOM OF GOD.

“ God is light,” says the Apostle John—pure intelligence, perfect intellect, unsullied purity, unerring wisdom—“ and in Him is no darkness at all.” “ He is the only wise God.” The wisest men on earth, and even the loftiest angels in heaven, know comparatively a few things ; but God, as a being of infinite intelligence, literally knows all things, in the past, the present, and the future, and in heaven, and earth, and hell. “ He works every moment, in every part of the vast universe ; he moves every atom, expands every leaf, finishes every blade of grass, erects every tree, conducts every particle of vapour, every drop of rain, and every flake of snow ; guides every ray of light, breathes in every wind, thunders in every storm ; wings the lightning, pours the streams and rivers, empties the volcano, heaves the ocean, and shakes the globe.” Of his unerring wisdom, which always chooses the highest objects, and selects the fittest means to obtain them, we furnish the following illustrations, two or three of which are adapted from Dr. Burder’s *Discourses on the Divine Attributes*. 1. The adaptation of the nature of man to the purposes for which he was created. Man is himself in some respects the most peculiar and remarkable being of whom we have any knowledge. His constitution unites two parts, essentially distinct, yet mysteriously combined. By his body he has many things in common with the brutes that perish ; by his spirit he has many things in common with the angels of glory. Like the brutes, he is the subject of innumerable impressions from the elements of nature, and from the objects by which he is sur-

rounded—impressions sometimes exquisitely pleasurable, sometimes indescribably painful. Like them, he needs the sustenance of food and the repose of sleep; and, like them, he is exposed to disease and to death. But how dissimilar is the other constituent part of the human being! Like the angels of heaven, he has a spirit formed for immortality—a spirit which can soar far above those objects with which his bodily senses are conversant—a spirit which can hold communion with the Father of Spirits himself, and which, at the bidding of its Creator, can quit, in a moment, its earthly and mortal companion, for a disembodied state of existence; and yet, during the wondrous union of body and spirit in the present life, how intimate is their connection, how powerful is the influence which they mutually exert, so that the state of the body may either facilitate or derange the operations of the mind, and the state of the mind may either promote or impair the health of the body.

Now, do we not perceive in all this the manifestation of Divine Wisdom? Is not the body admirably adapted to be the organ and instrument of the presiding mind? Is not the indwelling mind equally adapted, by its energy and its sympathy, to direct the operations of the body? The spirit, during its temporary union with the corporeal frame, is in a course of preparation for existence of a different character in another world. The body is in every respect adapted to the world in which it is to live; so that we cannot, without surprise, discern the fitness even of its minutest parts to receive impressions, to convey information, and to yield enjoyment. With what consummate skill is the eye adapted to the rays of light and to the colours which most prevail in the external world, particularly to the mild azure of the heavens and to the verdant clothing of the fields. With what Wisdom of contrivance is the ear adapted to receive impressions from the undulations of the atmosphere, so as to obtain the most accurate intelligence by sounds. Within the ears of men, and without their knowledge or contrivance, is a lute or lyre of 3,000 strings, accepting the music of the outer world, and rendering it fit for the reception of the brain. Each musical tremor which falls upon the organ selects from its tensioned 3,000 fibres the one appropriate to its own pitch, and throws that fibre into unisonant-vibration. And thus, no matter

how complicated the motion of the external air may be, those microscopic strings can analyse it, and reveal the constituents of which it is composed. Indeed, the ear is so constructed that it can catch the softest whisper, and yet not be destroyed by the loudest thunder. It can drink in the blessed harmony of sound and convey pleasure to the mind by every utterance and change of the human voice. Words of affection and friendship are conducted by it to the forsaken, sorrowful spirit, even such words as can cheer and solace the mind. The marvellous facts of history, and the more extraordinary productions of the imagination are familiarised to us by the hearing of the ear, and thus for much that interests us we are indebted to its power. Words of instruction and warning, of exhortation and reproof, such as may save a soul from death, are conveyed to the mind by the ear. It is said that a beautiful Countess of one of the Orkney Islands was a deaf mute. One day, when her first born child was a few months old, as it was sleeping in its cradle, she softly approached its side, to the terror of the nurse, with a large stone in her hands, and dropped it on the floor, eagerly watching the face of the babe to see the effect of the noise. To the inexpressible joy of the fond mother's heart the child started and awoke, so that she knew it had the sense of hearing. She embraced both child and nurse, and wept tears of gratitude to God that her own sad affliction was not transmitted to her offspring. And can we wonder that she thus acted, when we think of what an inlet to enjoyment the ear is? Let the structure of either of these organs, the eye or the ear, be minutely inspected, and irresistibly will the idea and fitness and of contrivance be impressed upon the mind of the observer. Examine the system of the arteries and the veins, of the nerves, of the muscles, or of the bones, you will be directly conducted to the same result. Throughout the whole of the complicated machine you will perceive with what precision every part is adapted to the purpose for which it is designed. What inimitable delicacy of structure is united with energy of action—and with what undeviating regularity the various processes and vital functions go forwards from day to day, independently of our volition, and usually without our consciousness.

Similar remarks would apply to the organs of speech and

communication of language to mankind. Without articulate language, what would have been the situation of the human race? How barren must have been the mind; how imperfect the conveyance of the feelings of the heart; how slight the bond uniting man to man! Knowledge, however dearly bought by one individual, could not have been communicated to another or bequeathed as a legacy to a succeeding generation. But my means of language addressed to the ear by the living voice, or to the eye by significant characters, the knowledge attained by one is communicated to another. Every generation leaves to its successors incalculable treasures; the mind and heart receive the most beneficial culture, and divine revelation is conveyed from man to man, from clime to clime—reclaiming myriads of our fellow creatures from the grossest ignorance and the most degrading idolatry, and diffusing, to a glorious extent and with accelerated rapidity, the knowledge of salvation.

If we contemplate the various species of animals which wing their way through the regions of the atmosphere, or sport in the depths of the ocean, we shall find still further illustrations of the wisdom of God. In them all you may trace, and it is equally instructive and delightful to trace, an obvious adaptation in their form and figure, in their external and internal organization, in their weapons for attack and for defence, in their self-moving powers, and especially in their instincts, to the elements in which they are to live, to the food by which they are to be sustained, and to the purposes they appear designed to subserve. It is worthy of the God of unbounded goodness to create an immense variety of animals, were it only for the enjoyments of which they themselves are rendered capable; and the more accurate and minute are the researches of naturalists, the more multiplied and the more striking are the evidences that other purposes, also of high utility, are accomplished by the agency of animals, which we have been accustomed to regard as useless or even as noxious. Well may we exclaim, "O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches."

We regard it as a manifestation of wisdom when, by any one contrivance of simple and uniform operation, there are produced effects of great importance and of great variety. It

may be sufficient for our present purpose to specify one of these general laws. Reflect, then, on the law of attraction and gravitation, by which all bodies mutually tend towards each other, according to the quantity of matter they contain, and in proportion to the nearness of their approach. It is this which binds together the various particles of which bodies are composed ; it is this which governs the motions and revolutions of the planets ; it is this which produces, with admirable exactness, the ebbing and flowing of the tides ; it is this which regulates the periodical return of the seasons, welcome as they are by the diversified aspects they present, and the multiplied enjoyments they provide ; it is this which secures the uninterrupted succession of day and night, so that “the outgoings of the morning and evening perpetually rejoice.” “The day, O Lord, is thine ; the night also is thine ; thou hast prepared the light and the sun ; thou hast made summer and winter.”

But it is in the work of redemption that we behold the most illustrious manifestation of the divine wisdom. When man sinned, the angels would be ready to strike their harps in plaintive strains, and say, “Alas ! he is fallen. Along with angels, our former companions in bliss, man is lost for ever. How can it be otherwise ? Will a righteous God cease to be just ? Will a holy God look with indulgence upon sin ? Will the Ruler of all worlds permit His laws to be broken with impunity, and the honours of His government to be trampled in the dust ? It cannot be. Man, then, must perish.” And yet infinite Wisdom found out a ransom. He who is “the brightness of the Father’s glory and the express image of His person,” possessed of all the attributes, and entitled to all the honours of Deity, said, “Lo, I come to do thy will, O God. A body wilt thou prepare me.” He took the sinner’s place, and suffered in his room and stead. He who knew no sin was made a sin offering for us, “that we might be made the righteousness of God in Him.” Such was the dignity of His person, such the merits of His obedience, such the value of His atoning death, that the honour rendered to God’s violated law and insulted justice was more gloriously conspicuous than ever before in the annals of the universe. And while God’s justice and mercy were manifested in a way which had not been seen and could not

have been known in any other way, man was saved,—being healed by our Saviour's wounds, crowned by our Saviour's cross, absolved by our Saviour's condemnation, enriched by our Saviour's poverty, and glorified by our Saviour's disgrace. Well may we exclaim, "Oh the depth of the riches both of the wisdom and knowledge of God"

VI.—THE HOLINESS OF GOD.

God is holy. He is glorious in holiness. Holiness is the sum and substance of all his attributes, and when the pure and holy angels sing their highest strains of praise, this is their song, "Holy, holy, holy, is the Lord of Hosts." No other fountain of Holiness is there in the universe than the God whom they adore. As his *will* is the standard and criterion of Holiness, so his *nature* is essentially characterized by Holiness. It is Holiness. As well could he cease to *be*, as cease to be Holy. Other holy beings there are ; but their holiness is derived and dependent. Pure and glorious as are the angels of light, yet so transcendantly glorious is their Creator, that it is said, "He putteth no trust in his servants, and chargeth his angels with *instability*." No confidence is to be placed in the stability even of their holiness, except as sustained by himself. Although in spotless sanctity they present their adorations before his throne, yet is their nature, in common with all created nature, mutable. Of this, who can entertain a doubt, that reflects on the awful apostacy of myriads of their family, now consigned to the blackness of darkness for ever ? Nor does the security of those who retain their holiness and their bliss result from any immutability in themselves, but from the purpose and the power of him whose they are, and whom they serve : in whose presence they are represented as veiling with their wings their faces, as if dazzled with the splendour of his Holiness, and veiling with their wings their feet, as if conscious of unworthiness to approach the throne of his glory. In addition to those manifestations of God's holiness furnished in the above analysis, we may add the following : (1) The exclusion of unholy beings from his presence, since the God of Holiness cannot look upon iniquity without abhorrence. Since impurity of every species is that abominable thing which he hates, it was not possible that he should tolerate in his presence those who

had dared to lift up the standard of rebellion against his authority. The Holiness of God required that the angels who sinned should be expelled from the regions of purity and banished to the place of despair and woe. Could we for one moment behold that doleful prison, prepared for the devil and his angels, what an impression should we there receive of the Holiness of God ! Is this—we might exclaim—is this the abode of spirits once pure and lovely and glorious ! Is it for this they have exchanged the realms of light ! And with them, associated in misery as in guilt, are there beings of the human family—the descendants of them who once dwelt in Paradise, and had free access to the fruit of the tree of life, and shone resplendent in the image of their Father and their God ? And did that glorious Being, whose tender mercies are over all his works, deem it necessary—absolutely necessary—thus to maintain the honours of his Holiness, and to display his abhorrence of sin ? How deep, then, and affecting should be our impression of the unsullied Holiness of God !

(2) In promoting the interests of holiness at the greatest possible expense. To reclaim from impurity and misery a multitude which no man can number of immortal beings, is surely a work worthy of a most Holy God. Now to effect this, on principles consistent with the honour of his throne, he has adopted a method contemplated with highest admiration by all the intelligences of heaven. He has not spared his own son, but yielded him up to sufferings the most tremendous, that by the atonement of his own blood he might take away the sin of the world. See Luke i. 68-75 ; 1 John iii. 8 ; Eph. v. 25-27 ; Col. i. 28. In the garden and on the cross, Christ endured sufferings which none but Omnipotence could inflict, and none but Omnipotence bear. And why were these unequalled sufferings endured, but that the universe might have an exhibition of the Holiness of God, which should be an eternal monument of his hatred to sin ? Even in hell itself, where repentance is ineffectual and mercy is unknown, there is no such exhibition of the Holiness of God as is to be seen in the streaming blood and dying agonies of God's incarnate Son. As we trace the history of our Saviour, from the cradle to the cross, and remember that every pang he bore and every tear he shed was on account of our sin, we are constrained to adopt the language of

angels and say, "Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy?" (3) The Holiness of God is further seen in the perpetual putting forth of the Divine power in renewing the hearts of men. Not less wonderful is the work of the divine Sanctifier, than the work of the Divine Redeemer. If the work of Christ is admirable, by the completeness it at once displayed, the work of the Spirit is admirable, by the continuance of the energy exerted. By the sufferings of a few hours, preceded by a short life of labour and of sorrow, was that work of the Redeemer "finished," which laid the foundation for his people's endless felicity. Reflect, then, on the unceasing and perpetual operations of that divine agent, by whose sanctifying influence is conveyed the "Holiness, without which no man shall see the Lord." Contemplate the operations of the Spirit of God on the mind and heart of an individual Christian. He feels that he needs them, and he is encouraged to expect them from day to day, and from hour to hour. Without them no progress can be made in knowledge, no growth in grace; no victory can be achieved over the principles of evil; no consolation can be obtained in the time of trouble. By what a series of influences, then, is the vitality of religion maintained, and an advancement in true holiness secured. To perpetual communications of light and life are we ascribe every good thought and every heavenly affection which may at any time arise in the heart. Conceive, then, of these renewing operations of the Holy Spirit, which are requisite in the case of every individual, as extending to all the myriads of Christians who are living on the face of the whole earth. Keep in mind that these influences are perpetuated from age to age; that from the first descent of the Holy Spirit to the present time there has been no suspension of His energy, and that no such suspension will ever take place till time shall be no longer. Conceive, then, if you are able, of the glorious scale on which this influence is dispensed; conceive of the whole series of vivifying and purifying influences, emanating from the Spirit of life, to promote the interests of holiness, from the first instance of regenerating grace to the long-expected day of glory, when the Son of God shall present to the Father the whole multitude of His redeemed people, in all the beauty of unsullied holiness; when, even

under the scrutinising inspection of Him whose eyes are as a flame of fire, there shall be found in them neither spot, nor wrinkle, nor any such thing; when they shall be pronounced holy, even as God is holy; then, indeed, will Jehovah appear before an assembled world "glorious in holiness, fearful in praises, doing wonders."

VII.—THE HAPPINESS OF GOD.

God is eminently and absolutely happy. His happiness originates in Himself. He is free from all those defects and imperfections which render mortals miserable, while He possesses all those perfections in a manner at once unlimited and complete in which true peace and joy consist. Hence it is that He has been designated "the blessed and only potentate." Melchizedek said, "Blessed be the Most High God."

All His works tend to promote happiness; and though some of His dispensations may at times seem to us dark and inexplicable, yet to Him they are irradiated with light and glory. He seeth the end from the beginning. And we may cry with the elders before His throne, "Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created."



FACTS AND ILLUSTRATIONS.

(166.) *God is Good.*—A minister was placing in the grave the body of a beloved child. After the coffin was let down, and the boards were laid over it, another minister who was attending the funeral turned to the minister and asked him if he had anything to say to the people. "Yes," said he, and turning toward them, he addressed them in the following words: "In my prosperity and your adversity I often told you that God was good. Now my darling boy is taken from me, and as it is the best opportunity I shall ever have, I wish to tell you again that God is good." Thus was uttered a precious testimony to the value of the Christian religion, as was shown by the fact that when those words were spoken there was not a dry eye in the whole assemblage. Such testimony is given by God's people every day. In the midst of the sorest afflictions the Christian says, "God is good." He is

enabled to say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," and so is he happy, happy in God, even when his dearest earthly treasures are taken away from him. To the Christian in bereavement, those are sweet words of the Prophet Nahum, "The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him."

(167.) *The beautiful flower*.—A gentleman being invited by an honourable personage to see a stately building, erected by Sir Christopher Hatton, he desired to be excused, and to sit still, looking on a flower which he held in his hand—"For," said he, "I see more of God in this flower than in all the beautiful edifices in the world."

(168.) *Praying for Father*.—A little girl had been taught to pray specially for her father. He had been suddenly taken away. Kneeling at her evening devotion, her voice faltered, and as her eyes met her mother's she sobbed, "O, mother, I cannot leave him *all out*. Let me say, Thank God, I had a dear father once, so I can keep him in my prayers." Many stricken hearts may learn a sweet lesson from this child. Let us remember to thank God for mercies past, as well as to ask for blessings for the future.

(169.) *Thankfulness*.—Said a very good old man: "Some folks are always complaining about the weather, but I am very thankful when I wake up in the morning to find any weather at all." We may smile at the simplicity of the old man, but still his language indicates a spirit that contributes much to a calm and peaceful life. It is better and wiser to cultivate that spirit than to be continually complaining of things as they are. Be thankful for such mercies as you have, and if God sees it will be for your good and his glory, he will give you many more. At least, do not make yourself and others unhappy by your ingratitude and complaints.

(170.) *The Indian's notion of God*.—The Indians of Guiana seem to consider the "good Spirit" as a being too high to notice them; and, not knowing Him as a God "that heareth prayer," they concern themselves but little about Him. It is not, therefore, surprising that they should have the most abject dread of the evil principle, and not regarding God as their protector, seek blindly to propitiate devils. Superstitious fear thus reigns where holy love is wanting. Their belief in the power of demons is craftily fostered and encouraged by a class of men who are their sorcerers or priests, professing to hold intercourse with familiar spirits, and to cure diseases by their means.—*Rev. W. H. Brett.*

(171.) *Common Mercies*.—A minister was once speaking to a brother clergyman of his gratitude for a merciful deliverance he

had just experienced. "As I was riding here to-day," said he, "my horse stumbled and came very near throwing me from a bridge, when the fall would have killed me; but I escaped unhurt." "I can tell you something more than that," said the other; "as I rode here to-day, my horse did not stumble at all." We are too apt to forget common mercies.

(172.) *The Purifier*.—"He shall sit as a refiner and purifier of silver." Many years ago a company of Christians assembled for the study of God's word, the third chapter of Malachi being the subject before them. As none present happened to be familiar with the method of refining, one undertook to ask a friend, who was a silversmith, what were the duties of a refiner during the process. Without explaining the motive for the visit, the question was asked how silver was cleansed from any dross with which it might have been mixed. He promptly explained the means of doing this. "But do you sit at the work?" was asked. "Yes," he replied, "for I must keep my eye steadily fixed on the molten mass, for should the silver be exposed too long to the intense heat it would be damaged. Besides all this, there is another point of importance. I can only tell the exact moment when the purifying is complete by waiting till I see my face fully reflected as in a mirror; all agitation ceases; but this is never the case till the impurities are thrown off."

The sparkling clearness of this exquisite analogy at once became apparent. In the trials which follow one another Jesus sits at the crucible, bending o'er with earnest eye till he meets his pictured face as in a glass; then comes the rest, the rest of a heart reflecting the refiner, the purifier, the "altogether lovely," recalling the beautiful lines of James Montgomery:—

Nor with an evanescent glimpse alone,
As in that mirror the refiner's face,
But stamped with heaven's wrought signet there be shown
Immanuel's features, full of truth and grace;
And round that seal of love the motto be,
"Not for a moment, but eternity."

(173.) *Gratitude*.—We all know that gratitude is a noble feeling. A few winters ago the sufferers in Lancashire sang in their deep poverty, "Ye fearful saints, fresh courage take," &c. And when the hopeful day of prosperity returned, and the mills began to work, and bales of cotton came into the market place, the people in great numbers sang, "Praise God from whom all blessings flow."

(174.) *God feeds his children*.—When worthy Master Samuel Hern, famous for his living, preaching, and writing, lay on his death-bed (rich only in goodness and children), his wife made much womanish lamentation what should hereafter become of her

little ones. "Peace, sweetheart," said he, "that God who feedeth the ravens will not starve the her'ns." A speech, censured as light by some, observed by others as prophetic, as indeed it came to pass that they were well disposed of.

(175.) *The Widow Comforted*.—I remember a scene that was exceedingly beautiful. Years ago, I went to a working man's poor cottage. The cold blast swept down the valley and rushed into the half-open door, where on her poor bed lay a suffering woman, the poor apology for a curtain quivering and trembling in the northern blast. I spoke to her in tenderest tones, and with something of condolence, "How do you feel?" "I feel quite comfortable," was the reply. I was taken aback; there was no sadness, but cheerfulness; an eye that sparkled, perfect calmness, a Divine blessedness. "I had some anxious thoughts," she said, "a few days ago about my five little children, but I have lost them all;" and trying to raise her poor thin, sallow, fleshless hand, she said, "I am not anxious now. I can leave them to my heavenly Father. He has many under His care; there will not be many more by His taking my little five." There was a noble depth of Saxon feeling; and who can say how many poor helpless, dying mothers, with their five orphan children, may have their hearts thus cheered while leaving them in the care of Him who is the Father of the fatherless and the Judge of the widow.—REV. THOMAS JONES.

(176.) *Comfort in Sorrow*.—When that great missionary, Henry Martin, was laid aside by sickness he said, "Why should I murmur, since pain and peril are sometimes good angels of God; and even if my pain forces me to tears, my tears shall be like the rain-drops shot through the sunbeam and turning into a rainbow of hope." "There are pleasures known only in adversity," said a poor woman who once lived in comfort, not to say affluence, and now lies on the floor of a little back room, with a dying girl beside her, and her only son in a lunatic asylum; "I never knew, till this week, when I had not a bit of coal or a morsel of bread, how thankful I could feel for a shilling." "It would be better for us," said a young wife, with a sickly husband and a dying baby, looking up amid her tears, "if he would eat the meal himself, when we have so little. Men want more than women. But he's so kind to me, he will make me eat part, and then he gets so weak." "My faith soon gives way," said another, "but God makes my husband's heart very strong. When I have only a little crust of bread to give him for the whole day, he always says, 'Cheer up, my girl, *He* won't forsake us, and, if times get worse than they are, be sure you're not down-hearted.'"

(177.) *Love in the bottom of a Cup*—There was a fine Christian philosophy in the cheerful remark of a bright young Christian on his dying bed. "When I have most pain in my body," said he,

"I have the most peace in my soul. I do not doubt but there is love in the bottom of the cup, though it is terribly bitter in the mouth." It was at the bottom of the cup that the precious blessing was deposited, and he must needs drink the whole bitter draught to reach it. Many of the richest Christian graces lie at the bottom of the cup of trial.

(178.) *God's Love*.—A venerable minister, while speaking of the love of Christ for a lost world, alluded to his peculiar attachment to the third chapter of John. Said the minister, "It makes no difference as to what part of the Bible I begin—whether I commence at Genesis and proceed forward to Revelation, or whether I commence at Revelation and proceed backward to Genesis, *I can't help stopping at the third chapter of John.*" "But now-a-days," added Father Bennett, "a great many persons, wherever they commence in the Bible, prefer to make their stopping-place among the prophecies of Daniel, instead of stopping where the good minister did, at the third chapter of John, where their hearts would be warmed by the declaration that "God so loved the world," etc.

(179.) *Just like God to love Man*.—The great Dr. M'All was rendered almost extatic on hearing of a conversation which a missionary had with some negroes on the love of God. After citing some marvellous examples of divine love, the minister asked them if they did not wonder. "No," was the reply. He went on, and brought forward several other examples, and again he inquired, "Do you not wonder?" "No," was the only response elicited. The preacher began almost to conclude that the philosophy is true which assigns to the negro an intellect far inferior to that of the white man. He tried once more with another case, and said, "Do you not wonder?" "Wonder! No," said the negroes, "it is just like Him." On hearing this Mr. M'All exclaimed, "Is it come to this? Are we to go to negroes to be taught? Are they to teach us that it is just like God to make, preserve, and redeem the world?"

(180.) *The Sceptic Converted*.—A young man, who had been entangled in meshes as perplexing, and been frozen by a creed cold as Holyoake's, was led by accident, as men speak, into a church. The clergyman's voice uttered the sublime old words, "I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, His only Son our Lord." The sun of supernatural Deity rose cheerfully again, his heart was smitten, and he wept in the presence of God.

(181.) *The Lord's Prayer*.—All the nations of the earth can use, in the language of the Bible itself, one common prayer, taught by one common Teacher, Lord, and Example. May we not see, here in England, the happy little English child, the sweetest and the

loveliest thing in all God's bright creation, kneel at its mother's side, and raise its bright blue eyes, and clasp its little hands, and lisp, "Our Father, which art in heaven, hallowed be thy name?" At the self-same moment, on the far-off shore of Southern India, under the fierce rays of a burning tropical sun, the little Tamil girl, sheltered by some palmyra grove, kneels before the same God, and offers the same prayer, in her own beautiful Tamil, "Our Father, which art in heaven." Yes, and so in the wide world over. Go to the exclusive Chinaman, who, before he had heard of the Bible, spoke of the foreign demon in the haunts of Canton. Now he owns the common brotherhood; now he kneels, not to the ancestral tablet, but to the God of the Bible, and he joins in the same prayer, "Our Father, which art in Heaven." Nor does the wide sea prevent this universal and blessed fraternity in those bright isles which stud the clear Pacific. The Chief of Rarotonga has exchanged his war-cry for the same symphony of prayer—that prayer which the martyred Williams taught him, "Our Father, which art in heaven." Go to poor outcast Africa, and there you will see the Chief, with the ostrich feather on his head, bending beneath a higher and better Deity than his fathers worshipped, while he utters the universal prayer, "Our Father, which art in heaven."

(182.) *Haydn's Singing*.—When the poet, Carpani, enquired of his friend Haydn how it happened that his church music was always so cheerful, the great composer made this beautiful reply, "I cannot," said he, "make it otherwise. I write according to the thoughts I feel. When I think upon my God, my heart is so full of joy that the notes dance and leap as it were from my pen, and I must serve him with a cheerful heart."

(183.) *A Wise Counsellor*.—An eastern prince demanded to know, from two of his wisest counsellors, how he might make his people most happy; and allowed them two months to prepare their reply. At the required time the two wise men stood before their master—the one bending beneath a great roll of papyrus leaves, containing two hundred written rules, the other walking empty-handed. The reading of the two hundred rules sadly wearied the prince; who then called upon the other counsellor to produce his reply, which was given in two words: "Love God." "How?" said the prince. "Did I not require to know how I might render my people most happy? and thou only directest me to love God." "True," replied the wise man; "but thou canst not love God without loving thy people also."

(184.) *Retribution*.—There is a retributive providence of God, both in time and in eternity; the good and the evil that is done will be recompensed somewhere. Two nations in South Africa were at

war, and hated each other most bitterly. The daughter of one of the chiefs, one day, was gathering berries in a lonely wood ; an old warrior of the other tribe came upon her and cruelly cut off both her hands and escaped. Several years elapsed, and this old barbarous warrior, in his travels, was dying of hunger. He came to a house soliciting food ; a young lady threw off her robes and showed him her two stumps, and gave him food ; he knew her, and she recognized him—he was perfectly confounded. Let no one do evil, so long as it is written in the Bible—"It is a righteous thing with God to recompense tribulation to men that trouble you."

(185.) *The sinner's portion*—"How is it," said a lady, jestingly, to a minister, "that you godly folks have more trials than other people?" "Madam," he replied, "the godly have all *their hell* upon the earth, just as you have all *your heaven* here ; but when the redeemed are entering on their eternal happiness, you will be beginning your everlasting misery."

(186.) *My Substitute*.—"When I was a boy at school," said a distinguished speaker to a deeply-solemnised audience, "I saw a sight that I never can forget—a man tied to a cart, and dragged before the people's eyes through the streets of my native town, his back torn and bleeding from the lash. It was a shameful punishment. For many offences? No, for one offence. Did any of the townsmen offer to divide the lashes with him? No, he who committed the offence bore the penalty of a changing human law ; for it was the last instance of its infliction.

"When I was a student at the University, I saw another sight I never can forget—a man brought out to die. His arms were pinioned ; his face already pale as death. Thousands of eager eyes were on him as he came up from the gaol in sight. Did any man ask to die in his room? Did any friend loose the rope and say, 'Put it round my neck, I will die instead?' No ; he underwent the sentence of the law. For many offences? No, for one offence. He had stolen a money parcel from a stage coach. He broke the law at one point and died for it. It was the penalty of changing human law in this case also ; it was the last instance of capital punishment being inflicted for that offence.

"I saw another sight—it matters not when—myself a sinner, standing on the brink of ruin, deserving naught but hell. For one sin? No, for many, many sins, committed against the unchanging laws of God. But again I looked, and saw Jesus, my substitute, scourged in my stead, and dying on the cross for me. I looked, and cried, and was forgiven. And it seemed to be my duty to come here and tell you of that Saviour, to see if you will not also *look and live*."

(187.) *God of the Imagination.*—You know there are other ways of making idols besides carving statues. You may make idols of fancy just as well as idols of figures. When the sculptor went into the quarry and took a block of marble and carved it into the figure of a man, and called it Apollo, and said, "I will bow down and worship it," he was plainly guilty of idolatry; and it is just as much idolatry when a man goes into the study and shuts up his Bible, and says, "I can do without it," and forms a theology of his own. He forms to himself a notion of God, and he says he does not hate God. I dare say he does not hate the creation of his fancy; but that is not God. Suppose a man in your neighbourhood were to gather together a band of armed people, and they came and asked you to join their ranks, you would ask them what standard they were fighting under—what master they served? If they should reply, "A glorious prince—a prince that has not a prison in all his dominions, and never punishes treason," you would reply, "Why, you are a parcel of rebels—for the only monarch of this realm is Victoria, who is the magistrate as well as the mother of her people, and she has prisons in her dominions." You see from the very confession of these men that they are traitors. Now, you talk to those men who are not converted, and you will find that not one of them believes that God will really destroy them. They think he is far too good for that. There is not a man among them that really thinks God will send them to hell. They dream of a God all mercy, that never punishes anybody. That is not the God of the Bible. When you get a true idea of God—when you become convinced of sin—you see that God will punish you. For, mind this, sinner, God will as certainly condemn you if you don't repent and leave your sins, as ever he will save a man that repents and believes in Christ.—REV. S. COLEY.

(188.) *The King of the Locrians.*—History informs us that Zalencus, the king of the Locrians, established a law against adultery, the penalty of which was that the offender should lose both his eyes. The first person found guilty of this offence was the King's only son. Zalencus felt as a father towards his son, but he likewise felt as a King towards his government. If he, from blind indulgence, forgive his son, with what reason can he expect the law to be respected by the rest of his subjects, and how will his public character appear in punishing any future offender? If he repeal the law, he will brand his character with dishonour; for *selfishness* in sacrificing the public good of a whole community to his private feelings; for *weakness* in publishing a law whose penalty he never could inflict; and for *foolishness* in introducing a law, the bearings of which he never contemplated. The case was a difficult one; though he was an offended governor, yet he had the compassion of a tender father. At the suggestion of his un-

bridled mercy, he employed his mind and wisdom to devise a measure—an expedient—through the medium of which he would save his son, and yet magnify the law and make it honourable. The expedient was this: The king would lose one eye, and the offender should lose another. By this means the honour of his law was preserved unsullied, and the clemency of his heart was extended to the offender. Every subject in the government, when he heard of the king's conduct, would feel assured that the king esteemed his law very highly, and though the offender did not suffer the entire penalty, yet the clemency shown him was exercised in such a way that no adulterer would think of escaping with impunity. Every reporter or historian of the fact would say that the king spared not his own eye that he might spare his offending child with honour. He would assert that this sacrifice of the king's eye completely demonstrated his abhorrence of adultery, and high regard for his law, as effectually as if the penalty had been literally executed upon the sinner himself. The impression on the public mind would be, that the expedient of the father was an atonement for the offence of the son, and was a just and honourable ground for pardoning him. Such an expedient in the moral government of God the apostle asserts the death of Christ to be. Rom. iii. 23-26.

(189.) *The Faithfulness of God.*—Two rabbis approaching Jerusalem observed a fox running up the hill Zion, and Rabbi Joshua wept, but Rabbi Eliezer laughed. "Wherefore dost thou laugh?" said he who wept. "Nay, wherefore dost thou weep?" demanded Eliezer. "I weep," replied the Rabbi Joshua, "because I see what is written in the Lamentations fulfilled; because of the Mount Zion which is desolate, the foxes walk upon it." "And, therefore," said Rabbi Eliezer "do I laugh; for when I see with mine own eyes that God has fulfilled his threatenings to the very letter, I have thereby a pledge that not one of His promises shall fail, for He is ever more ready to show mercy than judgment."

(190.) *God's dealings with men.*—The hero of Macedon found the reward of his intolerant ambition in the Granicus where 100,000 Persians fell when he died of drunkenness in Babylon. Hannibal in exile, Cæsar in the Senate house, Sidney on the scaffold, Wolsey in disgrace, Napoleon in captivity, the lofty Roman Empire by the Northern hordes of Goths and Vandals, and Satan in hell, while Enoch and Elijah were wafted deathless to glory.

The enemies of God and his Church might as well try to hurl back the stream of the Nile to the Nubian mountains, or the Rhine to the Alps, or the Ganges to the Himalaya, or the Jordan to Lebanon, as to stem the torrent of salvation or the progress of the cause of God upon earth. The Bible presents unsealed springs of

living water which flow along the desert way for the refreshment of the persecuted Church of God.

Paul was imprisoned, notwithstanding which he filled the Roman Empire with the sound of salvation through the blood of his crucified Master. John was banished to Patmos by Domitian's rage to work in the mines; but Christ showed him his apocalyptic splendour. Domitian died, and John was liberated. The Roman eagle spread its wings where the Cherubim stood; but soon the cross waved its banner over the hills of Palestine and over the palace of the Cæsars, and Constantine the Emperor himself became a Christian.

(191.) *Nature is silent about the mercy of God.*—Bishop Butler truly says that the religion of nature is only the balancing of opposites. If on the one hand *there* is life with all its joys, on the other is *death* with all its fears and sorrows. If *here* is plenty, *there* is famine; if *here* the lovely landscape, *there* the earthquake and volcano. If amongst tens of thousands is health and strength, so also amongst tens of thousands is sickness and decay. If *there* is a people who enjoy the blessings of peace and plenty and whose oxen bring forth thousands and tens of thousands in their streets—*there* are nations who are burying their steel in each other's bosom, aiming at each other the murderous missile, and covering a gory earth with the mangled remains of God's noblest work.

(192.) *God's voice in nature.*—I look around me, and there are many things certainly on the face of the world that do seem to teach some lessons of God's loving kindness. There is the smiling landscape with its varied beauties, and the soft music of the summer breeze, and the loud laughing of the buoyant stream; and there are some instances, now and then, of disinterested friendship and ennobling patriotism; and there is peace, love, and blissfulness all clustering around the brick floors of many a cottage home. Surely, when I look at these things, there is truth in them, and God is pleased with the sight. But, there is the sweeping flood, the resistless tempest, the mighty thunder, the jealousies and heart burnings of domestic society, and the wholesale slaughter of cities and provinces by devouring pestilence and death—ghastly death—hastening millions to judgment. That looks as if the God of the Universe was a God of judgment. I say, then, that if the external law of nature is all that I have to correct the gloomy feelings of my conscience, I shall wander yet more hopelessly and fall into a deeper and yet deeper degradation of remorse and despair. But turning to the Bible I read, "Unto thee, O God, belongeth mercy."—DR. PUNSHON.

(193.) *God's Ambassador.*—When the Roman empire flourished in great pomp and power in ancient times, the Cæsars were accus-

tomed to send their Pro-consuls into distant provinces to put down or to prevent rebellion when it was suspected or apprehended. It was their duty to maintain order in these provinces and keep them in subjection to the supreme power of Rome. This world is a revolted province in God's vast empire. Jesus is, however, the Ambassador whom God has sent into the world on purpose to remove its hatred, to restore its loyalty and to recover its alienated populations by placing them anew under the government of their rightful Saviour, the King of kings, and the Lord of lords.

(194.) *Delighting in mercy.*—It is related that during the first few days of the reign of Queen Victoria, then a girl between nineteen and twenty years of age, some sentences of a court-martial were presented for her signature. One was death, for desertion. A soldier was condemned to be shot, and his death-warrant was presented to the Queen for her signature. She read it, paused, looked up to the officer who laid it before her, and said, "Have you nothing to say in behalf of this man?" "Nothing; he has deserted three times," said the officer. "Think again, my lord," was her reply, "And," said the gallant veteran, as he related the circumstance to his friends (for it was none other than the Duke of Wellington), "seeing Her Majesty so earnest about it, I said, 'He is certainly a bad soldier, but there was somebody who spoke to his good character, and he may be a good man for aught I know to the contrary.' 'Oh thank you a thousand times,' exclaimed the youthful queen; and hastily writing 'Pardoned,' in large letters on the fatal page, she sent it across the table with a hand trembling with eagerness and beautiful emotion."

But God delights to show mercy more than any earthly sovereign ever can. "He delighteth in mercy." "God commendeth His love towards us, in that, while we were yet sinners, Christ died for us."

(195.) *Mercy, man's only refuge.*—Suppose you were sailing in the Bay of Naples. It is dark midnight, and you are going to see the beauty of that queen of cities. Just as you are approaching, old Vesuvius bursts out into eruption. Now the scene is lit up by the burning lava streaming down the mountain; and the whole spectacle is sublime. But you are in danger, and too much frightened to admire it; escape is everything to you. So when the guilty sinner looks upon creation—which is but the shadow of the beauty of the blessed One who created all worlds, he sees truth speaking against him, justice threatening him with wrath, he sees power armed to crush him—and you ask that man to look up and love God, love him for his excellencies. If you could show that man a god like himself, he would love him—but love him for his excellencies, when those excellencies go against him! No, no, a man will never do that till he has learnt how to do so at the feet of Jesus.—COLEY.

(196.) *Otho, and his son Ludolphus.*—It is well known that Otho the Great, the Emperor of Germany, was a brave, magnanimous Prince. His son Ludolphus was also a Prince of great favour and promise, but, unhappily, he fell into the evil councils of the Duke of Franconia, and other German noblemen, and was induced to take up arms against his royal father. Otho hastily prepared to meet the rebel powers; but before the sword was unsheathed, his son began to reflect on his ingratitude and danger. He knew that Otho had been a kind father to him, and calling to mind his high military renown, he felt convinced that if Otho fought, Otho must conquer. Ashamed of his ingratitude, and impressed with his danger, he resolved to cast himself upon the mercy of his father. Unarmed and unattended, he went to his father while hunting in the field, and casting himself at his feet, said, "Have pity upon your child. If a life so justly forfeited can be spared, let me live." Otho was a wise Prince, a renowned warrior, and a powerful monarch, but he was also a father, and all the father seems to have risen in his soul. For, with a heart melting with pity, and with eyes full of tears, he said, "Rise, my son," and lifting him from the ground, forgave him on the spot. We have sinned against God, who is glorious in holiness, fearful in praises, doing wonders, and who has crowned us with loving-kindness and tender mercies. And shall we persist in impious strife? No. Our hope lies in submission, not in resistance; in mercy, and not in might. For though he is great and powerful, he is nevertheless our Father, actuated by the sentiments and moved by the love of the kindest and best of fathers. There is forgiveness with him that he may be feared.

(197.) *Not Justice, but Pardon.*—We are shocked when we hear men talk of dealing with God on the basis of their personal merits. The man who thus speaks is either ignorant, wilfully deceived, a hypocrite, or a fool:—

In the days when Napoleon was First Consul of France, a well-dressed girl, fourteen years of age, presented herself alone at the gate of the palace. By tears and entreaties she moved the kind-hearted porter to allow her to enter. Passing from one room to another, she found her way to the hall through which Napoleon, with his officers, was to pass. When he appeared, she cast herself at his feet, and in the most earnest and moving manner, cried, "Pardon, sire, pardon for my father!"

"And who is your father?" asked Napoleon; "and who are you?"

"My name is Lajolia," she said, and with flowing tears added, "but sire, my father is doomed to die."

"Ah, young lady," replied Napoleon; "I can do nothing for you. It is the second time that your father has been found guilty of treason against the State."

"Alas," exclaimed the poor girl, "I know it, sire; but *I do not ask for justice—I implore pardon.* I beseech you, forgive, O forgive my father?"

Napoleon's lips trembled, and his eyes filled with tears. After a momentary struggle of feeling, he gently took the hand of the young maiden, and said:

"Well, my child, for your sake I will pardon your father. That is enough. Now leave me."

Reader, whoever you are, know that, as a sinner against God, the cry from your lips must always be, "Not justice, but pardon."

(198.) *Mercy for reward.*—When a holy minister of Jesus lay dying, a friend who loved him dearly, and who was weeping at his bedside, said, "Sir, you are going to receive the reward of all your labours." The dying minister looked solemnly into the face of his friend, and replied, "Brother, I am going to receive mercy." In the same spirit the sainted Rutherford, when in his last moments a friend was speaking of his former faithfulness in the work of God, said, "I disclaim that. The port I would be at is redemption and forgiveness of sins through His blood."

(199.) *Faith and Mercy.*—A pious cottager residing in the midst of a lone and dreary heath was asked by a visitor, "Are you not sometimes afraid in your lonely situation, especially in the winter?" He replied, "O, no! for faith shuts the door at night, and mercy opens it in the morning."

(200.) *A Deaf Mute.*—A gentleman in Paris, superintendent of an institution for the instruction of deaf and dumb children, was asked by a friend permission to propose an inquiry to the children under his care, with a view to ascertain the extent of their mental improvement. Having received permission, he wrote the question on the wall, "Doth God reason?" One of the children immediately wrote underneath, "God knows and sees every thing. Reasoning implies doubt and uncertainty; therefore God doth not reason."

(201.) *God's Wisdom and Goodness displayed in the ocean.*—While the sea, by means of its innumerable inhabitants, affords food to man in one part of the earth, where there is a deficiency in wood, it also supplies him with fuel. We are told by Mr. Crantz, in his History of Greenland, "that as the great Founder of Nature has denied this frigid, rocky region the growth of trees, He had bid the streams of the ocean to convey to its shores a great deal of wood, which accordingly comes floating thither, and lodges itself between the islands. Were it not for this, we Europeans should have no wood to burn; and the poor Greenlanders (who, it is true, do not use wood, but train-oil for burning) would have no wood to roof their houses, to erect their tents, to build their boats, and

shaft their arrows, by which they must procure their maintenance." It is difficult to decide where the timber grows; but, wherever it may be produced, its arrival in this dismal part of the earth is an astonishing proof of the care of our Father who is in heaven over the humblest of his children on earth. Another important purpose answered by the sea is the supply of the clouds with vapour. According to the calculation of Dr. Halley, every ten square inches of water yields, in summer, between the time of sunrise and sunset, a cubic inch of water; every square mile 6,914 tons. Thus the water poured into the sea by rivers ascends to the clouds in the form of vapour, and these clouds being conveyed overland by the wind (which much more frequently blows from the sea than in a contrary direction), returns to the earth in the form of rain. By means of the sea, those who are skilled in the art of navigation are able to keep up a communication between distant countries; the blessings of commerce are thus extended, and the knowledge of the glorious gospel communicated to "isles afar off."

(202.) *The Human Body*.—How great is that wisdom of God which is displayed, to a thoughtful mind, in the formation of the human frame! Surely the man who fancies himself an infidel is a fool, a witless, silly being—a braggart in life, a cowering coward in anticipation of death and a future judgment, tortured beforehand with an earnest of coming wrath—a senseless being who does not submit to the evidences furnished by himself to himself of the goodness, wisdom, and power of God. Well, let us look at the body of man! What harmony and sympathetic union between all the parts! How beautifully and firmly compacted together the whole body is by means of joints and bands! Now, in this body there is nothing superfluous. Every joint is necessary to the proper working and well-being of all the members of the body. All the parts fulfil their necessary offices in the growth of the body. How fearfully and wonderfully we are made! What a wonderful putting together of the human frame in all its niceties and peculiarly delicate connection of parts! What vessels and arteries, muscles and nerves!

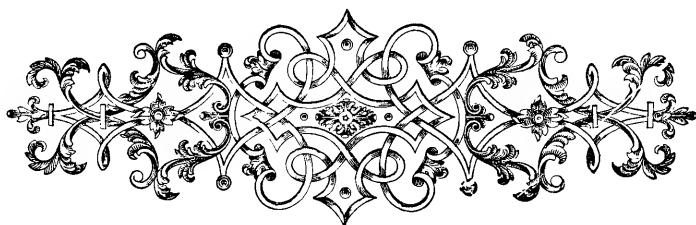
(203.) *Beasts and Insects*.—Even the fierce monsters of the desert are exceedingly useful in repressing the increase of creatures whose too rapid multiplication would trench on the welfare of the general economy of animated beings. An immense number of unsightly objects, which awaken disgust and aversion, are, nevertheless, highly beneficial in their operations. They clear away a number of nuisances from the face of the earth which, if left to accumulate, would generate infection of a fatal description. Various kinds of birds preserve the fruit of the soil by the destruction of myriads of insects. At one time the farmers in a certain county set themselves to exterminate the rooks, under the mistaken notion that

they were hurtful to the fields. But they paid dearly for their folly. Their lands were soon overrun and seriously injured by all sorts of creeping things, nor could the mischief be remedied until the rooks were again multiplied.

(204.) *God's Holiness*.—At Mussulupatum I had this evening a few hearers. I discoursed on Exod. xxxiv. 6, 7, on the name and nature of God. I dwelt on the holiness of God. The Hindoos think it an accident or quality in God, and not His nature! They think it argues imperfection in God to conceive of Him as incapable of committing evil! They either ascribe evil to Him; or, like the Manichees of old, suppose two eternal and opposite principles the cause respectively of good and evil! “Professing themselves to be wise, they” have, indeed, “become fools.”—REV. J. E. SHARKEY.

(205.) *Loss and Gain*.—Dr. Payson, in his dying hours, said he could have saved himself much trouble in life if he had only believed that the Saviour's presence was enough to fill him with joy, if all worldly comforts were taken away. He found it so in sickness, but could not quite believe it in health. A poor, simple man, with none of Payson's imagination or fancy, once said in a similar spirit, with his dying words, “I have lost all my property; I have lost all my relatives; my last son is dead. I have lost my hearing and my eyesight; I am all alone, old and poor; but it makes no difference—Christ never grows old; Christ never is poor; Christ never dies, and Christ never will forsake me.”





The Supreme Divinity and Character of Christ.

ANALYSIS OF DISSERTATION VIII.

BEFORE discussing the nature and character of Christ, we deem it proper to investigate the origin of man, his primeval state, his fall or apostacy, his moral condition, and the misery and punishment to which he has subjected himself on account of his rebellion against God, seeing that his fall rendered a Saviour necessary. Remark :—

1. Man originally was holy and happy.
2. That he fell from that state of original purity through temptation and sin.
3. That his fall brought condemnation and misery upon himself and his posterity ; and
4. That without God's mercy and help he must have been miserable for ever.—Pp. 163, 164.

ARGUMENT FIRST : HIS DIVINITY.

Christ's divinity is implied in His various names and titles ; but it is further illustrated and confirmed by the following considerations :—

1. That it was predicted 700 years before His advent that “ a virgin should conceive and bear a son,” and that His name should be called Immanuel, which, being interpreted, is “ God with us.” Matt. i. 23. The salutation and assertion of the angel and evangelist agree with the prediction. Jesus Christ, in the full and proper sense, is the Saviour of Mankind, and therefore the *one God*,

the Lord Jehovah, our righteousness. He saves us (1) not by the doctrine of salvation which He unfolded, not by His example, not by His miracles or sufferings as Socinians teach; nor (2) as the Romanists say, on account of His sufferings and death, for what are called *mortal sins*, leaving it to believers to make satisfaction for *venial sins*, partly by deeds of penitence in this life, and partly by the torments of purgatory in the life to come; but (3) because He is our God, "God with us," the great God and our Saviour. —Pp. 164-168.

2. That Christ is designated "the Lord," "the Lord from heaven," and He requires us to honour him with this appellation. Witsius says: "There is no reason why we should hesitate to call Christ *Despotees*, that is, Lord, Ruler of all, or to affirm that he is so called in Scripture, since, as God, he has all things in common with the Father, he is unquestionably *Despotees* in the same sense with the Father." The objection against His divinity, based on Jude, the 4th verse, is without foundation, seeing that as the *article* "shows that the subject is one and the same," and does not allow us to understand the Father as the Sovereign Ruler of all, while Christ is only the Lord and Master of His people. The testimony of manuscripts. Various versions—the Syriac, Ethiopic, Arabic. Wesley and Waterland quoted. If Christ be supreme Ruler and Governor of the universe, He is truly and properly God.—Pp. 168-171.

Passages teaching that Christ is both Saviour and Lord:—Luke i. 31; Matt. i. 23; Zech. ix. 9; John i. 1, 2, 18; iii. 13, 31, 34, 35; v. 26; vi. 64; Rom. ix. 5; 1 Tim. iii. 16; Titus ii. 13; Heb. i. 5, 8, 13; Col. i. 15, 18-20; Rev. i. 5, 8, 17, 18.

ARGUMENT SECOND: ON THE WORD.

I.—Christ is called *the Word*, and it is emphatically stated that "the *Word was God*." By using it the apostle sets forth the supreme or absolute divinity of the Saviour. *Four* opinions as to the source whence John derived the phrase, "*The Word*":—

1. Some hold that he got it from the writings of Philo, the Jew.

2. Some believe that he borrowed it from the *Chaldee paraphrases*.

3. Others maintain that he derived it from the Hellenists or Grecian Jews.

4. While others held it to be from the sacred books of the Jewish nation.

R. Watson observes: "The most natural conclusion appears to be, that as St. John was a plain, unlearned man, chiefly conversant in the Holy Scriptures, he derived this term from the sacred books of his own nation in which the Hebrew phrase *Debar Yehovah*

(the Word of Jehovah) frequently occurs in passages which must be understood to speak of a *personal word*, and which phrase is rendered *Logos Kurion* by the Septuagint interpreters.—Pp. 172-173.

II.—Examination of several passages of Scripture, in which it is evident that Jesus Christ is called or made known as “*The Word*.” Gen. xv. 1:—“After these things the Word of the Lord came unto Abram in a vision, saying, Fear not, Abram; I am thy shield, and thy exceeding great reward.” Dr. A. Clarke holds that *DEBAR YEHOVAH* in this place means the same with the *logos tou Theou* of St. John, chap. i. 1, 14. It is evident that the sense of *personality* must be given “*the Word*” occurring in 1 Sam. iii. 21:—“And the Lord appeared again in Shiloh; for the Lord revealed Himself to Samuel in Shiloh by the word of the Lord,” so of Ps. xviii. 20.—Pp. 175-176.

III.—In addition to the evidence of Scripture on this subject the testimony of the ancient Jewish writers tends to confirm the *personality* and *supreme Divinity* of the “*Word*” of God. Dr. W. Cooke, from selections made from the Targumists and Hellenistic Jews, has shown that they regarded the Memra, or Word, as a Divine Person distinct from the Father. “And the Memra of Jehovah created man in His own likeness.” “And the Memra of Jehovah said, Behold, Adam, whom I have created, is the only (begotten) in the world, as I am the only begotten in the high heavens.”—*Jerusalem Targum* on Gen. i. 27; iii. 22; see also in Gen. iii. 8, 9; xxviii. 20, 21, where the Targums of Onkelos and Jonathan harmonise in their use of the Word God and Memra interchangeably. The Targumists teach that it was the divine Memra who appeared to Moses in Sinai, and who gave the law. Dr. Townley’s remarks on the origin and character of the Targums noticed, especially the Onkelos and Jerusalem translations.—Pp. 176-180.

IV.—The testimony of Philo the Jew and of the early Christian fathers referred to. The *Logos* is called by the former the “Eternal Logos,” and also asserts that “He is necessarily eternal, and the image of the invisible God,” “the first begotten Son of God,” &c. Some hold that Philo derived this knowledge of the word from Platonism; others (Dr. Pye Smith) from the Jews. R. Watson quoted. *Justin Martyr, Irenæus, Theophilus, Tertullian, Clemens Alexandrius, Athenagoras* and *Melito*, Bishop of Sardis and others who lived immediately after the apostles and two following centuries speak of the word, or Logos, in similar terms.—Pp. 180-183.

V.—The doctrine of our Saviour’s absolute Divinity was first disputed and ultimately denied by Arius, one of the Presbyters of the Church of Alexandria. He “maintained that Christ, or the Son of God, was totally and essentially distinct from the Father; that he was the first and noblest being whom God created—the

instrument by whose subordinate operations he formed the universe; and therefore inferior to the Father, both in nature and dignity." Arian opinions, condemned by the council of Alexandria in 320, and afterwards by the General Council of Nice in 325; they were embraced and propagated by the Vandals in Africa, and by the Goths in Asia during the fifth century. They were revived in the west by Servetus in 1531, for which he suffered death under the sanction of John Calvin. The *Unitarians* of this day deny that Christ pre-existed as the Eternal Logos of the Father. Those among the *low* Arians who believe in the pre-existence of Christ, hold that he is but a creature of God, and consequently subordinate to the Father; while others believe, with Socinus, that He had no existence before He was conceived by the blessed virgin.—Pp. 183-185.

ARGUMENT THIRD: SCRIPTURE DECLARATIONS.

I.—Lest those who oppose the doctrine of the Saviour's true Divinity should say that all we have advanced in favour of it is only inferential, we proceed to show that in Scripture Christ is emphatically designated God. Texts examined: 1.—1 John v. 20: "And we know that the Son of God is come, and has given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ." *This is the true God*, and eternal life." Wesley's remark on this passage—" *This Jesus is the only living and true God*, together with the Father and the Holy Spirit, and the original fountain of eternal life." 2.—2 Pet. i. 1: "Them that have obtained like precious faith with us, through the righteousness of *our God and Saviour Jesus Christ*." Wesley says: "God, in the singular number, is never in Scripture used absolutely of any but the Supreme Being" 3.—Rev. xxi. 5-7, compared with Rev i. 7, 8; iii. 21.—Pp. 186-191.

II.—That Christ is emphatically spoken of as the Judge of Mankind, and as St. Paul speaks of "*the Great God*" judging the world, Christ is consequently "*the Great God*." Titus ii. 13; Rev. i. 7; Isaiah ix. 6; is worthy of consideration, seeing it contains, as Mr. Dyer says, "the seven famous titles of Christ in one verse." It proves that the "child born," and "the Son given," is the "Mighty God."—Pp. 192-193.

III.—The appellations of Christ, and the numerous declarations concerning him, import a peculiar and exalted dignity. Such, in fact, as cannot belong to any mere creature, however exalted in rank or station. "The Holy One;" "One with the Father;" "The King;" "The Resurrection and the Life;" "Wisdom, Righteousness, Sanctification, and Redemption;" "The Image of the Invisible God;" "The Prince of Life and Salvation;" "The

Lord of Glory;" "Father of Glory;" and "Spirit of Glory;" "Lord of all;" and the "Lord of the dead and of the living."

See the following texts respecting his Godhead and Divine Dignity:—Psa. xlv. 6, 7; Isa. ix. 6; John x. 27-38; Heb. i. 8, 9; Gal. i. 4; 1 Thess. i. 3; Titus ii. 13; Matt. xxv. 35; Acts iii. 15; x. 36; Rom. x. 12; 1 Cor. ii. 8; 2 Cor. iv. 4; Col. i. 15; iii. 4; Gal. ii. 20; Eph. i. 17; Phil. i. 28; ii. 6; 1 Pet. iv. 14; Rev. i. 7, 8; xxi. 5-7. Pp. 193-195.

ARGUMENT FOURTH: ON THE ATTRIBUTES OF CHRIST.

Christ being truly and properly God, we find, on examination, that *incommunicable Divine perfections* are attributable to Him in sacred Scripture. Accordingly, we find:—1. That *Eternity* and *Immutability* are ascribed to Him. Micah v. 2. "But, thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me *that is* to be ruler in Israel, whose goings forth have been from of old *from everlasting*." On this subject, see the following passages:—Heb. i. 10, 11; xi. i. 8; Rev. i. 8; John viii. 5, 6. 2. *Omnipotence* is attributed to Jesus Christ. Origen supposed the words, "the Almighty to come," found in Rev. i. 8, to have reference to the coming of Christ to judgment. Christ is emphatically styled, in Isa. ix. 6, the mighty God." Dr. Dwight holds that He who is "*most mighty*" (as Christ is said to be in Psalm xlv.) must be almighty." Dr. Pye Smith remarks on the words, "All power is given unto Men in heaven and in earth"—that it implies that Christ had the capacity to receive and exercise all authority. He upholdeth all things by the Word of His power. See Heb. i. 3; Col. i. 14-20; John xvi. 15; Rev. i. 8. 3. *Omniscience* is ascribed to Christ. St. Peter said, "Thou knowest all things," and St. John declared, "He knew all men," and Christ Himself says, "And all the churches shall know that I am He which searcheth the reins and hearts." See John xxi. 17; ii. 23-25; Matt. ix. 4; xii. 25; Luke v. 22; vi. 8; Rev. ii. 23. 4. Christ is spoken of as being *Omnipresent* (1) in Matt. xviii. 20, "For where two or three are gathered together, &c.;" (2) Matt. xxviii. 20, "And lo, I am with you always, *even* unto the end of the world;" and (3) where Jesus says, "For no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven." John iii. 13. Wesley's remark. 5. Another fact which proves the Divinity and Godhead of Christ, is, that He *demand*s and *receives Divine honour*. "That all men should honour the Son, even as they honour the Father." John v. 21; Rev. i. 5, 6; vii. 9-13; Psa. lxxii. ; xcvi. ; Luke xxiv. 51, 52.—Pp. 196-202.

ARGUMENT FIFTH: THE MIRACLES OF CHRIST.

I.—We shall simply consider the nature and character of Christ's miracles so far as they serve to illustrate His Divinity. Miracles defined (1) by Dr. Pye Smith as "a sensible effect produced by the action of the Supreme Being, in some way that is out of the ordinary course of sensible operations;" (2) by Dr. Chalmers as, "an intromission of divine power;" (3) by Dr. R. Vaughan as "being such a control of natural causes as bespeaks the intervention of a cause to which they are secondary." The Miracles of Christ displayed:—

1.—His Divine and Omnipotent power; He performed them readily and easily: "I will, be thou clean," &c.

2.—His *benevolence*, which is a further proof of His divinity. His goodness and mercy are equally manifested by His miracles.

3.—Christ wrought His miracles in confirmation of pure and holy doctrines, which tend to promote the best interests of mankind.

4.—His miracles were wrought publicly, before the eyes of the multitude, and in the presence of His enemies; and they were of such a nature that they were capable of being thoroughly investigated. He sought not obscurity.

5.—His miracles were numerous; and (6) they were not performed in a dark age, and among a barbarous people; but in a learned age, and among an enlightened people. Philosophy and literature were then flourishing.

7.—A spirit of inquiry was generally prevalent, which would have been fatal to the deceptions of an impostor, especially so if we consider the obscure and humble condition of the Saviour, who never aspired to worldly greatness, or laboured to obtain notoriety. —P.p. 203-208.

II.—In evidence that Christ did perform the miracles ascribed to Him we have the agreeing testimony of His apostles, who were eye-witnesses of them. Their witness is true, notwithstanding the unwarrantable statements of unbelievers: (1) That they "were illiterate, credulous men, and were deceived by their Master;" and (2) that they were *co-deceivers* with Him. Christ's character, and that of His apostles, is proof against these accusations. Tacitus says, the apostles "were men of rigid morals."

In thirty-six instances recorded by the evangelists Jesus Christ wrought miracles, to which the following passages refer:—John ii. 2-11; iv. 46-54; Luke v. 1-11; Mark i. 23-26; Matt. xiv. 14-17; viii. 1-4; ix. 1-8; John v. 1-16; Matt. xii. 9-13; viii. 5-13; Luke vii. 11-16; Matt. xii. 22-27; viii. 23-27; viii. 18-34; ix. 18-

26; 20-22; 27-31; 32; xiv. 15-21; 22-23; xv. 21-28; 32-39; Mark vii. 31-37; viii. 26-31; Matt. xvii. 14-21; 24-27; Luke xvii. 11-19; John ix. 1-39; xi. 1-54; Luke xiii. 10-17; xiv. 1-6; Matt. xx. 29-34; xxi. 19-21; Luke xxii. 49-51; John xxi. 6; Matt. iv. 23, 24, &c.—Pp. 208-212.

ARGUMENT SIXTH: THE DEATH, RESURRECTION, AND ASCENSION OF CHRIST.

I. During that period of Christ's earthly sojourn, from His leaving Bethany for the last time and His agony in Gethsemane, many facts transpire which not only prove His super-humanity, but demonstrate His supreme Divinity—the falling of the soldiers when He said, “*I am He.*” 1. As proof of His Divinity He asserted the prerogative to pardon the penitent thief—“This day shalt thou be with me in Paradise.” His death described.—Pp. 213-215.

2. As proof of His Divinity He rose again from the dead. As this rising from the dead is attributed to both the Father and the Son, it proves that these two are one, *two persons*, but ONE GOD. In proof of the *reality* of His resurrection. He showed Himself alive after His burial, and gave proof of the identity of His body. His statement to Thomas—John xx. 27, 28.

3. The crowning evidence of Christ's Messiahship and Divinity was His ascension to heaven. “When the Son of God had by himself purged our sins, He sat down at the right hand of the Majesty on high.”—215-219.

II.—In the six foregoing arguments we are furnished with ample proof of the Divinity of Jesus Christ, which, as a doctrine, lies at the foundation of all true faith; and of which Scripture abounds with sufficient and satisfying evidence.

Texts on the death, resurrection, and ascension of Christ:—1. Matt. xxvii. 45-49; 51-53; Mark xv. 37; John xix. 31-37. 2. Mark xvi. 1-3; Luke xxiv. 1; John xx. 1, 2; Matt. xxviii. 6; John xx. 3-13, 3. Luke xxiv. 50, 51; Mark xvi. 19; Acts i. 1-11; ii. 22-36, &c.



The Sonship of Christ.

ANALYSIS OF DISSERTATION IX.

THE subject of our Lord's eternal sonship is variously interpreted by different theological writers. Some regard the words, “*Son of God,*” as referring to His *Divinity*, others to His *humanity*, while many believe they refer to the *union* of both.

I.—*Those writers who deny the doctrine of the eternal Sonship* noticed. Chief among these is Dr. A. Clarke, who assigns the following reasons for so doing :—(1) There is no express statement in the Scriptures concerning it ; (2) If Christ be the son of God as to his Divine nature, He cannot be eternal, seeing *son* implies *father*, &c. ; (3) if Christ be the Son of God as to His Divine nature the Father is, of necessity, prior, and consequently must be superior to Him ; (4) if His Divine nature was begotten of the Father, then it must be in time, &c. ; (5) to say that Christ was begotten from all eternity is *absurd*, as the phrase “ *Eternal Son* ” is a positive self-contradiction. Son supposes *time*, *generation*, and *father*, and time antecedent.—Pp. 221-223.

II.—*Those writers who maintain the doctrine of the eternal Sonship referred to*—Revs. J. Benson, R. Watson, H. Moore, West, Boyd, and J. T. Miller. (1) The last named writer regards Dr. Clarke's view as anti-scriptural and dangerous, and that we might as well, and with as much propriety, object to the eternity of the *Word* as the eternity of the Sonship. He, however, confounds the *Personal Word* with a *word spoken*.

(2) Mr. Wesley, in his note on Heb. i. 5., says, in a paraphrase of the passage—“ Thou art my son, God of Light, Light of Light ; *this day have I begotten thee*—I have begotten thee from eternity ; which, by its unalterable permanency of duration, is one continued, unsuccessive day.”

(3) While Mr. S. Drew believed Christ's eternal sonship, he maintained that the real and specific subject of debate was not, on any point of doctrine, but a mere philological question as to whether it was proper or improper to employ jointly two words in reference to Christ, viz., “ *eternal son*.”

(4) Albert Barnes in his notes on Rom. xiv., says, “ The phrase *Son of God* stands in contrast with the title *Son of Man* ; the natural and obvious import of that is that he was a *man*, so the natural and obvious import of the title *Son of God* is, that he was Divine, or that he sustained relations to God, designated by the name, Son of God, corresponding to the relations which he sustained to man, designated by the term Son of Man.”

III.—From the silence of the Scriptures concerning the matter, it is just to infer that the title “ *Son of God* ” was not given to Christ *before* his incarnation ; and that it signifies (1) His humanity and Divinity conjointly ; and (2) the immediate agency of the Holy Ghost in His miraculous conception. Luke i., 35. We are, moreover, redeemed by the *union* of His humanity and Divinity conjointly ; (1) because humanity had offended, and humanity must suffer and atone ; and (2) because humanity *alone* cannot atone. God was in Christ reconciling the world unto Himself.”

(1) Mr. J. Benson regards Heb. i. 5, as teaching that Christ was

a son before His incarnation. And there is no force in the objection that if Christ be "the eternal Son," he cannot be heir, because He made all things, seeing (1) that it was the *Word* or *Logos* who made the world; and (2) that it was when humanity and Divinity were united, the Son of God, in his twofold nature, was "appointed heir of all things." Christ is the Son and heir. The phrases "Son of God," and "God the Son," must imply either the eternal sonship, or that it was an appellation given to His Divine nature when it became connected with humanity. In either case it does not apply to His humanity alone, as is shown from Dr. A. Clarke's Christian Theology. See pages 87, 89, 436.

(2) Drs. Wardlaw, L. Woods, and Chalmers held that Christ was called the Son of God on account of the divinely affected constitution of his mediatorial person, as *Emmanuel*, &c.

(3) Dr. Pye Smith says, "The term *eternal generation of the soul* must not be understood in a physical sense, but (1) as a figurative expression; (2) as an analogical term to denote the *mode* in which the son is possessed of the divine nature, and which implies identity of nature with the Father with a numerical difference. Used in this sense it does not necessarily imply a *beginning* and dependence of existence. Son of God is an appellation of the Messiah (1) on account of the preternatural formation of His human nature, and his office as the representative to the Church of the dominion and grace of the Father; (2) as importing a dignity possessed by *no other* person by possessing identity of nature with the Father. It *includes the nature* that could suffer, *along with* the circumstance which gave value to His sufferings. See first lines of Theology, pp. 258, 272.—Pp. 223-233. Jesus Christ not two persons, but one. Rev. R. Treffry and Dr. Payne, and others regard the title "Son of God" as referring to His Divine Nature exclusively.—Pp. 234-235.

1. Jesus Christ *assumes* the title of "the *Son of God*."—Matt. xxvii., 43; John v. 17-30, ix. 35, x. 36, xi. 4.

2. Jesus Christ is called "the Son of God."—Matt. viii. 29, xiv. 33, xvi. 16, xxvi. 63, xxvii. 54; Mark iii. 11, xv. 39; Luke i. 35, iv. 41, viii. 28, xxii. 70; John i. 34, 49, iii. 18, vi. 49, xix. 7, xx. 31; Acts viii. 37, ix. 20; Rom. i. 4; 2 Cor. i. 19; Gal. ii. 20; Eph. iv. 13; Heb. iv. 14, vi. 6, vii. 3, x. 29; 1 John iii. 8, iv. 15, v. 5, 10, 13, 20; Rev. ii. 18.

3. Jesus Christ is called the "Son" *only*:—Matt. i. 21; Luke i. 31; John iii. 16, 17, 35, v. 19-23, 26, vi. 40, viii. 35, xiv. 13; Acts iii. 13, 26; Rom. i. 9, viii. 3, 32; Gal. i. 16, iv. 4; 1 Thess. i. 10; 1 Cor. xv. 28; Heb. i. 2, 5, 8, v. 8; 1 John i. 3, 7, ii. 22-24, iii. 23, iv. 14, v. 9-12; 2 John 3, 9.

4. Jesus Christ *assumes* the title "the *Son of Man*;"—Matt.

viii. 20, ix 6, x. 23, xi. 19, xii. 8, 32, 40, xiii. 37, 41, xvi. 13, xvii. 9, 22, xxiv. 27-37, 39, xxv. 31. xxvi. 2, 24, 45; Mark ii. 10, ix. 9, 12, 31, viii. 38, x. 33, xiv 21, 41; Luke v. 24, vi. 22, vii. 34, ix. 22, 26, 44, 56, 58, xi. 17, 24, 30. xii. 8, 10, 40, xvii. 22, 26, 30, xviii. 8, xix. 10. xx. 26, 27, 44, xxii. 22, 48, xxiv. 7; John i. 51, iii. 13, 14, v. 27, vi. 27, 53, 62, viii. 28, xii. 23, 34, xiii. 31; Acts vii. 56.



THE GODHEAD OF CHRIST.

“I say the acknowledging of God in Christ,
Accepted by thy reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise.
Wouldst thou improve this to reprove the proved?
In life's mere minute, with power to use that proof,
Leave knowledge and revert to how it sprang?
Thou hast it, use it, and forthwith, or die.”

THE following truths are held and taught by almost all sections of the Christian Church:—1. Man is guilty, depraved, and ruined by sin; under condemnation, and exposed to the curse of God's righteous and holy law. 2. There is no other way by which he can be restored to the forfeited favour and obliterated image of his Maker than by the atoning death of Christ and the sanctifying influence of the Holy Spirit. 3. That it is the union of the Divine and human natures in the person of our Saviour that makes his atoning sacrifice infinitely meritorious, and that stamps infinite sufficiency, efficacy, and glory, on his mediatorial work. 4. That without an humble, cordial, self-appropriating reception of this great Mediator, as “The Lord our Righteousness,” as the foundation of our hope, and the life of our souls, there is no vital union to him, no interest in his atonement, and, consequently, no salvation.

That Christ, as our divinely appointed and infinitely qualified Mediator, possesses two natures, the Divine and the human, in mysterious union, is a fact clearly taught in the sacred Scriptures. “Great is the mystery of godliness, God manifest in the flesh.” “Of whom concerning the flesh Christ came (here is his *humanity*), who is God over all, blessed for ever,” (here is his *divinity*). Rom. ix. 5.

This is a doctrine of vital importance; it lies at the very foundation of the whole Christian system, and with it the

most precious hopes of the believer must live or die. No wonder that Christians cling to this doctrine, as the shipwrecked mariner clings to the rope that is to save him; or as the benighted traveller clings to the light that is to conduct him across the trackless desert; for if the foundations be destroyed, what can the righteous do?

(a.) THERE IS FIRST CHRIST'S HUMANITY—On this point we need not enlarge, for the doctrine has never been disputed, except by a few ancient heretics, to whose tenets we shall call attention in a subsequent page of this work.

Paul says, "He was born of a woman," "was found in fashion as a man," and styles him "the Man Christ Jesus." He is called the "Son of Man" sixty-seven times in the new Testament. Let the reader consult the following passages:—

His *birth*—Micah v. 2; Luke ii. 3-7. His *human nature*—Heb. ii. 14-18. A *helpless Infant*—Luke ii. 8-14. *Is circumcised*—Gen. xvii. 12; Luke ii. 21. His *childhood*—Matt. ii. 13, 15, 19, 23; Luke ii. 41-52. *Jesus a man*—John viii. 39-40; iii. 13; xv. 24; Heb. viii. 3; x. 10-12; Acts xiii. 38-39; ii. 22-24; xvii. 30-31; Rom. v. 15; 1 Tim. ii. 5. *He hungered*—Matt. vi. 12; xxi. 17-19. *He is thirsty and weary*—John iv. 6, 7; xix. 28, 29. *He ate and drank*—Matt. ix. 10-13; xi. 19. *He sleeps*—Matt. viii. 23-27. *He displays human sympathies and affection*—John xi. 5, 32, 35, 41, 45; Matt. xv. 32-38; Luke xix. 44; x. 21, 22; xxii. 44; John xiii. 21; Matt. xxvi. 37-38. *He suffers on the Cross*—John xix. 17; Mark xv. 25, 27, 28; Phil. ii. 5. *He possessed (1) a soul*—Luke xxiii. 46. (2) *a body*—John xix. 32, 34, 36, 37. *He was buried*—John xix. 38-42; Mark xv. 47; Matt. xxvii. 62-66. *He rose from the dead*—Matt. xxviii. 1-6; Luke xxiv. 36-42; John xx. 24-28. *He ascended into heaven*—Luke xxiv. 50, 51; Acts v. 30-31.

(b.) CHRIST IS MORE THAN MAN.

Isa. x. 3, 4; Mal. iii. 1; iv. 5, 6; Luke i. 13, 17, 76, 77; Matt. iii. 3; John i. 19-23; Matt. xi. 10, 12, 14; iii. 12; Mark i. 9, 11; John i. 29-34; iii. 30, 31, 34, 36.

1. *Christ greater than man, because he existed before HIS INCARNATION*.—John i. 1, 2, 15; xvii. 5; vi. 38, 62; xvii. 24; iii. 28; viii. 58; Luke i. 36; Mark i. 7; Col. i. 17; Prov. viii. 30, 31.

2. *Because He came from Heaven, and is before all things*.—John iii. 31; Eph. i. 20-22; John xvii. 45.

3. *Because He received the Holy Spirit without measure*.—John iii. 34; Mark i. 8.

4. *Because all things are in His hands*—John iii. 35; Mark xxviii. 18; Heb. ii. 8.

5. *Because He is greater than angels*.—John i. 3, 4; Heb. i. 2, 3.

(c.) CHRIST IS THE SON OF GOD.—Heb. i. 4, 5; Acts xii. 32, 33; John xix. 7; Matt. xxvi. 63, 64; Rom. i. 3, 4; John i. 45-49; Matt. xiv. 22, 23; Matt. xvi. 13-18. Jesus Christ is called the “Son of God” in an exclusive sense, which distinguishes him from all the angels. A real, true, or proper son always possesses the nature of his father. Sonship, in this case, does not imply either difference or inferiority, but equality and sameness of nature. Angels and men are the sons of God by creation; but this implies inferiority of nature, for the Divine nature can neither be created nor begotten. “But Jesus Christ possessed the nature of God, and therefore was his true or proper Son. The wonderful constitution of his person was the device of infinite wisdom and the work of infinite power. Hence the angel said, ‘Fear not, Joseph, to take unto thee Mary thy wife, for that which is conceived in her (Greek—*begotten in her*) is of the Holy Ghost,’ Matt. i. 20. The word begotten does not apply exclusively to the formation of the human nature of Christ; for, by itself, it never had a separate, individual, or personal existence. Nor can this term refer to the production of the divine nature, which is unoriginated, undeived, and eternal. It is descriptive, we apprehend, of the work of the Holy Spirit, in preparing a body for Christ, and of the union of the divine and human natures in his person, by which the Word who was God, became incarnate, and was made or begotten a complex person, when he did not cease to be God; but became what he originally was not, God-man, God manifested in the flesh, Immanuel, God with us. Thus Christ was begotten by the power of the Highest, or by the Holy Spirit, and therefore he was called the Son of God, Luke i. 35. He was thus begotten in the purpose and degree of God from eternity, even as he was the Lamb slain before the foundation of the world; but it was in the fulness of time that he really became incarnate, and that being so, ‘God sent forth his Son, made of a woman,’ into the world; and when born, or brought into the world, all the angels were commanded to worship him. To this divine honour he

was fully entitled ; for although now in an humble condition, he was still his Father's equal."

We are aware that the doctrine of the *eternal sonship* of Christ is regarded by some as implying a contradiction in terms. But this assumes that God is a being altogether such an *one as ourselves*. Because generation among men necessarily implies *priority*, in the order of time as well as of nature, on the part of the father, and *derivation* and *posteriority* on the part of the son, the objection infers that it must also be so in the Divine nature. But is this a legitimate, is it a rational inference? It certainly is not. That which is true as it respects the nature of man, may be infinitely removed from the truth, as it respects the eternal God. It has been often well observed, that, with regard to all effects which are *voluntary*, the cause must be prior to the effect; as the father is to the son, in human generation: But that in all that are *necessary*, the effect must be coeval with the cause; as the stream is with the fountain, and light with the sun. Has the sun ever existed a moment without sending out beams? And if the sun had been an eternal being, would there not have been an eternal, necessary emanation of light from it? But God is confessedly eternal. Where, then, is the absurdity or contradiction of an eternal, necessary emanation from Him, or, if you please, an *eternal generation*,—and also an *eternal procession* of the Holy Spirit from the Father and the Son? To deny the *possibility* of this, or to assert that it is a manifest *contradiction*, either in terms or ideas, is to assert that, although the Father *is* from all eternity, yet He could not *act* from all eternity; which, we venture to assert, is as *unphilosophical* as it is *impious*. Sonship, even among men, implies no personal *inferiority*. A son may be perfectly equal, and is sometimes greatly superior to his father, in every desirable power and quality: and, in general, he does in fact partake of the same human nature, in all its fulness and perfection, with his parent. But still, forsooth, it is objected, that we cannot conceive of *generation* in any other sense than as implying *posteriority* and *derivation*. But is not this saying, in other words, that the objector is determined, in the face of all argument, to persist in measuring Jehovah by earthly and human principles? Shall we

never have done with such a perverse begging of the question, as illegitimate in reasoning as it is impious in its spirit? The Scriptures declare that Christ is the *Son*, the *only begotten Son* of the Father; to the Son the Father is represented as saying, "*Thy throne, O God, is forever and ever:*" and concerning himself the Son declares, "*I and my Father are one.*" This is enough for the Christian's faith. He finds no more difficulty in believing this than in believing that there is an Eternal, Omniscient, and Omnipresent Spirit, who made all worlds out of nothing, and upholds them continually by the word of his power.

Dr. Miller says:—"If the *Father* be the distinctive title of the *first* Person of the adorable Trinity, *as such*, does not the correlative title of *Son* seem to be called for by the *second* Person *as such*? If the second Person of the Trinity is not to be distinguished by the title of *Son*, what is his distinguishing title? By what appropriate name are we to know Him, as distinguished from the other Persons? In the form of Baptism, all the friends of orthodoxy grant that the *Father* and the *Holy Ghost* are expressive of divine personal distinctions; but if so, what good reason can be given why the *Son* should be understood differently? In short, my belief is, that the doctrine of the eternal generation of the Son is so closely connected with the doctrine of the Trinity, and the Divine character of the Saviour, that where the former is generally abandoned neither of the two latter will be long retained. I must, therefore, warn you against the error of rejecting this doctrine, even though it come from *the house of a friend*. It is a mystery, but a precious mystery, which seems to be essentially interwoven with the whole substance, as well as language, of the blessed economy of mercy."

(*d.*) CHRIST IS THE WORD OF GOD.—John, in the 1st chap. and 1st v. of his Gospel, calls Christ "*the Word of God*," probably because, as our words declare, and make known to our fellow men the secrets of our hearts, so he declares and makes known to the universe the otherwise unsearchable things of God; as it is written in verse 18—"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." He is therefore called the Word of God, and of this Word the Apostle

says: "In the beginning was the Word, and the Word was with God, and the Word was God."

Dr. James Culross says, "We must not attempt simplification by emptying the name 'Word' of its profound meaning. We must not resolve it into voice, or decree, or sentence, or even into a personification of the 'Divine Reason,' thus robbing it of its personalness. It is exceedingly difficult, if not impossible, to give John's statements concerning *The Word* logical definiteness; and it seems not necessary that we should do so. It is enough to recognise a timeless Being whom he affirms to be Divine, and who expresses all that belongs to the Divine nature. John did not coin the name any more than Moses coined the name *Jehovah*. He found it already in existence; most probably it was beginning to be used in Asia Minor, when he first went thither, perhaps in ways hostile to the truth. It really has its root—as it seems to me—in the Old Testament. Very ingenious and learned inquiries have been prosecuted, which trace its use in the school represented by Philo. There is one essential difference between Philo and John. While both (if I understand rightly), regard *The Word* as a *Person*, the former regards Him as a created being, although the image and glory of God, or at best a second God; the latter pronounces Him from 'the beginning,' and by inference uncreated and eternal. He unfolds the *Divine idea* contained in the name in distinction from the false notions of men. Just as Paul said at Athens respecting the Unknown God: 'Whom therefore ye ignorantly worship, Him declare I unto you;' so in effect John says, redeeming the name from its lower use: 'Whom ye ignorantly call the Word, Him declare I unto you in His timeless being, in His personality, in his Godhead, in His action in the universe as light and life, in His manifestation in the flesh, full of grace and truth, giving of His fulness, and declaring the Father unto men.' All Divine revelations and workings in the universe are (and ever have been) through Him."

Christ, then, is "GOD MANIFEST IN THE FLESH," possessed of all the uncommunicable attributes, and arrayed in all the uncreated glories of the Godhead. "The brightness of the Father's glory and the express image of his person." Observe—

1. THE SUBLIMEST NAMES OF GOD ARE GIVEN TO CHRIST.
In the following passages the name JEHOVAH is given to GOD in the Old Testament, and to CHRIST in the New Testament.

Isa. vi. 1, 5, 9, 10; John xii. 37-41. Isa. xl. 3-5; Luke i. 16. Mal. iv. 5; Matt. xi. 14; Luke i. 76; John iii. 28; John i. 31. Isa. xlv. 22-25; Rom. xiv. 10-12; 1 Cor. i. 30, 31. Psal. cii. 25, 26; Heb. i. 10-12. Exod. xix. 18; Psal. lxviii. 17, 18; Eph. iv. 7-10. Psal. xcvii. 7; Heb. i. 6. Joel ii. 27-29-32; Isa. lii. 7; Acts ii. 16, 17, 26, 32, 33; Rom. xii. 15. Zech. xi. 12, 13; Matt. xxvi. 14, 15; xxvii. 3 7. Zech. xii. 10; John xix. 37. Mal. iii. 1; Matt. xi. 10-14. Mal. iv. 5; Isa. lvi. 6-7; Jer. vii. 11; Matt. xxi. 9-12-13.

The Rev. E. E. Jenkins, M.A., in a sermon on 1 Cor. xii. 30—"I give you to understand . . . that no man can say that Jesus is the Lord, but by the Holy Ghost"—remarks: "The man Jesus, the son of Mary, who lived in Palestine for thirty-three years, acted as a man in connection with men, as a brother in the family of a house, as a human being in the functions of need and in the exigencies of distress; who at last died from the murderous violence of wicked men; this man is *the Lord*. Let us carefully examine what the Apostle meant by *the Lord*. He meant all that was included in *Jehovah* of the Old Testament. For the word he uses is almost invariably the translation of *Jehovah* in the Greek version of the Old Testament, a version in common use among the Apostles. There were two names by which the Almighty was known among the Jews, *Elohim* and *Jehovah*. *Jehovah* was the revealed name of God, and means 'He that is'—'the Being' whose chief attribute is *eternal existence*. In Genesis xxi. 33 we read, 'Abraham planted a grove in Beer-sheba, and called there on the name of *Jehovah*, the *everlasting God*.' He is represented also as *unchangeable*, 'I am that I am,' and again in Malachi, 'I, *Jehovah*, change not;' He is called, moreover, in Joshua, *Jehovah*, God of gods. He is the Creator and Lord of all things. 'For in *six days Jehovah made heaven and earth*.' In Numbers *Jehovah* is addressed by Moses and Aaron as 'the God of the spirits of all flesh.' It is *Jehovah* who made the covenant with Israel; they worshipped *Him*; they built altars and offered sacrifices to *Him*; the Sabbaths and festivals belonged to *Him*; the prophets were His; they spake in His name, and delivered His messages. The Israelites

are called the people of Jehovah and the congregation of Jehovah. Their enemies are the enemies of Jehovah; their heroes are inspired by Jehovah, as in that thrilling war-note, 'The sword of Jehovah and of Gideon.' The day on which God will execute judgment upon the wicked is called 'the day of Jehovah.' The other name of God, *Elohim*, primarily signifies strength: at least power seems to be the chief idea in the word itself: hence the name displays the omnipotence of God, his creative and sustaining might. *Elohim* was the name by which the surrounding heathen knew the God of Israel: Jehovah was the covenant personal name of the Almighty. That Jehovah is identical with *Elohim*, and not a separate being, is indicated by the joint use of Jehovah, *Elohim*. Now if Paul, as a Jew of profound learning, and, in Hebrew at least, an accomplished dialectician, called Jesus, *Jehovah*, he must have demanded for Him all those attributes which his nation was wont to associate with that name; and that he did claim these attributes for Jesus, no candid and qualified reader of his sermons and epistles can doubt. He declares his eternity in these words, '*Jesus Christ is the same yesterday, and to-day, and for ever.*' And again, in contrast to his human descent from the race of Israel, of whom as concerning the flesh Christ came, the apostle affirms that He is over all, God blessed for ever. In another place he describes the glorious appearance of the 'Great God and our Saviour Jesus Christ.' He cannot mean by the Great God, the Father; for it has been well observed, 'as a matter of fact, Christians are not looking for any coming and manifestation of the Father.' (Liddon.) Christ is both the Great God and the Saviour, who gave Himself for us."

2. *In the following passages the name GOD, with various adjuncts, is given to the SUPREME BEING in the Old Testament, and to the LORD JESUS in the New Testament:—*

(1.) *God*.—Gen. i. 1; John i. 1, 3. (2.) *My Lord and my God*.—Psa. xxxv. 23; John xx. 28. *O, God*.—Psa. xxv. 22; cxlvi. 10; Heb. i. 8. (3.) *Our God*.—Psa. lxxviii. 20; iv. 1: 2 Pet. i. 1. (4.) *The Lord their God*.—Zech. xi. 16; Luke i. 16, 76, 77. (5.) *God with us*.—Isa. viii. 8-10; 1 Tim. iii. 16; John i. 1, 14; Matt. i. 23; Isa. vii. 14. (6.) *The great and mighty God*.—Jer. xxxii. 17, 19; Titus ii. 13; Isa. xi. 6. (7.) *The ever blessed God*.—Rom. i. 25; xi. 5. (8.) *The only wise God*.—Rom. xvi. 25, 27; Jude 24, 25; 1 Tim. vi. 13, 14, 16; 1 Tim. i. 16, 17; Rev. xix. 16.

Now to give these titles to the purest man upon earth, or to the loftiest angel in heaven, would be an act of blasphemy ; and yet they are given to Christ, and that, too, by the very men who spake as they were moved by the Holy Ghost. This can only be accounted for from the fact that Christ possesses in himself, really and substantially, all the perfections of the Godhead.

3. *In the following passages, ALL THE ATTRIBUTES OF THE SUPREME BEING are attributed to CHRIST AS WELL AS TO GOD THE FATHER.*

Eternity.—Isa. xliv. 6 Rev. i. 8 ; Isa. xlviii. 12 ; Rev. i. 17-18. Exod. iii. 14 ; John viii. 58. Ps. xc. 1-2 ; Micah v. 2.

Immutability.—James i. 17 ; Heb i. 11-12 ; Mal. iii. 6 ; John xiii. 1 ; Num. xxiii. 19-23 ; Rev. ix. 4 ; Heb. xiii. 8 ; John x, 27-28 ; Rev. i. 8.

Omniscience.—1 Sam. xvi. 7 ; John ii. 24-25. 1 Kings viii. 39 ; Acts i. 24. Ps. cxxxix. 2 ; Matt. xii. 25. Ps. xlv. 21 ; John xxi. 17 ; Ps. cxlvii. 5 ; Col. ii. 3. Ecc. xii. 14 ; 1 Chron. xxviii. 9 ; 1 Cor. iv. 5. Jer. xvii, 10 ; Rev. ii. 23.

Omnipresence.—Exod. xx. 24 ; Matt. xviii. 20. 1 Kings viii 27 ; Eph. iv. 10. Ps. cxxxix. 7-10 ; Matt. xxvii. 18-20. Jer. xxiii. 23-24 ; John i. 48, iii. 13.

Omnipotence.—Ps. cxii. 1 ; Rev. i. 8. Dan. iv. 25 ; Rev. xix. 6 ; Jer. xxxii 17 ; John v. 17 ; Phil. iii. 20-21. Ps. cxv. 3 ; John v. 19. Ps. cxxi. 7-1 ; 2 Tim. iv. 18.

Wisdom.—Ps. civ. 24 ; Eph. i. 8, iii. 10 ; Rom. xi. 38 ; 1 Cor. i. 24 ; Eph. iii. 8 ; Col. ii. 3.

Holiness.—Rev. iv. 8 ; Ps. lxxxix. 35 ; Amos iv. 2 ; Ps. lxxxix. 19, xvi. 10 ; Acts iii. 14 ; Mark i. 24.

Justice—Ps. xlvii. 8 ; Deut. xxxii. 4 ; Ps. lxxxix. 14 ; Isa. ix 7 ; Acts vii. 52, xxii. 14, iii. 14 ; 1 John xiv. 6.

Goodness.—Ps. cxlv. 9 ; Micah xvii. 18 ; Acts x. 38 ; 1 John iii 16.

Every other attribute of the Father.—John xvi. 15 ; Col. ii 9.

4. *The sublimest WORKS of the Supreme Being are ascribed to Christ.*

Creation of all Things—Gen. i. 1 ; John i. 1, 3 Acts iv. 24 ; Heb. i. 10 ; John i. 3. Neh. ix. 6 ; Rev. iv. 11 ; John i. 10 ; Col. i. 16, 17. 1 Cor. viii. 6.

Preservation of all Things.—Acts xvii. 28 ; Col. i. 17 Job xii. 10 ; Neh. ix. 6 ; Isa. xl. 26 ; Heb. i. 3. Ps. lxxvi. 8, 9 ; John xiv. 19. Ps. xxxvi. 9 ; John i. 4.

Government of all Things.—2 Chron. xx. 6; John iii. 31; Isa. ix. 6. Psal. x. 16. Luke i. 33. Dan. iv. 34, vii. 13, 14.

The Forgiveness of Sins.—Matt. ix. 2-7; Mark ii. 7, 10; Col. iii. 13.

The Disposal of the Soul at Death.—Ecc. xii. 7; Acts vii. 59. Psal. xxxi. 5. 2 Tim. i. 12. Luke xxiii. 42, 43, 46; Gen. v. 24; 2 Cor. v. 6. Mark xii. 26, 27; Luke xx. 38; 2 Cor. v. 8. Psal. xvii. 15; Phil. i. 24. Isa. lvii. 1, 2; 1 Thess. iv. 13, 14. Heb. xi. 15, 16; John xiv. 1-3. 2 Cor. v. 1; 1 Thess. iv. 17. Psal. lxxviii. 20; Rev. i. 18. Psal. xvi. 10, 12; Rev. ii. 10. Psal. cxxv. 5; Matt. vi. 23. Luke xii. 5; Matt. iii. 12.

The Resurrection of the Dead.—Job xiv. 12, 13; 1 Cor. xv. 51, 52. Job xiv. 14, 15; 1 Thess. iv. 16. Job xx. 25, 26; John v. 28, 29. Acts xxvi. 8; Heb. xi. 19; John xi. 23, 25. Acts xiii. 32, 33; John x. 17, 18. Acts xiii. 35; Mark xii. 24, 25; 1 Cor. xv. 21-49.

The Final Judgment.—Ecc. xii. 14; 2 Cor. v. 10. Ecc. xi. 9; Rom. xiv. 10-12. Psal. l. 3-5; 2 Thess. i. 7-10. Psal. l. 21, 22; Luke xii. 45, 46. Heb. x. 30, 31; Rom. ii. 6-9; Matt. xxv. 31-34; Psal. l. 6; 2 Tim. iv. 8.

5. *We should trust for salvation in GOD only, but we are exhorted and commanded to trust in CHRIST.*

Jer. xvii. 5-7; Isa. xlv. 21, 22; Psal. ii. 10-12; Matt. xii. 21; Acts iv. 12. John xiv. 1; John xiv. 1; Isa. xxvi. 3, 4; Dan. iii. 17; John xvi. 33; Heb. vii. 25; 2 Tim. iv. 17. Exod. xxxiii. 14-19; xxxiv. 6, 7; Matt. xi. 28; 1 Tim. i. 15, 16. Isa. xliii. 10, 11; John iii. 18-26.

6. *The sublimest HONOURS of the supreme God are given to Jesus Christ.*

Exod. xx. 3; Deut. x. 12; xxx. 6, 7; Matt. xx. 37-39; Luke xiv. 26; John xvi. 27; Eph. vi. 24; 1 Cor. xvi. 22; Heb. i. 6; Luke ii. 13, 14; Eph. i. 20, 21; Exod. xxxiv. 14; Matt. iv. 10; Psal. xlv. 11; Heb. i. 6. Psal. xcix. 5, 6; 1 Cor. i. 2. Psal. l. 15; Rom. x. 13. Deut. iv. 7; John xiv. 13, 14. Psal. lxxx. 18; Acts xi. 14.

7. *The GLORY of Christ is said to be the great end of our existence.*

Matt. x. 39; John xi. 4; 2 Thess. i. 10, 12; Phil. i. 20, 21; Rom. xiv. 9.

“Not only does Jesus require that men should love Him, but He requires of them proofs of the most generous and heroic love. He bids us love Him more than our kindred, than our friends, than our possessions, than our happiness, than our life, than the whole world, than ourselves; that we

should suffer everything for Him, that we should expend even the last drop of our blood for Him. He who does not render these proofs of entire devotion is not worthy of Him; he who places Him on a level with any creature or with self, outrages Him, dishonours Him, and need not aspire to any of His promises. What, my brethren! He is not satisfied with the presentation of goats and bulls as sacrifices, as the idols—and the true God even—had appeared to be. He carries His pretensions yet further. He demands that a man should be willing to sacrifice even himself; that he should run to the gibbet; that he should offer himself to death and to martyrdom for the glory of His name! But if he be not the Master of our life, what right has He to require it of us? If our souls did not come forth from His hands, are we under any obligation to render them up for Him? Shall we win them again by losing them for the love of Him? If He be not the Author of our being, should we not be sacrilegious homicides in immolating ourselves for His glory, and in transferring to the creature, to a simple messenger from God, the grand sacrifice of our being, destined solely to recognise the sovereignty and power of the eternal Creator, who drew us out of nothingness? ”
—MASSILLON *on the Deity of Christ*.

8. CHRIST is the glory of Heaven.—Rev. xxii. 4, v. 1-13, xxi. 23, xxii. 1.

Finally, we observe that “*revelation has been a continuous and progressive exhibition of the Saviour.*” The Bible from Genesis to Revelation is full of Christ. He was the subject of the first promise made to man, namely, “The seed of the woman shall bruise the serpent’s head.” Enoch, the seventh from Adam, prophesied of Christ. Then he was made known as the “seed of Abraham, in whom all the families of the earth were to be blessed.” Then as the Shiloh of Judah, to whom the gathering of the people should be. Then as David’s son and Lord. “Of Him, Moses in the law and the prophets did write.” He was held forth, not only in words, but in types. He was seen in Moses as a prophet, in Aaron as a priest, in Joshua as a conqueror, in Solomon as the Prince of peace, and in Jonah as dying and rising again. “The Mosaic economy was instituted to prefigure the one great sacrifice for sin, which the Messiah should present in

the fulness of time, by the offering up of His own person on the cross." "To him gave all the prophets witness." He was Abraham's "shield," Jacob's "Shiloh," Moses' "prophet," Joshua's "Captain." David's "Rock," Solomon's "Beloved," Isaiah's "Councillor," Jeremiah's "Prince," Ezekiel's "Shepherd," and Malachi's "Sun of Righteousness." From first to last Christ was the one subject of their songs,—the single theme of their predictions. Well might some say in the days of Christ, "We have found Him of whom the prophets wrote." "Now, this elaborate preparation of the world for the appearance of Jesus Christ is utterly inconsistent with Unitarian views of His person and work. It seems an absurdity that this imposing array of preparations should terminate in nothing more than the appearance of another merely human teacher, distinguished from His predecessors only by the superior sanctity of His life, and the surpassing fulness of His instructions. On the evangelical hypothesis everything becomes plain, and the wisdom of God is justified from raising expectations which the event does not justify. If Jesus be 'God manifest in the flesh,' we can understand why all antecedent economies have been subordinated to the setting forth of His advent." And it is an undeniable fact that our Lord and his apostles "looked upon the Old Testament as a *continuous and progressively clear testimony to the Messiah*." See John viii. 56; Matt. xiii. 16-17; Luke xxiv. 27-44; John v. 39; nor were the Apostles less explicit, Acts iii. 18, x. 43. The eloquent Massillon says, "If we consider the ministry of Jesus Christ by that pompous array of oracles and types which announced it, its lustre is such, that, if Jesus Christ be only a man like ourselves, the wisdom of God itself is chargeable with the error of those who adore Him."

From the above passage of Holy Writ, it is evident that Christ, as mediator, possesses the Divine and Human natures in mysterious union. That the incarnation of the Son of God is a mystery, is granted. "Great is the mystery of godliness, God manifest in the flesh." Reason's power is too feeble, its range is too limited, to comprehend this boundless theme. But it is most unphilosophical to reject a doctrine as untrue simply because it is beyond the grasp of our imperfect reason. There is very little, if anything, with

which we are daily conversant, that we can fully comprehend. It is man's duty to believe what the Scriptures reveal, and adore the mysteries he is incompetent of developing. We are required to *believe* the doctrine of the incarnation, and not to *comprehend* it. A hearty belief in Christ's personal dignity is absolutely necessary to man's salvation. See John v. 22, 23; 2 Pet. ii. 1; 2 John ix.; 1 John ii. 22, 23; Gal. i. 9; 1 Cor. iii. 11; John viii. 24.

The mysterious constitution of Christ's person was essential to all the offices he had to fill, and to all the relations he had to sustain in the economy of redemption. He needed a human nature to obey that law which man had violated, and endure its penalty on the cross, and a divine nature to give merit to his sufferings and death. Had he been a mere man, like us, he would have had to say, "I am an unprofitable servant, I have done no more than was my duty." And yet we read, "By his obedience many shall be made righteous." And why? Because he possessed a human nature to suffer, and a divine nature which gave efficacy to his sufferings. In Him, as the glorious mediator between God and man, are united finite and infinite, weakness and omnipotence, creature and creator, God and man in one complex person. And how remarkably do the above inspired statements harmonise with those human and divine qualities which marked the life of Christ, and distinguished him from every other personage to be met with in the annals of history. "The same person," says one writer, "who was flesh was also God, and hence it is written, 'The Lord of Glory was crucified.' Thus the Scriptures uniformly and conclusively teach that Christ is both God and man. As divine, He is called the 'true God,' the 'mighty God,' and the 'great God.' As human, he was an infant, a child, and a man. As Divine, He is the everlasting, unchangeable, the Creator, and is worshipped by all the hosts of heaven. As human, He was born in a stable, laid in a manger, roamed as a pilgrim, and was 'despised and rejected of men.' As divine, angels sang at his birth, a new star graced his advent, wise men presented gifts, and 'all the angels of God worshipped Him.' As human, he was set at nought, derided, scourged, and killed. As Divine, his Godhead preserved the dead body from corruption, and also accompanied his soul into the spirit world,

of which Christ took possession as 'Lord of all.' As man, he groaned and wept at the grave of Lazarus. As God, 'He cried with a loud voice, Lazarus, come forth.' As man, he was thirsty at Jacob's well. As God, He declared his ability to give 'living water.' As man, He was asleep in the hinder part of a ship: as God, he walked upon the mountain waves, and said: 'Peace, be still! and there was a great calm.' As man, He sympathised at the funeral of the widow of Nain's son: as God he authoritatively exclaimed, 'Young man, I say unto thee arise! and he that was dead sat up.' As man, He compassionated the 4,000 hungry men: as God, He miraculously multiplied the loaves and fishes. As man, He paid tribute money: as God He saw the coin in the fish's mouth in ocean's depth. As man, 'He sweat as it were great drops of blood' in Gethsemane: as God, He imperiously demanded, 'Whom seek ye?' when the stunned guard fell back before the darting of the rays of divine majesty. As man, He fainted under the load of the cross: as God, He could have summoned twelve legions of angels. As man, He bled and died: as God, He voluntarily laid down his life, and also took it up again, 'according to the Scriptures.' As man, He lay in Joseph's new sepulchre, 'cold in death:' as the Lord of Life, He broke Death's massive bars, and, like a second Sampson, walked away with the gates of death upon those shoulders where reposes the government of the universe. As man, He joined the two going to Emmaus: as God, 'He vanished out of their sight.' As man, He journeyed to Olivet's top: as God, He ascended in a bright cloud whence He had descended, and where He will remain till the time of the restitution of all things. 'God is gone up with a shout, the Lord with the sound of trumpet.' As man, 'He ever liveth to make intercession for us:' as God, He will descend to raise the dead, judge the world in righteousness, and fix the abodes of angels and men in happy or miserable states, literally and absolutely eternal.

"These are the things the Scriptures say of Christ. The hand through which the nail was driven was the hand of the same person that sowed the fields of immensity with stars, and suns, and systems, and constellations, like seed from the hand of the sower. He who lay bleeding in the garden was the same person at whose nod devils tremble, and at whose

word heaven was filled with holy angels. The voice that plaintively cried, 'I thirst,' was the voice of the same person that created 'thrones, dominions, principalities, and powers.' He alike feeds the raven, and poises Gabriel on his pinions of light. He listens to the chirping sparrow, and the hallelujahs of voices without number, which unite in the sky-resounding, heaven-shaking chorus: 'Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and to the Lamb for ever.'"

In attempting to establish and illustrate the Godhead of Christ, the student will do well to dwell upon the fact that our Saviour asserts his pre-existence as coming down from heaven (John iii. 13.) Socinians have attempted to evade the force of this argument by stating that our Redeemer was taken up into heaven previous to commencing his public ministry, to be instructed in his future duties. This, of course, is merely one of the desperate shifts error is ever reduced to, and is an absurdity. Our Lord declares himself to have existed before Abraham. (John viii. 58.) Our Lord's language was unmistakeable; he asserted his Godhead, and the Jews so understanding him, took up stones to stone him, (ver. 59,) the punishment awarded by the law to a blasphemer (Lev. xxiv. 16); and again, in John x. 30, our Lord declared himself and his Father to be one. The Jews again, who perfectly understood him as asserting his Godhead, and not merely any assimilation and conformity with the mind of God, a doctrine they admitted, treated him as a blasphemer again" and "took up stones *again* to stone him," John x. 31. Our Lord also asserted his omnipresence, declaring himself as being "in heaven" whilst yet before the eyes of his disciples on earth (John iii. 13); and that where two or three meet together in his name he is in the midst of them (Matt. xviii. 20); and that he would be with his disciples "to the end of the world (Matt. xxviii. 20). Thus our Lord proclaims also his omniscience.

Our Lord also asserts his omnipotence, as having "life in himself," and "quickenings (or giving life) to whom he will," (John v. 21-26); the Jews, therefore, "sought the more to kill him," because he made "himself equal with God." (ver. 18.) To the same effect are the numerous predictions relative to Messiah in the Old Testament, and the testimony of the

apostles, especially John ii., Hebrews i. The concluding canon of Revelations is also vocal with this cardinal and supreme truth.

The miracles of Christ and his resurrection from the dead furnish additional proof of his Godhead. But these facts are amply illustrated in the above Analysis.

The proofs that *Jesus Christ is God* are so strong that even the unsanctified intellect is compelled to yield to their power. But the higher mysteries and the experimental power of this glorious truth can only be understood by the teaching of the Holy Spirit. *Despagne*, a French divine of the 17th century, says :—"The thief on the cross acquired more knowledge of Divinity at the side of Jesus Christ in one quarter of an hour than many eminent divines have attained during their whole lives." The Rev. E. E. Jenkins, M.A., in the profound discourse on the Godhead of Christ, from which we have already quoted, says : "It is by the demonstration of the Spirit that the world is to be convinced of sin, and made to feel the necessity of a Saviour; and, feeling that necessity, to perceive that none other than Jehovah, Jesus, can redeem men from sin. Now, the first step towards the confession of the Godhead of Christ is the conviction of *sin* by the Holy Ghost. I do not mean the conviction of evil, of error, of wickedness, of wrong. A man may be assured of these without any supernatural influence whatever; but a conviction of *sin*, of transgression against *God's law*, of liability to eternal death—no man can feel this unless the personal presence of God is brought home to him; and it cannot be brought home to his mind except through the revelation of the Holy Ghost. The misery following such a conviction of sin will make a man strive against it, and learn by bitter failures his perfect helplessness. He seeks rest, a place of firmness for his feet; but the ground gives way; he sinks in deep mire where there is no standing. When I preach Jesus to a man in this state, with his guilt arrayed in terrors and his fears alarmed, with his self-despair and his eager cries for help, he not only sees no difficulty in accepting the Godhead of Christ, but he grasps it as the only truth that can give him any comfort. He wants a God-mediator, because he has sinned against God: a teacher of God can instruct him; a servant of God can intercede for

him ; an angel of God may minister unto him ; but the Son of God must save him. He must take his forgiveness from Him against whom he has sinned ; and, being pardoned, he must render him the full and loyal service of his heart and life. An inferior Christ would be nearer to him in rank—as, for instance, the Christ of the Socinian, who is a superior Paul ; or the Christ of the Arian, who is a superior angel ; but a man Christ or an angel Christ, if nearer to him in rank, would not be so near to him in sympathy as the Jehovah Christ. When the soul feels bereaved of human help, and some familiar refuge suddenly fails, this is the promise that lightens up the desolation of her widowhood : ‘Thy *Maker* is thy husband ; the Lord of Hosts is his name.’ That which makes Jesus our final resting-place is his *Godhead* : that which gives an omnipotent potency to his blood, as an availing and procuring atonement, is his equality with the Father : this makes his priesthood irresistible and eternal ; this makes his presence illimitable. How easy for those of us whom the Holy Ghost has convinced of *sin*, and who have imagined under the tyranny of its power what a counter-power that must be which could redeem us from it—how easy, I say, for such to admit that Jesus is God ! How the difficulties which first appeared in the New Testament harmonise when we read it with eyes which the Holy Ghost has unscaled : it is still all mystery to us, and our feeling is a perpetual wonder. And yet, though mysterious, it seems natural ; as though it could not but have been. It wears a familiar face. Like the world of nature around us, which is also all mystery, and yet, because we are a part of it, it looks very homely to us. The seasons are old friends, and yet we cannot explain one of them : the stars are seen night after night like neighbours and acquaintances ; we walk by their light, and reckon by their periods ; and when their bright faces are not seen, we say the night is gloomy ; and yet there is not a single star of which, in itself, we know anything whatever. All is familiarity, and all is mystery ; so it is in the Gospel. With our eyes open and our hearts touched by the revealing Spirit, we feel that we belong to the Gospel world ; we are the active and intelligent recipients of its laws and blessings. Its stupendous wonders, although far distant from our comprehension, seem almost

close to us in the clear atmosphere of a fellow-sympathy. They are ours and we are theirs. The incarnation of God is the inscrutable event of the universe. 'It is high as heaven; what canst thou do? deeper than hell, what canst thou know?' And yet, high and deep as it is, we have seen it with our eyes; we have looked upon and our hands have handled it; our very children sing about it as if they understood it perfectly."

THE TESTIMONY OF THE FATHERS TO THE DIVINITY OF CHRIST.*

THE late Rev. J. B. Owen once rebuked some Anglican clergymen who were for putting "the Fathers" on a level, or nearly so, with the Bible itself. "The Fathers," he exclaimed, "good men some of them, but misty; neither doth their testimony agree. Then they were such copious writers that a file of their works, placed side by side, would reach more than half way down the street! So that it would take the wealth of a Cræsus to buy them, the patience of a Job to read them, the wisdom of a Solomon to interpret them, and the life of a Methuselah to get through them!"

But the best church historians tell us that they almost all concur in bearing testimony to the Godhead of Christ. The following extracts from these "Fathers," in addition to those furnished by Mr. Garner, will indicate the mode of expression common in the earlier ages of the Christian Church:—

Barnabas, who was probably born before the crucifixion of our Saviour, and who wrote soon after the destruction of Jerusalem by Titus, bears the following decisive testimony to the divinity of Christ:—"The Lord was content to suffer for our souls, although He be the *Lord of the whole earth*; to whom God said, before the beginning of the world, 'Let us make man after our own image and likeness.'" Again, he says, "If therefore the Son of God, who is *Lord of all*, and shall come to *judge both the quick and the dead*, hath suffered, that by his stripes we might live, let us believe that the Son of God could not have suffered but for us."

Clemens Romanus, who wrote towards the close of the first century, says:—"The sceptre of the MAJESTY OF GOD, OUR LORD

* The following extracts, though not drawn from the original writers, have been chiefly taken from Bishop Bull, Dr. Jameison, Dr. Fletcher, Dr. Cumming, Dr. Campbell, Dr. Miller, Hartwell Horne, and other authors of established reputation and reliable scholarship.

JESUS CHRIST, came not in the show of pride and arrogance—though he could have done so—but with humility, as the Holy Ghost had before spoken concerning him.” And again:—“God is good to all, especially to those who flee to his mercy through our Lord Jesus Christ, TO WHOM BE GLORY AND MAJESTY FOR EVER AND EVER.”

Polycarp, who flourished in the beginning of the second century, and who suffered martyrdom about A.D. 167, writes thus: “Every living creature shall WORSHIP CHRIST. . . . For all things I praise thee, I bless thee, I glorify thee, together with the eternal and heavenly Jesus Christ, with whom unto thee and the Holy Spirit be glory both now and for ever, world without end, Amen.” Again he says, “Not considering that we can never either forsake the worship of Christ, who suffered for the salvation of those who are saved in the whole world, the just for the unjust, or worship any other. For we WORSHIP HIM as being the SON OF GOD; but the martyrs we only love, as they deserve, for their great affection for their *King* and *Master*, and as being disciples and followers of their *Lord*, whose partners and fellow disciples we desire to be.”

Ignatius, who suffered martyrdom in A.D. 107, says: “There is one Physician, both fleshly and spiritual, made and not made, GOD INCARNATE. . . . Ignorance was taken away, and the whole kingdom abolished, GOD HIMSELF APPEARING IN THE FORM OF A MAN. He begins his epistle to the *Smyrnians* thus, “I glorify God, even Jesus Christ, who has given you such wisdom.” And in the close of his epistle to *Polycarp*, he says, “I wish you all happiness in Jesus Christ, our GOD.”

Ireneus, who was a disciple of *Polycarp*, and who is said to have suffered martyrdom about A.D. 202, says, “GOD WAS MADE MAN. THE SON FROM ETERNITY CO-EXISTED WITH THE FATHER, and from the beginning he always revealed the Father to angels, and archangels, and principalities and powers, and to all to whom it pleased him to reveal Him.” Again, “That Jesus Christ was the *God* who interrogated *Adam*; who conferred with *Noah*, and gave him the dimensions of the ark; who spoke to *Abraham*; who brought destroying judgments on the inhabitants of *Sodom*; who directed *Jacob* in his journey, and addressed *Moses* out of the burning bush at Horeb. Christ is called *Immanuel*, lest we should think him ONLY A MAN.”

Justin Martyr says, “We WORSHIP and love the WORD OF THE UNBEGOTTEN AND INEFFABLE GOD, who is with God, because for our sakes he became man, that being also a partaker of our sufferings he might accomplish our cure.”

Melito, who was pastor of the church at *Sardis*, about A.D. 170,

says: "We worship Christ who is TRULY GOD, THE ETERNAL WORD." After saying that it was unnecessary to give further proof of Christ's humanity, he says, "The miracles which He wrought after his baptism most forcibly demonstrate and confirm his *Divinity concealed in flesh*. Thus being at once *perfect God* and *perfect man*, he discovered his two natures to us—his *Divinity*, by the miracles which he performed in the three years after his baptism—his *humanity*, by the thirty antecedent years, in which the meanness of the flesh hid the tokens of his Divinity, though he WAS TRUE AND EVERLASTING GOD."

In his first *Apology*, he expresses himself thus: "We WORSHIP AND ADORE THE FATHER, AND THAT SON, who came from Him, and THE SPIRIT OF PROPHECY, honouring them in word and in truth. Those who say that the Son is the Father, are convicted of being ignorant of the Father, and of not knowing that the Father of all hath a Son, who being the first begotten WORD OF GOD, IS ALSO GOD."

Athenagoras (A.D. 175) speaks thus expressly, "The Son of God is the word of the Father in power and energy; by him and through him were all things created. *The Father and the Son are one*. If you desire a further explanation of the meaning of Son in this point, I will endeavour to give you a brief one: He is the FIRST-BORN OF THE FATHER, but NOT AS EVER BEGINNING TO EXIST—Who is not filled with admiration," says he, "that we who declare God the Father, and God the Son and the Holy Spirit, shewing both the power of their unity and the distinction of their order, should be called perverse Atheists? We are not Atheists, who reckon as God the maker of the universe, and his word who proceedeth from him."

Tatian, a disciple of *Justin Martyr*, in reply to the accusations of the heathen, says, "We do not, O Grecians, act the part of fools, nor do we tell you idle stories when we declare that GOD WAS BORN IN THE HUMAN FORM."

Minucius Felix, who lived about A.D. 220, wrote: "You are greatly mistaken in ascribing to our religion the worship of a guilty man who was crucified, and in thinking either that a guilty man *should*, or that a mere man *could*, be acknowledged by us as God. He is miserable, indeed, whose hope is wholly in a mortal man; for his help perishes with the destruction of the mortal nature."

Origen, who flourished about A.D. 230, thus expresses himself on the subject now under consideration: "He who rightly confesses the truth, will, indeed, ascribe to the Father, Son, and Holy Ghost their distinct properties, but confess that there is NO DIFFERENCE AS TO NATURE OR SUBSTANCE."

Cyprian, who was contemporary with *Origen*, says: "CHRIST WAS GOD AND MAN, that he might be the fitter to be the mediator

between them." And again, "This CHRIST IS OUR GOD, and being a mediator between TWO, He PUT ON THE MAN that he might lead him to his Father. Christ became man that man might become like Christ."

At the same time lived *Arnobius*, a distinguished father of the Church of Africa. This writer brings in the heathen as objecting to the worship of Christ. "Our Gods," say they, "are not displeased with you for worshipping the Almighty God, but that you MAKE A GOD of one that was born a man, and put to death by the punishment of the cross (an infamous punishment, only inflicted on vile men), and because you believe him to be still alive, and make daily supplications to him." To this he answers, first, upon their own principles, that, admitting it were so, that Christ was only a mere man; yet he might with more reason deserve to be worshipped for his good deeds to mankind than either their *Bacchus*, or *Ceres*, or *Æsculapius*, or *Minerva*, or *Triptolemus*, or *Hercules*, &c. But, secondly, he answers more closely, upon true Christian principles, that the reason of their worshipping Christ was, the certain knowledge that He was the TRUE GOD, whom they could not but worship and honour." He proceeds: "What then? suppose any one, raving, should ask, Is Christ God? We will reply, *He is God*, and God of the inmost powers of the soul."

Dionysius, of Alexandria, uses similar language, and is strongly commended by *Basil* for always using the following form of doxology: "To God the Father, and the Son, our Lord Jesus Christ, with the Holy Spirit, be glory and dominion, now and for ever, world without end, Amen." The same *Dionysius*, in writing against *Paul of Samosata*, speaks in such pointed and unequivocal terms as these: "Christ is uncreated—He is the creator of all things—He is God by nature—He is consubstantial with the Father—He is immutable as being God—He is God over all, our refuge—He is the Lord and God of Israel," &c.

Athanasius, who flourished in the third and fourth centuries, was a great champion for the Divinity of Christ. He says:—"The Apostles going forth, straightway with the most perfect harmony preached that Christ was the Son of God; that he was born in *Bethlehem*, of the seed of *David*, according to the flesh; that he was made like unto men, and crucified for men under *Pontius Pilate*. They declared that the same Person was God and man; the Son of God, and the Son of man; from heaven and from earth; impassible and passible; and that He was no other; not two persons; not two hypostases; not two objects of adoration."

The Athanasian Creed says, "Perfect God and perfect man, yet not two but one Christ. One not by the conversion of the Godhead into flesh, but by taking the manhood into God; one not by confusion of substance, but by unity of person."

In agreement with the above extracts, we find that the martyrs who suffered in the second, third, and fourth centuries, were wont, in their last moments, to pray to *Christ*, and to resign their spirits into his hands, as their CREATOR and REDEEMER. One said :—“O Lord God of heaven and earth, Jesus Christ, I bow my neck to thee as a sacrifice, who livest to all eternity: to whom belongs honour and power forever and ever. Amen.” Another: “I give thanks to the God of all kingdoms. Lord Jesus Christ, we serve thee. Thou art our hope. Thou art the hope of Christians. Most holy God, God Almighty, we give thanks unto thee for thy great name.” A third: “I beseech thee, O Christ; I give thanks unto thee; deliver me, O Christ. In thy name I suffer; I suffer for a moment; I suffer willingly; let me not be confounded, O Christ!” A fourth: “O Lord Jesus Christ, my Saviour and my God, command that my spirit may be received, for I desire to obtain the crown which thy holy angel hath shewed me.”

The early Christian fathers, from whom we have already quoted, firmly believed in the *eternal Sonship of Christ*, though they regarded it as presumptuous to attempt to inquire into the manner of it.

Irenæus asserts that, “the Son, from eternity, co-existed with the Father; and that from the beginning, he always revealed the Father to angels and archangels, and principalities and powers, and all to whom it pleased him to reveal him.”

Lactantius says: “How, therefore, did the Father beget the Son? These divine works can be known of none, declared by none. But the Holy Scriptures teach that He is the Son of God, that He is the Word of God.”

Ambrose speaks in the following eloquent and decisive strain :—“I enquire of you when and how the Son was begotten? It is impossible for me to know the mystery of this generation. My mind fails; my tongue is silent; and not only mine, but the tongues of angels; it is above principalities, above angels, above the Cherubim, above the Seraphim, above all understanding. Lay thine hand upon thy mouth. It is not lawful to search into these heavenly mysteries. It is lawful to know that He *was* born, but not lawful to examine *how* he was born. The former I dare not deny; the latter I am afraid to enquire into. For if *Paul*, when he was taken up into the third heaven, affirms that the things which he heard could not be uttered, how can we express the mystery of the *Divine Generation*, which we can neither understand nor see?”

HETERODOX OPINIONS RESPECTING THE GODHEAD OF CHRIST.

It is an admonitory fact, with which every student of the Bible ought to be made acquainted, that Christianity

has often suffered most grievously from its professed friends. They have corrupted its doctrines, changed its ordinances, and misrepresented its character. This they did in apostolic times, and in every subsequent age. Various forms of heresy, respecting the person and works of Christ, began to make their appearance very soon after the Christian Church was established, some of which have continued from that time to the present to tarnish her lustre, and disturb her peace. "The origin of these various forms of error must be sought for," says the learned Richard Watson, "in that pride and folly of unsanctified intellect, the propensity, so natural to man, of dissipating every shade of mystery, and casting the light of his own understanding around the subjects of his contemplation." We will give a brief account of some of the most remarkable of these heresies, and also of the estimation in which they were held, and the manner in which they were treated by the great body of orthodox believers.

Gnostics.—Christ's humanity was denied by this ancient sect of heretics called Gnostics, from a word signifying illumination, because they affected superior knowledge. "By their philosophising and mystifying they perverted the simplicity, and sought, as some do in this day, to destroy the literality of the New Testament. Holding that matter was intrinsically evil (which is absurd), consistency led them to deny that Christ had a body; so they taught that what seemed so was truly an insubstantial phantom, and that Christ was a man only in appearance."

The Cerinthians.—The author of this sect was Cerinthus, who is said to have been a disciple of Simon Magus, and who lived in the Apostolic age. He denied the divinity of Jesus Christ, believing that Jesus was a mere man, born of Joseph and Mary; that a super-angelic being, or influence was united to this man at his baptism, and thereby constituted him the Christ or Messiah; that this union, however, was not so complete as to make one person; and that it was the mere man who suffered on the Cross—the super-angelic being having abandoned him before he suffered. What kind of reception these opinions met with from the Christians of that day, the following testimonies will be sufficient to show: *Irenæus* expressly declares, that "the Evangelist *John* designed by his Gospel to remove the error which was sown among men by *Cerinthus*." *Jerome*, quite as directly and strongly, bears witness to the same fact. "Last of all," says he, "at the request of the Bishop of *Asia*, *John* wrote his Gospel against his *Cerinthus* and other HERETICS, and especially against

the doctrine of the *Ebionites*, then beginning to appear, who say that Christ did not exist before *Mary*." *Irenæus* also relates, that the Apostle *John*, while he resided at *Ephesus*, once going to bathe, and perceiving that *Cerinthus* was in the bath, came out again, hastily, saying, "Let us flee, lest the bath should fall, while *Cerinthus*, an enemy of the truth, is within."

The *Ebionites*, from *Ebion*, a disciple of *Cerinthus*, who seems to have adopted all his leading opinions. At any rate, he taught that Jesus Christ was a mere man. The Rev. S. Miller, D.D., says: "All antiquity testifies that the *Ebionites* were a mere heretical sect, and not acknowledged as Christians at all by the orthodox Church of their day." *Irenæus*, speaking of this sect, expresses himself thus: "They who say he was merely a man engendered of Joseph DIE; continuing in the bondage of the former disobedience; having to the last no conjunction with the Word of God the Father, nor receiving freedom through the Son, according to that saying of his own, *If the Son, therefore, make you free, ye shall be free indeed*. But not knowing Him who is the *Immanuel* of the Virgin, they are DEPRIVED OF HIS GIFT, WHICH IS ETERNAL LIFE." Again he says: "The truly spiritual disciple will judge the *Jews*, will judge the *Marcionites*, will judge the *Valentinians* (both of whom are acknowledge to have been heretics), will judge the *Ebionites*. How can they be *saved*, unless He who wrought their salvation on earth be God?" *Tertullian* thus speaks of this heresy: "*John* in his Epistle calls those chiefly ANTI-CHRISTS who denied that Christ had come in the flesh, and who did not think that Jesus was the Son of God. The former *Marcion* held, the latter *Ebion*." Besides these testimonies, *Justin Martyr*, *Clemens Alexandrinus*, *Origen*, and *Jerome* all decisively speak of *Ebion* as a HERETIC, and most of them speak of him as separated from believers, and out of the way of salvation. *Jerome*, in one place, speaks of him as "THAT HERESIARCH *Ebion*."

Marcionites.—*Marcion*, the founder of this sect, was an Asiatic, and, being expelled from his father's Church, he went to Rome and espoused the cause of heresy. He denied the plenary Divinity of Christ, and taught that he had not a real, but only an apparent, human body. *Marcion*, like modern Unitarians, mutilated the Gospels, and indeed the whole Bible, with great freedom, especially casting out everything relating to the genealogy of Christ. Accordingly we find this man stigmatised as a *heretic*, not only by *Irenæus*, in terms of strong reprobation; but also by *Justin Martyr*, who formally opposed and confuted his errors as *destructive heresies*; by *Tertullian*, who wrote several books against him, in which he condemns him as a gross heretic, and speaks of him as having DEPARTED FROM THE FAITH AND THE CHURCH OF CHRIST; and by *Polycarp*, who not only denounced him as a heretic, but when *Marcion*, mortified at *Polycarp's* treatment of him, said, "*Poly-*

carp, acknowledge us;" the holy man of God replied, "I do acknowledge thee as the *first-born* of SATAN."

Sabellianism.—Sabellius was a heretic of the third century, and being a man of peculiar eloquence and conspicuity, the heretical system which he maintained has received the name of Sabellianism. "While holding the unity of God, he taught that the Son and Spirit were not persons, but qualities. The heterodoxy of Sabellianism consists in denying the Son's personality, and teaching that He was a virtue, or emanation only."

This doctrine the pious of that day considered as striking at the foundation of the system of redemption, and, therefore, condemned it as a fatal heresy. Sabellius was solemnly excommunicated from the Church, and his doctrine stigmatised as heretical.

Arianism.—Arius was a Presbyter of Alexandria in the fourth century. He taught that Christ was the most exalted of all creatures, but still a creature, and of course unworthy of Divine honours; that this exalted creature was united to a human body; that in the person thus constituted there was nothing more of human nature than the *flesh*; the Word or Logos being the soul which animated this body. These notions were no sooner divulged than they made considerable noise, and *Arius*, being not only a man of art, acuteness, and eloquence, but also of exemplary morals, succeeded in obtaining many friends and advocates. A number of clergymen, and some of no small distinction, embraced and openly taught his heresy. In short, his adherents became so numerous and bold, that measures of a more decisive character than usual were thought necessary by the friends of truth. Accordingly, A.D. 325, the Council of *Nice* was assembled, by command of the Emperor, to consider and decide on the case of *Arius*. This was the **FIRST GENERAL COUNCIL** ever convened in the Christian church.

When the Council met, it was found extremely difficult to obtain from Arius any satisfactory explanation of his views. Like many modern Unitarians, he tried to evade and equivocate, and actually baffled, for some time, the attempts of the most ingenious and learned of the orthodox, to specify and bring to light his errors. At length, by adopting some expressions which were thought to be of sufficiently discriminating import, they succeeded in detecting and exhibiting his opinions in their real deformities. The opinions were condemned as heretical by an almost unanimous vote of the Council; and a creed drawn up and signed, in substance the same with that which we now commonly call the *Nicene Creed*. Out of more than six hundred members of which it was composed, only twenty-two or three dissented from the final judgment, and of these dissentients twenty at length yielded, and subscribed the Orthodox Synodical Creed. Arius, and two of his adherents in the

Synod, persisting in their refusal to subscribe, were not only condemned as heretics, but also deposed from the ministry, and excommunicated from the Church.

The Creed, as originally drawn up and ratified by this Council of Nice, and commonly known as the *Nicene Creed*, originally stood thus:—"We believe in one God, Almighty, maker of all things, visible and invisible: and in one Lord Jesus Christ, the Son of God, begotten of the Father, the only begotten, that is of the substance of the Father, God of God, Light of Light, very God of very God, begotten not made, consubstantial with the Father; by whom all things both in heaven and earth were made. Who for us men, and our salvation, came down from heaven, and was incarnate, and made man and suffered, and the third day rose again, and ascended into heaven, and shall come again to judge the quick and the dead. And in the Holy Ghost. And the Catholic and Apostolic Church anathematizes those who say that there was a time when the Son of God was not; or that He was not before He was born; or that He was made out of nothing, or of another substance or essence; or that he was created or mutable."

It will thus be seen that many of the heresies respecting the dignity of Christ's person, now prevalent in some quarters, made their appearance within the first four centuries, and were by name denounced as departures from the true faith, and their advocates put under the ban of the Church. Those who considered the Saviour as a *mere man*, as well as those who regarded him as *the first and most exalted of all creatures*, were pronounced in their turn to be corrupters of the truth, and were publicly treated as such.

TREATMENT OF ANCIENT HERETICS.

THERE is another fact which Church historians have not failed to point out, namely, that such heretics were not only excluded from the Church, but their right to the name of *Christians* was solemnly and formally denied. "This," says Dr. Miller, "was the case generally, and is particularly mentioned, by the early writers, with respect to those who avowed heretical opinions concerning the Trinity, or concerning the person of Jesus Christ, or the Holy Spirit. And, accordingly, all BAPTISMS performed by such heretics were considered as *null and void*, and those who had received baptisms from them were disposed to return to the bosom of the Church, they were always re-baptised; or, to speak with strict propriety, baptised by the orthodox ministers who received them." Dr. Miller mentions Cyprian, Tertullian, Lactantius, Jerome, Augustine, and others, as speaking of these facts as established ecclesiastical customs.

Not only was the Divinity of Christ held by the early Christians, but the very Pagans understood the Christians to hold and teach this fundamental doctrine.

Forty years after the death of Christ, the younger Pliny having, as a magistrate, tried some Christians, wrote a letter to the Emperor Trajan, in which he says :—

“They affirmed that this was the whole amount of their crime or error,—that they were wont, on a certain day, to assemble before it was light and to *sing a hymn to Christ as God.*” The very fact of singing hymns to Christ was enough to determine the point of light in which they viewed His person. It was a solemn act of *worship*, which, upon the principles continually avowed by all Christians, could have been offered only to Jehovah. But we are not left to argue from mere inference. Pliny tells us explicitly that the Christians *avowed* that it was to *Christ as God* that they sung praises.

Hierocles, Governor of Alexandria, manifested great zeal against Christianity, and in his life of Apollonius Tyrannacus he undertakes to compare the wisdom and dignity of the heathen with the folly and superstition of Christians. “We, indeed,” says he, “do not account the person (*Apollonius*) who has performed such actions, God, but a man favoured of the Gods. But they, because of a few miracles, proclaim Jesus to be God.”

Celsus, the Epicurean philosopher, who lived a little before Origen, and who wrote with great bitterness against Christianity, beyond all doubt considered Christians as believing in the Divinity of Christ. He says expressly that Jesus was owned by Christians to be the Son of God. He says, moreover, that Jesus, elated with his great powers, declared himself to be God. And again, Origen, in answering *Celsus*, makes us acquainted with a similar charge. “He (*Celsus*) objects to us,” says Origen, “I know not how often, that we believe Jesus, though possessed of a mortal body, to be God, and that we seem to be serious in this. These charges Origen does not deny; but, on the contrary, avows that Christians did so esteem and honour the Son of God.”

But there is no need of adducing further testimony to establish the fact that the Primitive Christians were understood by their Pagan neighbours to consider and worship Christ as God. There is nothing in early history more indubitable. A number of the Fathers expressly state the fact, and plead guilty to the charge, but declare that the sole ground of their worshipping Christ is, that they consider him as truly God; for that they abhor the thought of giving divine honours and worship to a creature.

MODERN ERRORISTS.

Socinians.—This sect is so called from Faustus Socinus, who died in Poland in 1604. The rejection of Christ's divinity is the great heresy of those who are so called. While Arians conceded that Christ had an existence anterior to his birth in Bethlehem, Socinians hold that he had no existence whatever till born of the Virgin Mary. While early Socinians conceded the miraculous conception and worship, these tenets are rejected by modern Socinians, who refuse to "honour the Son as they honour the Father." Their dogma is, that Christ's death was a martyr's, not a victim's, and that his blood was the evidence of his sincerity, not the expiation of a single sin.

Unitarians.—They believe and worship one God in one person, in contradistinction to ourselves—Trinitarians, worshipping one God in *three* persons. Now, as Unitarians deny the Godhead of Christ, and this is the unpardonable heresy of the Socinians, we must call Unitarians Socinians, this being the grave heterodoxy of both, especially as the much-coveted term—Unitarian—reflects upon Trinitarians, worshippers of one God in three persons, by covertly conveying the imputation that we are tritheists—believers in three Gods. As these heretics refuse to be called after Arius or Socinus, they ought to be called Humanitarians—a word meaning those who deny the Godhead of Christ, asserting that He was a mere man. The essence of their notion, in the words of Robert Hall, consists in "thinking meanly of Christ." "In what, then," says a learned author, "does Unitarianism differ from Deism? Deists deny the essential doctrines of Christianity by rejecting the whole of the Christian revelation. Unitarians reject the Christian revelation by denying all its peculiar and essential doctrines." In proof of this we give the following extracts, bearing on the person of Christ, from some of their principal writers:—

"It is the clear doctrine of Scripture that Christ was simply a man."—(Dr. Priestley.) "The Unitarians' doctrine is, that *Jesus of Nazareth* was a man, constituted in all respects like other men, subject to the same infirmities, the same ignorance, prejudices, and frailties."—(Mr. Belsham.) Again:—"Jesus is, indeed, now alive; but as we are totally ignorant of the place where he resides, and of the occupations in which he is engaged, there can be no proper foundation for religious addresses to him, nor of gratitude for favours now received, nor yet of confidence in his future interposition in our behalf."

OBJECTIONS TO UNITARIANISM.

HAVING pointed out the unscriptural nature of the doctrines taught by Unitarians, we now proceed to give a brief view

of the general influence of those doctrines upon the minds of those who embrace them. "By their fruits ye shall know them," is the Divine criterion by which we are to test the claims of contending systems. "This is an age," says a writer in the *London Quarterly Review*, "which judges every institution by certain quotable results ; and Unitarians can hardly object to give an account of their work as a denomination." But tried by this test Unitarianism will be found sadly wanting.

1. *Unitarians are guilty of seeking to deny, or conceal, their real convictions.*—The Sacred Scriptures require us to search diligently after the truth, and having found it, to hold it fast and to express our firm belief in it. 2 Tim. i. 13 ; Tit. i. 9-13, ii. 1-2-8 ; 1 Peter iii. 15. But if the voice of Church history is to be believed, Unitarianism has ever shown a disposition "to practice the arts of concealment, denial, and evasion, whenever there was any considerable temptation to do so." More than sixteen hundred years ago, Irenæus made this complaint concerning certain Unitarians of his days :—"In public," says he, "they use *alluring discourses*, because of the common Christians, as they call those who wear the Christian name in general ; and to entice them to come often, they pretend to *preach like us* ; and complain, that, although *their doctrine be the same as ours*, we abstain from their communion, and call them heretics. When they have seduced any from the faith by their disputes, and made them willing to comply with them, they *begin to open their mysteries*." When *Arius*, the father of the Arians, arose, and began to propagate his opinions, he acted a similar part. Finding that these opinions gave offence, and were about to become matter of public scrutiny, he professed a willingness to receive the popular language concerning them, and wished to have it believed that he differed but little from the body of the church. Much time and ingenuity were employed by the Council which tried him, in attempting to drag him from his lurking places, and to extort from him an explanation of his views. Nor was their purpose accomplished at last without extreme difficulty. Afterwards, indeed, when his followers, for a time, got the civil power into their own hands, they were ready enough to avow their principles, and to persecute the Orthodox with far greater fury than ever they had been persecuted themselves.

Faustus Socinus, if the best historians are to be believed, practised the most unworthy art to conceal, or to varnish over, the most offensive features of his system, and to induce the belief that he differed much less from the orthodox church than he really did. Nor has it been otherwise in later times. Dr. Priestley declared, a short time before his death, that "there were *great numbers* of persons in the Church of *England*, even among the *clergy*, who, while they *privately* held Unitarian opinions, did not scruple *in public* to countenance a mode of worship which, if they were questioned about it, they would not deny to be, according to their own principles, *idolatrous and blasphemous*!" Dr. Wardlaw, in his able reply to Mr. Yates, complains of the "shifts" to which Unitarians often resort:—"When they feel pressed by a text or an argument which bears hard on the Socinian hypothesis, they take refuge in Arianism, and endeavour to maintain that the difficulty vanishes, on the plan of the pre-existence and superangelic nature of Christ, as held by Arians. On the contrary, when pressed by a passage of Scripture, or a consideration, which wears an aspect unfavourable to Arianism, they can, with equal dexterity, avail themselves of the Socinian doctrine, and argue with the lowest Humanitarian. Is this change of armour and of colour characteristic of the Christian soldier, or of a warrior of a different stamp? Is it characteristic of the kingdom of light, or the kingdom of darkness?"

2. *Unitarians manifest a lamentable indifference to Divine truth.*—"It surely stands to reason that a Church, which holds salvation to be in no way dependent upon the opinions we receive, is far less likely to value truth, or to pursue it for its own sake, than the church which holds opinions to be essential to salvation."—*London Quarterly Review*.

Dr. Samuel Clarke was a High Arian, or semi-Arian. He professed to believe in the Divinity of Christ in a derived and qualified sense. Dr. Price was an Arian of the common stamp, who taught that Christ was the most exalted of all creatures. Socinus made a still lower estimate of the character of the Saviour: he supposed him to have been a mere man, but miraculously conceived, and taken up into heaven to be instructed in the Divine will; and that, being endowed with special authority and dignity, he ought to be wor-

shipped. Dr. Priestley went lower still. He supposed that Christ was a mere man, born like other men, and like other fallible men, peccable. Mr. Belsham held the same opinion ; and the late Mr. Channing, of Boston, said, " Christ was a mere fallible and peccable man." Dr. Price, referred to above, made the following shocking declaration : " Give me but the fact, that Christ is *the resurrection and the life*, and explain it as you will ; give me but this single truth, that *eternal life is the gift of God through Jesus Christ our Lord and Saviour*, and I shall be *perfectly easy* with respect to the contrary opinions which are entertained about *the dignity of Christ ; about his nature, person, and offices*, and the manner in which he saves us. Call him, if you please, simply A MAN, endowed with extraordinary powers ; or call him a SUPER-ANGELIC BEING, who appeared in human nature for the purpose of accomplishing our salvation ; or say (if you can admit a thought so shockingly absurd) that it was the second of three co-equal persons in the Godhead, forming one person with a human soul, that came down from heaven, and suffered and died on the cross. Say that he saves us merely by being a messenger from God to reveal to us eternal life, and to confer it upon us ; or say, on the contrary, that he not only reveals to us eternal life, and confers it upon us, but has *obtained* it for us by offering himself a propitiatory sacrifice on the cross, and making satisfaction to the justice of the Deity for our sins : *I shall think such differences of little moment*, provided the fact is allowed, that Christ *did* rise from the dead, and will raise us from the dead, and that all righteous penitents will, through God's grace in him, be accepted and made happy for ever."

So that, according to this distinguished Unitarian, it is a question of very little moment—not worth contending about—whether Christ be a Divine person or a mere man ; whether the worship of Christ be a Christian duty, or gross idolatry ; whether his atonement be the grand foundation of hope, or a corrupt human invention. If this be not indifference to truth, what is ? Dr. Priestley said, " Unitarianism had its principal success amongst those indifferent to religion, and he commended this very indifference, because it was so favourable to men judging correctly concerning particular tenets of religion ; " though, with a curious inconsistency, he

also censured it as unfavourable to the zealous propagation of truth. But let us hear what this Doctor says :—" Though Unitarian dissenters are not apt to entertain any doubt of the truth of their principles, they do not lay so much *stress upon them* as other Christians do upon theirs. Nor, indeed, is there any reason why they *should*, when they do not consider the holding of them to be at all *necessary to salvation*, which other Christians often do with respect to theirs. Besides, it cannot be denied that many of those who *judge so truly* concerning particular tenets in religion have attained to that cool, unbiassed temper of mind in consequence of becoming more indifferent to religion in general, and to all the modes and doctrines of it. Though, therefore, they are in a more favourable situation for distinguishing between truth and falsehood, they are not likely to acquire a zeal for what they conceive to be truth."—(*Discourses on Various Subjects*.) So that, according to this Unitarian Doctor, the members of his community attach much less importance to religious truth than most other professing Christians ; and that there are solid reasons why, upon their principles, they *should* do so.

• *Of the Unitarians' regard for the Bible*, we give a few specimens :—

Dr. Priestley, while inculcating great respect for the Scriptures, expresses himself thus ; " The writers of the books of Scripture were *men*, and, therefore, *fallible* ; but all that *we* have to do with them is, in the character of *historians* and *witnesses* of what they *heard* and *saw*. Of course, their credibility is to be estimated *like that of other historians*, viz., from the circumstances in which they wrote, and the biases to which they might be subject. Like all other historians, they were *liable to mistakes*, with respect to things of small moment, because they might not give sufficient attention to them ; and with respect to their *reasoning*, we are fully at liberty to judge of it, as well as that of other men, by a due consideration of the propositions they advance and the arguments they allege." Again, he says, " I think I have shewn that the apostle *Paul often reasons inconclusively* ; and therefore that he wrote as *any other person* of his turn of mind and thinking, and in his situation, *would have written, without any particular inspiration*." And again, " I have

frequently declared myself not to be a believer in the *inspiration of the Evangelists and Apostles as writers.*—*Letters to a Philosophical Unbeliever.*

Damm, a German Unitarian, in the same strain, says, that “the writings of Moses were inspired in so far as they instruct us concerning God, and lead us to God. He could know the age of the world *no better than we do.* The history of the fall *is a fable*; and, though there is MUCH TRUTH in Moses’ history, the DRESS IS POETIC. In Joshua, the circumstances of the conquest of Canaan *are fictitious.* The books of Samuel contain a *multitude of falsehoods.* There are *no prophecies* in the Psalms. Daniel is full of stories *contrived or exaggerated by superstition.* With the other prophets *Christians have no concern.*”

The following are a few Unitarian comments (?) on the Sacred Scriptures:—

(1.) 2 Pet. i. 21.—Semler, a Unitarian, says, “Peter speaks there ACCORDING TO THE CONCEPTION OF THE JEWS. The Prophets may have delivered THE OFFSPRING OF THEIR OWN BRAINS AS DIVINE REVELATIONS.”—*Erskine’s Sketches.*

(2.) Col. i. 16.—On this sublime passage of Scripture, which sets forth in language too plain to be misunderstood the absolute Godhead of Christ, Mr. Belsham says, “The language of the passage is as applicable to Napoleon I. (then in his glory) as to Jesus Christ.” But we will quote his own words:—“Of a certain person, who now makes a very considerable figure in the world, it may be said with truth, so far as the civil state of the continent of *Europe* is concerned, that he is the creator of all these new distinctions, high and low, whether thrones, or dominions, or principalities, or powers; all these things are made by him, and for him, and he is before them all—takes precedence, both in time and dignity—and by him do all these things consist. Yet who would infer from such language as this that the present ruler of *France* is a being of superior order to mankind, much less that he is the maker of the world? *The language which is true of Bonaparte, in a civil view, is applicable to Jesus Christ in a moral view*; but it no more implies pre-existence or proper creative power in one case than in the other.”—(*Letters on Arianism.*) The view given of the same passage in the authorized Unitarian Version of the New Testament is little, if any, better. The *creation*, which the Apostle here ascribes to Christ, expresses that *great change* which was introduced into the *moral world*, and particularly into the relative situation of *Jews and Gentiles*, by the *dispensation of the Gospel.*

"This great change the Apostle here describes under the symbol of a revolution, introduced by Christ among certain ranks and orders of beings, of whom, according to the Jewish demonology, borrowed from the oriental philosophy, the affairs of States and individuals were superintended and governed."

(3.) Matt. xviii. 20.—Mr. Belsham, referring to this gracious declaration of our Saviour, says, "We are to understand Christ as saying, 'Such requests dictated by my authority, and prompted by the spirits which I will communicate, will be as efficacious *as if I myself were personally present.*' And on Matt. ix. 4, and Mark ii. 8, he says, 'By these expressions, perhaps the historians, Matthew and Mark, might mean nothing more than that he judged from their countenances what was passing in their hearts.'"

(4.) Eph. iii. 9.—This verse is explained by Dr. Priestley thus: "The Apostle alludes to the NEW CREATION, or the RENOVATION OF MEN, or of the world, BY THE GOSPEL, and not the creation of the heavens and the earth; a notion which I am confident would never have come into the minds of any Christians, who had not previously learned something like it in the principles of Platonism. In the idea of the Apostles, the promulgation of the Gospel made a new and great era in the history of the world, from which things took, as it were, a new commencement; and this he figuratively calls a *new creation*, the great agent in which was Jesus Christ."

(5.) Eph. v. 2.—The same distinguished Unitarian thus explains this passage: "Here Christ is represented in his death as a *sacrifice*; but it is only by way of figure; as any man dying in a good cause may be said to be a sacrifice to it."

(6.) 1 Pet. iii. 18.—In the improved Unitarian version we find the following comment upon this passage: "Christ suffered for sin, not by bearing the 'punishment due to sin, but to INTRODUCE AND RATIFY A DISPENSATION, BY WHICH THE IDOLATROUS HEATHEN WOULD BE ADMITTED INTO COVENANT WITH GOD.'"

(7.) 2 Pet. ii. 4.—Unitarians do not believe in a personal devil or in bad angels; and hence, mark with what ease they dispense with this passage in the following comment: "If God spared not the messengers who had sinned, *i.e.*, THE SPIES WHO WERE SENT TO EXPLORE THE LAND OF CANAAN, &c. But if the common interpretation be admitted, it will not establish the popular doctrine concerning fallen Angels; for 1. THE EPISTLE ITSELF IS OF DOUBTFUL AUTHORITY. 2. From the change of style, THIS IS THE MOST DOUBTFUL PORTION OF THE EPISTLE. 3. By those who admit the genuineness of the Epistle, this chapter is supposed to have been a quotation from SOME ANCIENT APOCRYPHAL BOOK; and the Apostle MIGHT NOT MEAN TO GIVE AUTHORITY TO THE DOCTRINE, but to argue with his readers upon known and allowed principles, &c.—*Improved Version.*

These are but a few specimens of the manner in which Unitarians trifle with the Word of God. Indeed, the great Coleridge said that, "in order to make itself endurable on scriptural grounds, Socinianism must so weaken the text and authority of Scripture, as to leave in Scripture no binding proof of anything."

3. *Unitarianism tends to destroy all living, vital piety.*—Dr. Arnold once said, "Unitarians are men of hard minds and indifferent to religion." "It has certainly always been the impression of Evangelical Christians that Socinianism is the Medusa head which turns everything into stone, and that, as soon as it touches the theology of any people, their noblest and purest moral life withers under its chilling breath,—*London Quarterly Review*.

Mr. Martineau, a leading Unitarian, frankly acknowledges that all great revivals of religion have sprung up under *Trinitarian*, rather than *Unitarian*, doctrines. Indeed, he says, with a beauty and frankness that does him honour, "I am constrained to say that neither my intellectual preference nor my moral admiration goes heartily with the Unitarian heroes, sects, or productions of any age. Ebionites, Arians, Socinians, all seem to me to contrast unfavourably with their opponents, and to exhibit a type of thought and character far less worthy, on the whole, of the true genius of Christianity. I am conscious that my deepest obligations, as a learner from others, are in almost every department to writers out of my own creed. In philosophy I have had to unlearn most that I had imbibed from my early text books and the authors in chief favour with them. In Biblical interpretation I derive from Calvin and Whitby the help that fails me in Crell and Belsham. In devotional literature and religious thought I find nothing of ours that does not pale before Augustine, Tauler, and Pascal; and in the poetry of the Church it is the Latin or the German hymns, or the lines of Charles Wesley or Keble that fasten on my memory and heart, and make all else seem poor and cold." There cannot be a better test of living piety than the direction it gives to human sympathies. Mr. Maurice, in his *Theological Essays*, addresses Unitarians in the following "terrible" language; "How is it you have no power over the hearts and minds of men, if you have the only true conception of

the love of God? How is it that in the last age you were in sympathy with all our feeble and worldly tone of mind, and thought we were right in mocking at spiritual powers, and in not proclaiming a Gospel to the poor? Why did you talk just as we talked, in sleepy language to sleepy congregations, of a God who was willing to forgive if man repented, when, what they wanted to know, was how they could repent, who could give them repentance, and what they had to repent of? But, you say, spiritual power is more widely asserted now than in Wesley's time. But why are you still powerless? Why cannot you stir the hearts of the people by your message more than your fathers did?" A writer in the *London Quarterly Review* asks, "When did Unitarians first discover a taste for social reforms? There were no reforms of any kind in that eighteenth century, which was so very much in their hands, till their power was almost wholly gone; and when they came at last, it was through Trinitarian and not Unitarian instrumentality. Wilberforce attacked the slave-trade; Howard reformed the prisons; Raikes founded the Sabbath-schools. The Unitarians were then narrow and exclusive, and had little effect on the masses, who were left to go to ruin, if not with supercilious scorn, at least with genteel indifference. There was no Unitarian Gospel then preached to the poor."

Mr. Robinson, who was an English Unitarian of great talent and extensive information, said, in his day, "It is remarkable that Socinianism has never been in fashion with the illiterate; for in regard to the Polish churches, the ministers, and the far greater part of the members, were either noblemen, or eminent scholars, or both." Again: "It is remarkable that Socinians seldom address their peculiar sentiments to the populace, but generally to gentlemen of eminent learning and abilities. Though this is inconsistent with that profession of the simplicity of revelation, which they so commonly treat of in all their accounts of the Gospel, as it was written by the Evangelists; yet it is perfectly agreeable to that *philosophical, scientific* mode of expounding it which they have thought proper to adopt, and which will probably always put it out of the power of man to render Socinianism popular."

Now, we ask, can this be the system which our blessed Lord described, when, in the synagogue of Nazareth, he applied these words of the prophet to himself, "The spirit of the Lord is upon me," &c., Luke iv. 18; see also vii. 22. Can we wonder that the great Robert Hall denied the salvability of Unitarians? "He that hath the Son hath life, and he that hath not the Son hath not life." He asks, "How can they be said to have the Son who reject him in his essential character as Saviour of the world? In rejecting the vicarious sacrifice of Christ, they appear to me to deny the very essence of Christianity. I feel myself necessitated to look upon them in the same state with respect to salvation as professed infidels."

4. *Unitarianism has proved itself unfriendly to the interests of honesty and morality.* It is well known that Unitarians grasped endowments given two centuries ago for the support of doctrines which these very endowments are now employed to impugn. Isaac Taylor might well say, "Fifteen shillings in every pound must burn the Unitarian minister's palm as he takes them, if he be a man of keen sensibility. The thirty, sixty, hundred pounds per annum, which, if it be not the whole of his salary, is that on which his continuance in his place absolutely depends, had been destined by the Puritanic donor for the maintenance of a doctrine which the man who receives it is always labouring to impugn." And in an article in the *British and Foreign Evangelical Review* for January, 1866, the writer says, "No Unitarian has ever yet written a full and formal history of Unitarianism," and the article explains the reason thus: "If he told the story with truthful candour, he would be compelled to record that the fathers of his faith, those especially who were most active in introducing it into Geneva, Britain, and New England, were men who, to use a phrase of Dr. Paley's 'could not afford to keep a conscience,' and whose course for years was marked by moral cowardice, concealment of opinions, and even disregard of solemn vows. He would have to tell how they did not scruple to accept, or rather thrust themselves into, trusts whose conditions they could not faithfully fulfil—trusts whose founders would as soon have thrown their money into the sea as have given it for the maintenance of doctrines which they regarded as fundamentally false; and that, while

demanding the largest toleration and the right of free inquiry for themselves, they could inflict pains and penalties on others who loved the old faith of the true Catholic Church. These are strong statements, but we can bring to their support strong and abundant proofs." The article then gives proofs, some of which we quote in few words. Geneva, the city of Calvin, has been for generations full of Deism or Unitarianism. How did it get in? In the first half of last century, men became pastors and professors who subscribed to a Calvinistic confession while they secretly held Unitarian views. In private they were Socinians, in public orthodox, till their friends, D'Alembert and Voltaire, much to their annoyance, "betrayed their secret." When Cæsar Malan preached the Gospel again, the "liberal" pastors of Geneva had him expelled from his pulpit and his academic chair. The friends of free inquiry, the avowed enemies of creeds, made a rule forbidding the Gospel, and excluding from the ministry every man who refused to subscribe the rule. In England, in 1772, "liberal" clergyman of the Established Church, to the number of 250, petitioned the House of Commons for the relief of their consciences; the relief was to be a change in the law imposing the Thirty-nine Articles and the Liturgy. The House of Commons refused. The Rev. Theophilus Lindsay sought relief to his conscience by leaving the Establishment; the rest of the 250 preferred keeping their parsonages to getting relief to their consciences. There are in England, says the article, about 225 Unitarian Chapels, all of which, except thirty-six, were originally orthodox. Many of them have endowments, whose trust deeds provide that all ministers who are to enjoy them must be "sound in the faith of our Lord Jesus Christ, according to the doctrinal articles of the Church of England, or of the Assembly's Catechism." We would ask, can men be sincere towards God who are dishonest towards man? The reader will have heard of the wreckers of the Cornwall coast. They used to put out the true lights, which would have guided the distressed mariner into a safe harbour, and carry their misleading lights to a point of that dangerous coast where there was no landing, but death and destruction. That involved the destruction of life and property; but the men who put out the heaven-kindled light of the Cross of Christ,

and induce men to try their own doings, involve their fellow-creatures in the perdition of body and soul—the loss of their precious all. Dr. Miller, writing of Unitarians says, “their *preaching* should be avoided as blasphemy; their *publications* should be abhorred as pestiferous; their *ordinances* should be held unworthy of regard as Christian institutions; and their *persons* should be treated in all respects as *decent and sober Deists in disguise*.”



FACTS AND ILLUSTRATIONS.

(206.) *The importance of sound doctrine.*—An old Highland minister has said, “It is a dangerous thing for a child to get bad milk; and you generally see where there is not sound teaching they are like the young thrushes, ready to eat mud, if given to them. They have no discernment. But where there is sound teaching they grow up like calves in the stall; the grace of God is in them, and we see it shining. There is just this in it,—the good old doctrines will stand the test, for they are built upon the Rock of Ages.”

(207.) *Christ the chief study.*—The great Dr. Mason, of America, being requested to give to the world the result of his frequent travels in different parts of the world, he replied, “Alas! what sort of travels can I write? I neither understand the nature of the air I breathe, nor the water I drink, nor the earth I tread upon; my life has been appropriated to *Divinity*.”

(208.) *The Character of Jesus.*—Impartial history, then, must reply, that the question of the justice of Jesus's condemnation depends upon the judgment which is formed of his character. If he had been only a Galilean Rabbi, the tribunal of history could not rightfully reverse that of Caiaphas. In the mausoleum of the noble dead there is no place to erect by the side of Confucius of China, Buddha, of India, and Socrates, of Greece, a statue to the memory of Jesus of Nazareth. He is either the Son of God, or He was a false prophet; He was either more than a philosopher, or less than a true man. Between the faith which bows before his shrine, and the philosophy which confirms the sentence pronounced by the Jewish Sanhedrim, there is no alternative. He is worthy of worship, or He is guilty of death. In a word, one must be either a Jew or a Christian.—*Abbot's Life of Christ*.

(209.) *Peter, the Indian preacher.*—While Mr. Kirkland was a missionary to the Oneidas, being unwell, he was unable one Sabbath afternoon to preach, and told Good Peter, one of the head

men, that he must address the congregation. Peter modestly and reluctantly consented. After a few words of introduction, he began a discourse on the character of the Saviour. "What, my brethren," said he, "are the views which you form of the character of Jesus? You will answer, perhaps, that he was a man of singular benevolence. You will tell me, that he proved this to be his character by the nature of the miracles which he wrought. All these, you will say, were kind in the extreme. He created bread to feed thousands who were ready to perish. He raised to life the son of a poor woman, who was a widow, and to whom his labours were necessary for her support in old age. Are these, then, your only views of the Saviour? I tell you, they are lame. When Jesus came into our world, he threw his blanket around him, but the God was within!"

(210.) *The Brahmin's Testimony*.—A Mussulman judge came to the converted Brahmin, Anuad, and asked him to read to him, which he did, eight or ten chapters of St. Luke. The man went away, exclaiming, in the spirit of the officers sent to apprehend Jesus, "Never was there one to compare to the Lord Jesus Christ! He must be God."

(211.) *John Milton on the Godhead of Christ*.—This incarnation of Christ, whereby He, being God, took upon Him the human nature, and was made flesh, without thereby ceasing to be numerically the same as before, is generally considered by theologians as, next to the Trinity in Unity, the greatest mystery of our religion." Again: "There is, then, in Christ a mutual hypostatic union of two natures, that is, of two essences, of two substances, and consequently of two persons; nor does this union prevent the respective properties of each from remaining individually distinct." Again, with direct reference to the Socinian view which denies Christ's pre-existence, he says:—"This point also appears certain, notwithstanding the arguments of some of the moderns to the contrary, that the Son existed in the beginning, under the name of the *Logos* or Word, and was the first of the whole creation, by whom afterwards all other things were made, both in heaven and in earth." How widely different, then, the teaching of Milton from that of Unitarians of every class, and how different his doctrine of redemption:—"Redemption is that act whereby Christ, being sent in the fulness of time, redeemed all believers at the price of His own blood, by his own voluntary act, conformably to the eternal counsel and grace of God the Father."

(212.) *A Great Saviour Needed*.—It is said that once, in a company of literary gentlemen, Mr. Webster was asked if he could comprehend how Jesus Christ could be both God and man. "No, sir;" and added, "I should be ashamed to acknowledge him as my Saviour if I could comprehend him. If I could comprehend him,

he would be no greater than myself. Such is my sense of sin and consciousness of my inability to save myself, that I feel I need a superhuman Saviour, one so great and glorious that I cannot comprehend him."

(213.) *Christ the only Begotten Son of God.*—God has many sons. The first man Adam was called "the son of God." The angels, who shouted for joy when the world was created, were "sons of God," and saints, who are adopted into God's family, are "sons of God." But Jesus Christ is greater than all, higher than the highest, the Equal of God. And God loves His dear Son better than all the world beside, and will make all men to honour the Son even as they honour Himself, forasmuch as both are equal in power and glory. This is plainly taught in the Scriptures. But about four hundred years after Christ's ascension, there were found profane men in the Church who refused thus to honour God's dear Son. These men took wonderful pains to spread their hurtful opinions, and turned away many from the faith, amongst whom was the Emperor Theodosia. There was then living at Rome a bishop who was so grieved at the dishonour done to Jesus Christ, that he resolved to take some opportunity to reprove the Emperor before the Court. The Emperor had a favourite son, Arcadius, whom he had proclaimed partner with himself on the throne. One day they both sat in royal state to receive the respects of their subjects. Among those who attended on that occasion was our grave bishop. He bent before the Emperor, but took no notice of the son.

"Know you not," cried the Emperor, "that I have made my son the partner of my throne?"

Upon which the bishop placed his hands upon the head of the young man, and said, "The Lord bless thee, my son," and turned himself to go away.

At this the Emperor was angry, and said, "Is this all the respect you pay him who is my equal in the throne?"

"Sire," interposed the bishop, "you are angry with me for not paying your son equal honour with yourself; what must God think of you for encouraging those who insult His eternal Son in every part of your empire?"

This truth, which the zealous bishop took so singular a method to impart, is the very foundation of religion.

(214.) *Christ in the form of a Servant.*—Some years ago two German theological students, on a journey, lodged at night in the same room. One of them heard the other talking in his sleep, and using the following language (quoting from Phil. ii. 7): "And took upon him the form of a servant." All created beings are the servants of God, necessarily and by the fact of creation. But here is a personage of whom it is said, 'He took upon Him

the form of a servant ! Then he took a place he had not before ; and if he was not a servant, from what condition could he have come to that position but that of the true and proper Godhead ; and here is a testimony for the Divinity of Christ." On being reminded the next day of the language he had used in his sleep, he affirmed he was totally unconscious of it, saying his mind had been previously exercised respecting that doctrine, but that he would joyfully accept his own unconscious reasoning, and felt confirmed by it in his belief in the supreme Divinity of his Redeemer.

(215.) *Christ the true God.*—"What," once inquired a shrewd and venerable minister of a Scotch acquaintance, with whom he sometimes reasoned, "would satisfy you, sir, of the proper Divinity of Jesus Christ?"

"Why," replied the gentleman, "if the Bible expressly declared that Jesus Christ is the true God."

"Then," said the minister, "the Bible says expressly that Jesus Christ is the *true God*, and eternal life." No more was said.

(216.) *Dr. Doddridge on the Divinity of Christ.*—This commentator was preserved from error by the examination of this passage of Holy Writ: "I am Alpha and Omega, the First and the Last." Rev. i. 8-11. "This has been interpreted," says the Doctor, "by many, as spoken by the Father, but it will be difficult to give sufficient proof of it. Most of the phrases which are here used concerning this glorious person are afterwards used concerning our Lord Jesus Christ. But if, after all, the words should be understood as spoken by the Father, our Lord's applying so many of these titles afterwards to himself plainly proves his partaking with the Father in the glory peculiar to the divine nature, and incommunicable to any creature." "That the titles should be repeated so soon, in a connection which demonstrates they are given to Christ, will appear very remarkable. And I cannot forbear recording it, that this text has done more than any other in the Bible toward preventing me from going into the scheme which would make our Lord Jesus Christ no more than a deified creature."

(217.) *Heavenly Character Revealed in Christ.*—There is in Rome an elegant fresco by Guido, *The Aurora*. It covers a lofty ceiling. Looking up at it from the pavement, your neck grows stiff, your head dizzy, and the figures indistinct. You soon tire and turn away. The owner of the place has placed a broad mirror near the floor. You may now sit down before it as at a table, and at your leisure look into the mirror and enjoy the fresco that is above you. There is no more weariness, nor indistinctness, nor dizziness. So God has brought otherwise inaccessible celestial truth to our world through Jesus Christ. In him, as in a glass, we may behold

the glory, and truth, and grace of God. He is himself "the Truth." Like the Rospiglios's mirror beneath the "Aurora," Christ reflects the excellency of heavenly character. In all essential elements he was on earth what they are in heaven. And through him we may not only *know* what the saints there are, but be assured that "we shall be like him, for we shall see him as he is."

(218.) *Creation the work of Christ.*—"Did these holy men (Paul and John) anticipate, did they foresee a day when, walking in the light of their own fire, and in the sparks which they had kindled, presumptuous men would arise to deny the Divinity of our Lord, and with that precious doctrine, to deny all the doctrines to which it is the key-stone? It would seem so. Their anxious care to make plain statements still more plain looks like it. To make assurance doubly sure, to place our faith on a foundation secure against all assaults, I pray you to observe how the Evangelist is not content with simply saying that all things were made by Christ, but adds, as if to double lock the door against the approaching heresy, 'without Him was not anything made that was made.' Wonderful news to tell in a sinner's ear! The stupendous fabric of creation, yon starry vault, this magnificent world, were the work of the hands by which, in love of you, He hung a mangled form on the cross of Calvary!"—DR. GUTHRIE.

(219.) *Christ's great love.*—"Greater love hath no man than this," says Christ, "that a man lay down his life for his friend." This is recognised as the utmost limit of human friendship, and human attachments have sometimes been so strong that one friend has offered to rescue another by the sacrifice of his life. An instance of this kind took place in the early history of our own country. Edwin, one of the best and greatest of the Anglo-Saxon kings, flourished in the beginning of the seventh century. He was in imminent danger of perishing by the hand of an assassin, who had gained access to him under the guise of an ambassador. In the midst of his address, the villain pulled out a dagger and aimed a violent blow at the king. But Edwin was preserved from danger by the generous and heroic conduct of Tilla, one of his courtiers, who intercepted the blow with his own body, and fell down dead on the spot. Thus did he cheerfully resign his own life to preserve that of his sovereign, whom he loved. But this instance of disinterested friendship loses all its charms, and sinks into insignificance when contrasted with the love wherewith Christ hath loved us. For God commendeth His love to us in that while we were yet sinners Christ died for us."

(220.) *Christ dying for Man.*—Some time ago there was a ship coming to this country from Australia. A storm arose, and the ship was driven on the rocks near the shore, and was about to go to pieces. On board that ship there was a strong stalwart man who

had left this country some years ago to make his fortune in Australia. He had gone to the diggings, and was coming home with a large sum of gold and securities. When the ship was in danger, he fastened his gold and securities in a belt round his body, and there he stood on this ship ready to plunge into the sea, and swim to the shore. Just as he was standing ready for the plunge, a little girl about eight years of age came up to him and clasped his knees, and said: "Oh, sir, save me! please do!" The man thought of his gold, for which he had toiled so hard, and then he looked at the little girl's face all streaming down with tears, and he hesitated. Just at that moment a great wave came rolling up, dashed over the ship, and the little child, terrified at it, clung closer and closer to him, and she said, "Oh, sir, save me! please do!" The man's heart was touched, he hesitated no longer, but taking the belt from his waist, and throwing it into the sea, he took the little child upon his back, she put her arms around his neck, he jumped into the sea, and brought her safe to land. He lost his gold, but he saved the child.

This was grand in its way, but think of Christ, who, though rich, etc., 2 Cor. iii. 9. Human heroism has performed deeds of daring in the heat and excitement of conflict, from which calmer hours would have turned it back appalled. Could the soldier foresee the slaughter of the fields where he must die in his own blood, unattended and alone; could the sailor foreknow that the sea, whose rippling wavelets tempt him, will howl with a million voices through his snapping rigging and breaking masts, and he go down with the wreck to the voiceless caverns below, then would he remain on shore. But the blessed Jesus *saw* the blood of Calvary before he left his home in heaven. With his all-seeing vision he could discern the sea of sorrows which must overwhelm him, yet for us was "his love stronger than death; many waters could not quench it." And what wonder that to them that believe He is precious?

(221.) *Christ's death a wonderful fact.*—The founder of the Russian empire left his palace, with all its pomp and pageantry, to acquire the art of ship-building in the dockyards of a Dutch seaport. He learned it so as to set an example for his subjects, that they might become as valiant for the sea as they were heroic for their native land. Nor has his country been ungrateful. Her capital city, St. Petersburg, takes its name from him, and adorns its public square with an elegant and massive monument to his memory. For wide domain of territory, and for peace and fame of nationality, the world has scarce furnished her a peer for a thousand years. And the name of Peter the Great is embalmed in all the hearts of Russia, and will be admired for ages. But when we look at Jesus, we see not simply a king, but a God stooping to toil.

Wearied, foot-sore, and an hungered, he plods the shore. Shelterless, he sleeps upon the lap of earth, and awakes at dawn to visit the poor and administer consolation to the suffering. At length, his mission being completed, he died for a world of sinners, and has passed into the heavens to intercede for us. Not as a theory ; not as a cunningly devised fable, but as a glorious, ever-present, and all-absorbing fact.

(222.) *Christ's love unparalleled.*—A man named Nicholas, in Greece, was a most noble and celebrated swimmer and diver. The king would sometimes cast his golden cup into the sea in the presence of his nobles ; and Nicholas, leaping after it into the waters, and diving to the bottom, would soon find it and bring it again to the king. At last he dived to rise no more, and the king lost his golden cup, and the man's life was lost, no doubt being devoured by some shark or some other monster of the deep. But the Son of God, plunged into the depth of misery, found out his father's golden cup, and brought it up in safety, and although he was swallowed up by the monster death, yet on the third day was he delivered, bearing his treasure with him, having the keys of death and hell.

(223) *Christ laying down his life for us.*—In ancient times the vast Colloseum at Rome was frequently filled with 200,000 people to witness the brutal and inhuman games. In the broad amphitheatre there was a grove of trees in which thousands of wild beasts were turned to fight with each other. Afterwards captives taken in war were compelled to fight, and sometimes as many human beings were slaughtered to make a Roman holiday as in some modern battles.

“There came a godly man to Rome who determined to do his best to stop these dreadful exhibitions ; so one day, when the murderous work was going on, he dashed into the arena and tried to separate two gladiators. Some one saw him and shouted, “Kill him !” and he was stabbed on the spot.

When it reached the ears of the Emperor Honorius that such a good man had been slain, he passed a law to abolish the gladiatorial games, and they have ceased unto this day.

Noble sacrifice on the altar of love ! His death became the life of man. In like manner our Saviour Jesus Christ laid down His life for us.

(224.) *Christ Unveiled.*—A Spanish artist was once employed to paint “The Last Supper.” It was his object to throw all the sublimity of his art into the figure and countenance of the Lord Jesus ; but he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful. When his friends came to see the picture on the easel, every one said, “What beautiful cups !” “Ah !” said he, “I have made a mistake ; these cups divert the eyes of the spectator from the Lord, to whom I

wished to direct the attention of the observer." And he forthwith took up his brush and blotted them from the canvas, that the strength and vigour of the chief object might be prominently seen and observed. Thus all Christians should feel their great study to be Christ's exaltation; and whatever is calculated to hinder man from beholding him in all the glory of his person and work, should be removed out of the way.

(225.) *The Necessity of Christ's Incarnation.*—Whenever the Saviour's character can be understood there is a felt adaptation. The poor Esquimaux in his hut of snow and ice, the African upon the burning sand, the jealous Chinaman, and the proud, conceited Greek, whenever the name of Jesus is fully before him (as He is the Son of Man), and the soul is awake to its wants, he sees that He is life from the dead. "We have known Christ after the flesh," says an apostle, "yet henceforth know we Him so no more." We do not know Him as a Jew any more; we know Him as the Son of Man, as the Saviour, as the great representative of the human race; we know Him as having something in common with everything that is human; we know Him as being more nearly related to human beings than any human being is to another, feeling every throb—shall I say?—every emotion, and every anxiety of every human creature with an interest, a depth, and a nearness of sympathy that no mother ever felt for her child. He is our Head; He is our Life; the Church is His body. These are the figures employed to show the sympathy and the close intimacy of the Lord Jesus with humanity. This is wonderful! It is an amazing provision for human want. I know it is the subject of many a foolish jest, but I know as well that to the heart that is awake, and to the soul that sees its need, it is as life from the dead. All humanity cries out for an incarnation. Did you ever think that the very idols which the poor heathen hath prepared throughout the whole world, wherever the Gospel has not gone, are the product of the groaning there is in the human heart after God incarnate? They are groping in the dark, and yet they are reaching out after the light of heaven. It is the want of humanity reaching after something that is more tangible, more accessible, and more within the grasp and conception of human character than an invisible, intangible, inappreciable, all-pervading and infinite Spirit. It is strange that men shut themselves off in a vacuum when this wonderful provision is brought to them—God manifested in the flesh.—*Bishop Kingsley.*

(226.) *Christ Lifting Man out of the Pit.*—A native preacher in China was preaching in the street, and his object was to lay before the congregation, which consisted altogether of Chinese men—for they could not get women into an open-air crowd in China—his object was to lay before the congregation a brief view of the supe-

riority of the Lord Jesus Christ over the system of Confucianism on the one hand, and Buddhism on the other. Addressing the people—in their own tongue, of course—he said there was a great deep pit, and at the bottom of the pit there was some very deep mud, and into that mud a poor unfortunate man by some mischance had got, and he gradually sank in it until, being afraid he would sink altogether, he left off struggling, and began with all his might to cry out for assistance. His cries attracted Confucius to the spot, and he looked at the poor man, and saw his miserable, perishing condition, and casting towards him a look of kindness and compassion, he addressed him thus:—"My good man, I am very sorry to see you in that position; permit me to give you a piece of advice: listen to the voice of wisdom, if ever you get out of that pit take good care and never get in again." The poor man cried out again, and presently Buddha, attracted by his cries, came to the spot, and Buddha—who is the impersonation of the doctrine of absolute fatalism and absorption—came and looked upon him; his countenance had no compassion in it, and he simply said to the man, "It is your fate—it is your destiny; bear it with calmness and reason;" and Buddha walked away. And then at last, said the preacher, the Lord Jesus Christ, blessed be His name, heard the man cry, and He came to the edge of the pit, and He looked at the man with kindness and compassion, and said, "My good man, would you like to get out?" "Oh, yes," he replied, "help me if you can;" and with that, said the Chinaman, the Lord Jesus stretched his long, strong arm far down the pit, and said, "Now, my man, lay hold; don't be afraid; trust me altogether." The man said, "I will;" and then the Lord Jesus gave him a great, strong lift, and placed him on the hard ground in safety. And then, said the Chinaman, the poor man exclaimed: "Thou hast brought me out of a horrible pit, and out of the miry clay."

(227.) *A Difficulty*.—"Do you not see a difficulty with regard to the miracle of the dividing of the Red Sea?" said a sceptic not long ago to the Rev. Newman Hall. "A difficulty?" he replied. "Oh, yes, I quite see a difficulty about the Red Sea altogether. But my difficulty is not how it was divided, but how it was made. But surely He who could make it could divide it."

(228.) *The miracles of Jesus*.—When the great chieftain Ulysses returned with fond anticipations to his home in Ithaca, his family did not recognise him. Even the wife of his bosom denied her husband, so changed was he by an absence of twenty years, and the hardships of a long protracted war. It was thus true of the vexed and astonished Greek, as of a nobler King, that "He came unto His own, and His own received him not." In this painful position of affairs he called for a bow which he had left at home, when, embarking for the siege of Troy, he bade farewell to the orange-groves and vine-clad hills of Ithaca. He seized it. To their sur-

prise and joy, like a green wand lopped from a willow tree, it yields to his arms ; it bends till the bow-string touches his ear. The wife, now sure that he is her long lost and long lamented husband, throws herself into his fond embraces, and his household confess him the true Ulysses. If I may compare small things with great, our Lord gave proof of His Divinity when He, too, stood a stranger in His own home, despised and rejected of men, a man of sorrows, and acquainted with grief. He bent the stubborn laws of nature to His will, and proved himself Creator by His mastery over creation.—DR. GUTHRIE.

(229.) *The Divinity of Christ experienced.*—"Among Christians," says Mr. Leeky, "the ideals have commonly been either supernatural beings, or men who were in constant connection with supernatural beings." He is right. The very teaching of the Scripture is this, that every man should be in constant and intimate connection with his heavenly Father ; that he is not made to live by bread alone, but by every word, or, as the Germans express it, by "the all" which proceedeth from the mouth of God ; that the spirit of God acts immediately and directly upon the human soul, strengthening its courage, quickening its moral sense, enlightening its judgment, inspiring all its faculties with peculiar power, and enabling it constantly to do, to bear, to suffer what elsewhere would be far beyond its capacities. They measure the human soul, not by its inherent powers, but by its readiness to receive and profit by this Divine companionship ; not by its native wisdom, courage, or goodness, but by its faith. It is this which gives to Hebrew history its peculiar charm, and makes it dear to thousands of readers who are ignorant of Tacitus, of Herodotus, of Plutarch. The whole Bible culminates in one word, Immanuel—God with us. So the whole life of man is derived through the one power of faith, by which we receive God into our hearts and incarnate him in our lives.

(230.) *The Shoemaker and the Unitarian.*—A poor man, unable to read, and who obtained a livelihood by mending shoes, was asked by an Arian minister how he knew Jesus Christ was the Son of God ? "Sir," he replied, "I am sorry you have put such a question to me before my children, although I think I can give you a satisfactory answer. You know, sir, when I first became concerned about my soul, and unhappy on account of my sins, I called upon you to ask your advice, and you told me to get into company, and spend my time as merry as I could, but not to go to hear the Methodist preachers." "I did so," answered the ungodly minister. "I followed your advice," continued the illiterate cobbler, "for some time, but the more I trifled, the more my misery increased, and at last I was persuaded to go and hear one of those Methodist ministers who came into our neighbourhood

and preached Jesus Christ as the Saviour. In the greatest agony of mind I prayed to Him to save me and to forgive my sins, and now I feel that He has freely forgiven them. By this, sir, I know that He is the Son of God."

(231.) *President Edwards's view of Christ.*—The most eminently useful men have been those of the deepest piety. President Edward's success may be attributed, in a very eminent degree, to this fact. He writes: "Once, as I rode out in the woods, having alighted from my horse, in a retired place, for divine contemplation and prayer, I had a view, that for me was extraordinary, of the glory of the Son of God, as Mediator between God and man. The person of the Son of God appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception. This view continued, as near as I can judge, about an hour, and kept me the greater part of the time in a flood of tears, and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied of self, to lie in the dust, and to be full of Christ alone; to love him with a holy and pure love; to trust in him; to live upon him; to serve and follow him; and to be perfectly sanctified and made pure, with a divine and heavenly purity." Such passages as these constantly occur in his moral history.

Who can wonder that such a man was eminently useful as a preacher? When he preached, it was with a heavenly unction and power that subdued a whole assembly. Many aim to be very intellectual, and avoid the manifestation of deep emotion, as if it were allied to weakness; than which nothing can be more untrue. There is in their discourses an affectation of argumentative power. Everything is viewed by them in the mere light of reason, rather than in the soft and mellow light, and may be considered as a rebuke of a class of the clergy, not small, who know everything but the one to which they have professedly devoted their lives.

(232.) *The Name of Jesus.*—An old divine has somewhere said: "There is majesty implied in the name *God*. There is independent being in *Jehovah*. There is power in *Lord*. There is unction in *Christ*. There is affinity in *Immanuel*; intercession in *Mediator*; and help in *Advocate*; but there is salvation in no other name under heaven but the name of *Jesus* (Acts iv. 12). A Freedman's teacher writes of a coloured woman who, having learned her alphabet, said, "Now I want to learn to spell Jesus, for 'pears like, the rest will come easier if I learn to spell the blessed name first." A good many things "come easier when we learn that name first."

(233.) *The wrong Pilot.*—A few hours before Farragut died he called his wife to his side, and said he would like to see a clergyman. An Irish servant girl who was in the room, and who heard

the Admiral's request, started out and secured the attendance of a Roman Catholic priest who happened to be in the neighbourhood. The Admiral was drawing near the close of his journey, and the priest entered without being recognised by him. The good father was soon engaged in performing the services of the Catholic Church peculiar to the occasion at the bedside of the dying man. All of a sudden Farragut opened his eyes, and seemed to comprehend not only what was going on, but the character of the clergyman. Waving his hand toward the priest, he said in a clear, distinct voice, "Go away, sir; *you are not my pilot!*" whereupon the priest withdrew, and the Admiral died as he had lived, a believer in the Protestant faith.

(234) *More of Jesus*—A young man who had hoped that his sins were forgiven, and had felt a measure of happiness and peace, fell again into partial darkness, and was troubled with uncertainty and dissatisfaction in regard to his state. On being urged to tell the cause, he replied, "I'm afraid I don't make enough of Jesus." This proved to be the difficulty, for after one had "expounded unto him the way of God more perfectly," how Christ is that "way," and he must trust Him fully, and not try to help out his acceptance with God by any of his own works, then he came unto light and liberty, and could sing—

Now in that sacred way, so free, so pure,
All sprinkled o'er with reconciling blood,
Will I abide, and never wander more,
But walk secure in fellowship with God.

Dear reader, do you "make enough of Jesus?" You cannot love Him, serve Him, honour Him, worship Him, as He merits and deserves of you. No, you can never, in this world or the next, make too much of Jesus.

(235.) *Rest for the weary in Christ*.—There is a monument erected in Carrisbrook Church, in the Isle of Wight, to the memory of the Princess Elizabeth, the daughter of the unhappy Charles I., who was beheaded in London after the rebellion. His daughter, the princess, was long confined as a prisoner in Carrisbrook Castle, separated from her father, her mother, her friends, and all the associations of early youth, and there she pined away, and after years of anxiety she died about the age of sixteen or eighteen. One morning she was found lying with her head upon her Bible, upon this precious passage of holy writ:—"Come unto me, all ye that labour and are heavy laden, and I will give you rest." Our gracious Queen not long ago commanded the monument I have spoken of to be erected in Carrisbrook Church to the memory of the unfortunate princess. And there we see upon the marble leaves of the Bible those words, "Come unto me all ye that labour and are heavy laden, and I will give you rest." Oh, what a testimony there is in that simple fact! This rest can only be found

in one place. All, of every class, rank, and condition, must go to heaven by one road.

(236.) *Bishop Beveridge's Dying saying.*—It is recorded that this pious bishop's memory completely failed him in the last hours of his life, so that he knew none of those who stood around his bed, not even his nearest and dearest relations. A friend who had known him for many years came to the bishop, and asked him if he knew him. The dying man looked in his friend's face, and said that he did not know who he was. A faithful servant who had watched over the bishop for many a day, then came to his bedside, and said, "Do you know who I am?" The bishop said, "I do not know who you are." Then there came the wife of his bosom, and she asked her dying husband, in a voice of tenderness, no doubt well known to him in former days, if he knew her; but his reply was just the same. He told her that he did not know who she was. Then, a friend, who stood by his bedside, and knew well the heart of the dying bishop, said, "Do you know Jesus Christ?" No sooner was the name of Jesus Christ pronounced than the bishop lifted up his eyes and said, "I know him; yes, I know him; I have known him for sixty years; he is my precious Saviour." This peace and knowledge of Christ is a possession that can never be taken away from us. It is carried even to the brink of the grave, independent of all that the world can do, independent of pain, trouble and adversity.

(237.) *Selden.*—"I have taken much pains," says the learned Selden, "to know anything that was esteemed worth knowing amongst men; but with all my disquisitions and readings, nothing now remains with me to comfort me, at the close of life, but this passage of St. Paul, 'It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners.' To this I cleave, and herein I find rest."

(238.) *Christ speaking of the Father.*—In preaching on the Divinity of Christ, the late Mr. Howells said: "That if there was one part of Holy Scripture which he might be permitted to admire more than another, it was those parts where Jesus Himself spoke of His Father. Fenelon had said that there was a wide difference even between the Divinely inspired prophets or apostles and Jesus Christ when speaking of heaven. The apostle Paul, for example, laboured for utterance even when speaking by inspiration, and seemed as if lost in amazement when he described that 'far more exceeding and eternal weight of glory.' Jesus, on the contrary, speaks as one who was at home on the subject: 'In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you.' He could feel no surprise. It was his Father's house, and his own house, of which he spoke."—*Note of a Sermon of Mr. Howell's, of Long Acre.*

(239.) *Clear views of a Greenlander.*—The following is from a discourse of a Greenland convert: "How deep our fall must have been, we may learn from the sufferings of Jesus! When God created the visible world, he used only one word, 'Let it be,' and it was; but our redemption could not be accomplished by a word; to restore us poor creatures he had to descend from heaven—live and suffer as man—tremble, and groan, and sweat bloody sweat;—and at last expire in torments,—that he might redeem us by his blood. Can any one, therefore, refrain from loving our Saviour, and devoting soul and body to his service?"

(240.) *Robert Hall praying to Christ.*—Might I be permitted to advert to my own experience, I should say, that I have found nothing so salutary as to turn the mind immediately to the Saviour. "Whosoever calleth upon the name of the Lord shall be saved." To pray immediately to Christ, to cast ourselves incessantly upon his power and grace, as revealed in the gospel, appears to be the best antidote to every despondency. I have no doubt that we are much wanting to ourselves in not having more direct dealings with the Saviour, or in not addressing him now in the same spirit in which he was applied to for the relief of bodily diseases. He is exalted at the right hand of God for the purpose of dispensing pardon and peace and eternal life to all that humbly seek his aid; and, wonderful condescension! he has declared, "Him that cometh to me I will in no wise cast out."

(241.) *The suffering invalid.*—A young woman, religiously educated, lightly esteemed while in health this precious text, "He was wounded for our transgressions," etc. Isa. liii. 5. But when afflicted it came back with power to her heart. A friend said to her, "You suffer much, I fear." "Yes," she said, "but," pointing to her hand, "there is no nail there: He had the nails, I have the peace." Laying her hand on her brow, she said, "There are no thorns there: He had the thorns, I have the peace." Touching her side, she said, "There is no spear there: He had the spear, I have the peace!"

(242.) *Every chord in tune.*—Professor Mahan, in giving an account of his own realizations of Christ as a perfect Saviour, says:—"That Christ approached nearer and nearer, till He shone upon me from every point. He is in the soul, and yet all around. These views of Christ bring such sweetness and beauty into the soul, that I have often thus described the effect upon my mind. The heart is the harp of a thousand strings, and all are unstrung and discordant by reason of sin. But Christ comes and puts every chord in tune, raises such notes, of heavenly harmony, that the soul lies all melted with the sweetness of its own melody, "Yea, doubtless and I count all things loss for the excellency of the knowledge of Christ Jesus my Lord." In the study of the Bible, I seem to be

walking along the banks of the "river of life," at one time bathing in its waters, and at another plucking the fruit of that tree which "grows on either side of the river, and the leaves of which are for the healing of the nations."

(243.) *The Cleft Rock*.—It is related that not long since a train of cars was crossing the Alleghany mountains, and moving down the steep grade by the simple force of gravity, when the whistle screamed and the brakes were applied with all possible power. The passengers were alarmed, and looking out of the windows upon walls of rocks, expected to see and hear disaster. The engineers had discovered a little girl and her baby brother playing upon the track, just before the rushing Leviathan, which apparently would, in another moment, crush them. At this crisis, the girl's eye caught sight of a niche in the rock, made by blasting, and into this thrust the baby and pressed against the solid wall. While the long train went thundering by, the passengers heard the gentle voice of the little girl, saying, "Cling close to the rock, Johnny; cling close to the rock." What more touching illustration is possible of the sinner's relation to the Rock of Ages? Amid the perils of his moral pathway to eternity he is lost, unless he learns in deep experience the prayer—

Rock of Ages cleft for me,
Let me hide myself in Thee.

After he has done this, the guardian angels repeat to the ear of faith the words his Saviour has uttered in various forms: "Cling close to the rock; cling close to the rock." Then when dissolving nature rushes to her doom he will lift up his head, because his redemption draweth nigh.—*American Messenger*.

(244.) *Preaching Christ among the Greenlanders*.—As Christ in the heart is what makes the Christian, so the Christ in our religion is what makes it properly Christianity, giving to it its distinctive character, and clothing it with its power as such. The energy which dwells in it is not that of a name, a Divine message, or only a Divine influence; but a living existence is there—Christ in actual life, Christ *formed* the hope of glory. And no view of this indwelling of Christ is complete, except as it embraces the various offices in which He appears, and which, altogether, constitute Him the Saviour of sinners. Christ, the Saviour of sinners, is the living element of Christianity, and the great power in the Christian system. Hence it is, that this system so often works with miraculous wonder after every other method of producing one good and lovely impression has failed. Its power is beyond that of instruction and motive; beyond telling how vile and destructive sin is, how wise and happy the pursuit of virtue is, or how consistent the scheme of redemption is. Christ Himself is, in presence, revealed in it; Christ the light and power thereof, as able to re-create as to teach, able to save to the uttermost those who receive Him.

The missionaries of the United Brethren among the Greenlanders began their labours by endeavouring to convince them, by many philosophical arguments, of the existence of God, and to give them some notion of the Divine perfections; but no good followed. The missionaries changed their ground, and represented Christ dying, "the just for the unjust," to bring us to God; they pointed to the crucified Redeemer, and said, "Behold the Lamb of God, which taketh away the sins of the world!" They preached GOD THE SAVIOUR, and they succeeded; they preached mercy through the blood of atonement, and seized upon the hearts of the Greenlanders; they exalted JESUS on His atoning cross; and then they drew these savages unto Him!

(245.) "*Talk to me of Jesus.*"—"Talk to me of Jesus," said an aged Christian who hovered yet on the bank of the river that was soon to bear him away. "Tell me of Him whom my soul loveth, and of the 'many mansions' where he dwells with his own in ineffable glory, and where I shall soon 'see him as he is.' It is news of the Master's household I long to hear, of the trophies won to his blessed name, of the advancement of his cause, and the progress of his kingdom. Do not tell me of things that are passing away. I care not for them. This world and all its possessions must soon be burned up, and wherefore should they dwell in my affections? I have a home that fire cannot touch, a kingdom and a crown that fade not away, and why should I be concerned about the affairs of the day?"

"Talk to me of Jesus," said the same aged man to me, on my next visit, as I inquired of his condition. "Talk to me of Jesus—of his *great* love—his tender, patient, forbearing love toward his wayward erring children—of his merits, his atonement, his precious blood shed for me—his robe of perfect righteousness, and plenteous redemption. I am weary of my own poor, miserable, sinful self, and I would lose myself utterly in Him."

"Talk to me of Jesus," once again spoke the dying saint, as now, almost over the river, he could only in feeble and broken utterances breathe forth the longings of his soul. "Talk to me of Jesus—that precious name is alone the balm for every wound the antidote of every pain."

"Talk to me of Jesus while any sound may reach my mortal ear—let it be the last on this side Jordan, and the first to greet me on the other bank. Jesus in life, Jesus in death, and Jesus through all eternity. All I want I find perfected in Him."

"With this dear friend ever at my side, life has been pleasant, and death is a joy unutterable, because it bears me to his unveiled presence, and without him heaven itself would be no heaven to my longing soul."

(246.) *Christ and the Africans.*—Dr. Livingstone, missionary explorer in Africa, thus records his experience in commending

Christianity to the Heathen :—" In beginning to preach on religious subjects with those who have never heard of Christianity, the great act of the Son of God having come down from heaven to die for us is the prominent theme. No fact more striking can be mentioned. He actually came to men. He Himself told us about His Father, and the dwelling-place whither He has gone. We have His words in this book, and He really endured punishment in our stead from pure love. If this fails to interest them, nothing else will succeed."

(245.) *Jack the Huckster*.—One of his congregation when dying had no faith in Christ, and no hope in heaven. He said he believed she had. She persisted she had not. The minister wrote on a piece of paper, "I don't love the Lord Jesus Christ at all." He then said to her, "Susan, sign this." "Sign that, sir," said she; "I would die first; I would rather give my body to be burned." "But," rejoined the minister, "if it is true to say it, it is also true to write it." She said, "I thought I did not love him, but I now think I do a little. I won't say any more that I don't love him." If, then, they were to look those fears in the face, they would die away, and it would be found that they were baseless, and, like a vision, would crumble into nothing. He would tell them another story of "Jack the Huckster," who always put an end to his doubts and fears. He had been a crack-brained fellow, and a great drunkard and swearer, doing everything against the Lord. One day in his journeying he heard some woman say, "I am a poor sinner, and have nothing at all, but Jesus Christ is my all in all." Jack remembered these words, and sang it all along his journey, and the Lord was pleased to bless it to him, and make it true in his case. He gave up his drinking habits, and became a believer. He went to a minister, and requested to be allowed to join the Church. The minister asked him what was his experience. Jack said he knew nothing about experience. "Well," said the minister, "I want to know what you are are." Said Jack—

"I am a poor sinner, and have nothing at all,
But Jesus Christ is my all in all!"

The minister agreed that he should become a member, but that he must speak as to his experience as the Lord should direct him. The deacon asked him if he had any doubts. He said, "I am a poor sinner, and have nothing at all, but Jesus Christ is my all in all;" and the same answer was given to all the questions put to him. Poor Jack thought he could never get home without that solid ground to stand upon. It was a blessed thing to feel that we have all things in Christ.—REV. C. H. SPURGEON.

(248.) *The late Dr. Addison Alexander*.—When this eminent commentator was dying, his observation on a text, though some-

what critical for the circumstances, is worthy of record. On a suggestion that he was exhausting himself, and needed rest, he said, "Let me add one word more respecting the solemn event to which you have called my attention. If the curtain should drop at this moment, and I were ushered into the presence of my Maker, what would be my feelings? They would be these: First, I would prostrate myself in the dust in an unutterable sense of my nothingness and guilt. Secondly, I would look up to my Redeemer with an inexpressible assurance of faith and love. There is a passage of Scripture which best expresses my present feeling, and it is this: 'I know whom I have believed.' Some persons put in a proposition, and say 'I know *in* whom I have believed.' This is not correct: Christ Himself is the object of the Apostle's faith. I know *whom* I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. That is all I have to say."

(249.) *Dying testimony of Sir David Brewster*.—"And I have felt them to be His," said this great philosopher on the last Sunday morning he was to see on earth, when a dear friend spake of the honour that had been his, in that he had been enabled to show forth to his fellow men so much of what is great and marvellous in God's work. "Yes, I have found them to be great and marvellous, and I have felt them to be *His*." Was this feeling inconsistent with sound philosophy? Was it an amiable weakness? Did it impede him in his researches? Did it render him less keen in observation, or logical in analysis, or careful in deduction? Did his reverent acknowledgment of a great first Cause unfit him for honestly inquiring into the operation of secondary causes? Let a portion of the resolution passed at the last meeting of the Royal Society of Edinburgh be our reply: "Early in life an earnest worker and a happy discoverer in some of the most recondite fields of physical knowledge, Sir David Brewster has, during the last sixty and more years, continued with ceaseless energy to pour into the contemporary stream of science and literature a series of contributions of rare excellence and originality. At last he has passed from us as ripe in fame as in years; for he has reaped all the highest academic and other distinctions, both domestic and foreign, which a British philosopher can possibly win, and in his chosen departments of research *he has left behind him no name more illustrious than his own.*"

"*His*!"—but whose? Let him be his own commentator. "I shall see Jesus—*Jesus who created all things.*" Is it so, then, that in these latter days a great philosopher can be also a humble Christian? Is it possible at once to hold the new science and the old Faith? Despite the now loudly proclaimed antagonism between the teachings of science and the teachings of the Bible, *can*

a man be loyal to them both? The last great names that have been removed from the registers of our scientific societies—Faraday and Brewster—are a sufficient answer to these inquiries. As Professor Lyon Playfair said a few days ago, “We point to them as conclusive proofs that science and infidelity are *not* akin.”

(250.) *Death of a Unitarian.*—Dr. Stanford records the following interview with a Unitarian. “This morning I was requested to visit a man supposed to be near death. After tenderly inquiring about the state of his mind, he replied, ‘It is very easy—I know that there is one God—I believe that there is a future state—I believe God, when I die, will take my poor soul—I believe all these.’ I asked, ‘Do you know that you are a sinner, and that you need mercy?’ ‘Oh, we are all sinners.’ I answered him, that God could not save him at the expense of divine justice; that we both stood in need of a Saviour; that God had in mercy given his dear Son, whose blood cleanseth from all sin; and that, there was none other name given under heaven, whereby we may be saved, but the name of the Lord Jesus; who is, therefore, the only Saviour. To my great astonishment, this man replied, ‘I don’t know anything about him.’ ‘Then,’ I replied, ‘it is high time that you should know him. It is, indeed, our encouragement that this Jesus is able and willing to save to the uttermost all who come unto God by him; and it becomes you, under your circumstances, to pray to him for mercy.’ I was equally surprised at his answer: ‘I never prayed in my life.’ I thought it my duty solemnly to warn him of his danger. After which, I prayed.

At four o’clock, I ordered the coachman to put me down at the hospital gate, and I went into the sick man’s room; but, what was my astonishment, as I looked around, to find both the man and the bed removed. ‘Nurse, what have you done with the patient?’ ‘He is in the dead-house; he died at twelve o’clock.’ ‘How did he die?’ Instead of giving me a direct reply, she told me, that soon after I left him in the morning, two of his friends came to visit him, who informed her that he was a Deist, and had lived a very irregular life. ‘But, nurse,’ I said, ‘you do not answer my question; how did he die?’ She replied, ‘Sir, when he knew he was going, he cried loudly enough to Jesus Christ to save him; he died a coward, and, with his last breath, renounced his former infidelity. Men may live fools, but fools they cannot die.’

(251.) *A dying Sceptic led to Christ.*—A lady in New York, who had openly avowed infidel principles, was brought to the verge of the grave. Although she and her husband had professed their attachment to deistical abominations, they had yet been accustomed to attend upon the ministry of that faithful, eloquent, and zealous servant of God, the Rev. Dr. Mason. In the prospect of

death she sent for the Doctor, and, upon his arrival she declared that she neither felt herself to be a sinner, nor believed in the doctrine of mediation.

"Then," said the Doctor, "I have no consolation for you, not one word of comfort. There is not a single passage in the Bible that warrants me to speak peace to one who rejects the Mediator provided; you must take the consequences of your infidelity."

He was on the point of leaving the room, when one said,

"Well, if you cannot speak consolation to her you can pray for her."

To this he assented, and, kneeling down by the bedside, prayed for her as a guilty sinner just sinking into hell, and then rising from his knees, he left the house.

To his great surprise, a day or two after he received a message from the lady herself, earnestly desiring that he would come down and see her, and that without delay. He immediately obeyed the summons. But what was his amazement when, on entering the room, she held out her hand to him and said, with a benignant smile—

"It is all true—all that you said on the Sabbath is true. I have seen myself the wretched sinner you described me to be in prayer. I have seen Christ to be that all-sufficient Saviour you said he was, and God has mercifully snatched me from the abyss of infidelity in which I was sunk, and placed me on that Rock of Ages. There I am secure, there I shall remain: 'I know whom I have believed.'"

The prayer which had been offered by the Doctor was the means of bringing her to a sense of her sinfulness; her last moments were employed in the exercises of penitence and devotion, and she passed into eternity in that state of the soul which afforded a well-grounded hope of her acceptance with God through the merits and for the sake of a crucified Redeemer.

(252.) *I Come as I Went.*—It was a touching incident which fell under the notice of a Christian lady lately at a railway station. She saw a husband bear his invalid wife in his arms from the car. As, clasping his neck, she was thus borne to a carriage, she remarked to a friend who stood near, in tones of unexpected cheerfulness,

"You see, I come as I went."

Weak and helpless she had gone, weak and helpless she had returned; but, alike in going and coming, she had rested within the strong arms of him that loved her.

And is not this the daily experience of every saint? How feeble in himself, yet how upborne of Christ! "Without me ye can do nothing," says the voice of Jesus. "I can do all things through Christ who strengthened me!" exclaims the apostle; "when I am weak, then I am strong."

(253.) *The folly of pictorial representations of Christ.*—We cannot hope for a satisfactory representation of the Christ of the Gospels. Character is the expression and outgrowth of Nature. If Christ be divine His divinity comes out in His character. It has been said that we can paint the “Son of Man,” though the “Son of God” is beyond our conception. Are we then to understand that Jesus was mentally a sort of Janus, with one face human and the other divine, each so complete that the painter may give us his *Ecce Homo*, while the *Deus* remains shrouded in unapproachable glory? Or, is it not more correct to hold that on the one hand the perfection of divinity expresses itself through the perfection of humanity, and on the other hand the humanity only reaches perfection through the manifestation of divinity? If so, the painter has to give us a spiritual expression to which he has never seen the faintest approach. Most of the mediæval portraits of Christ represent a man of sorrows, who excites pity rather than reverence or love. Others have a stern countenance, where purity and dignity drown human kindliness. The modern Christ is a type of modern spirituality, aspiring, yearning, peering into “the great unapparent.” The Christ, who is no “infant crying in the night,” but “the light of the world,” is so beyond our sensible imagination, that, while we can love and adore him, we cannot paint His portrait, having no parallel from which to draw so unique a countenance, and no model exhibiting expressions which none but He could have.—D^R. PARKER.

(254.) *Christ altogether lovely.*—When Cyrus took the King of Armenia, and his son Tigranes, their wives and children, prisoners, and, upon their humble submission, gave them their lives and their liberty, on their return home, as they all began to commend Cyrus, some for his personage, some for his power, some for his clemency, Tigranes asked his wife, “What thinkest thou? is he not a comely and a proper man, and of majestic presence?” “Truly,” said she, “I know not what manner of man he is, for I never looked on him!” “What!” inquired he, “where were thine eyes all the while? Upon whom didst thou then look?” “I fixed my eyes,” said she, “all the while upon him (meaning her husband) who, in my hearing, offered to Cyrus to lay down his life for my ransom!” In like manner, if any question the devout soul, whether she be not captivated with the cherubim and seraphim, angels, or saints, her answer will be, that she scarcely ever cast a look on them, because her eyes were never off Him, who not only offered, but laid down his life for her, and ransomed her with his own blood.—FEATLEY.

(255.) *The negro learning to read.*—An old negro in the West Indies, residing at a considerable distance from the missionary, but exceedingly desirous of reading the Bible, came to him regularly

for a lesson. He made but little progress, and his teacher, almost disheartened, intimated his fears that his labours would be lost, and asked him, "Had you not better give it over?" "No, massa," said he, with great energy, "me never give it over till me die," and pointing with his finger to John iii. 16—"God so loved the world," &c., added with touching emphasis—"It is worth all de labour to be able to read dat one single verse."

(256.) *Testimony of a Jew, to Jesus Christ as the Messiah.*—Josephus the Jew, although he continued to be a Jew, did frequently commend the Christians; and in the eighteenth book of his Antiquities, wrote down an eminent testimony concerning our Lord Jesus Christ:—"There was about this time," he says, A.D. 33, "Jesus, a wise man, if at least it [can] be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as willingly hear truth. He also drew over to him many of the Jews, and many of the Gentiles:—he was Christ. And when Pilate, at the accusation of the principal men of our nation, had decreed that he should be crucified, those that had loved him from the beginning did not forsake him; for he appeared to them the third day alive again, according to what the divinely inspired prophets had foretold, that these and innumerable other miracles should come to pass about him. Moreover, both the name and sect of Christians, who were named from him, continue in being unto this day."

(257.) *A Contrast between Christ and Mahomet.*—Go to your Natural Religion: Lay before her Mahomet and his disciples, arrayed in armour, and in blood, riding in triumph over the spoils of thousands and tens of thousands, who fell by his victorious sword. Shew her the cities which he set in flames; the countries which he ravaged and destroyed; and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements: Shew her the Prophet's chamber; his concubines and wives; let her hear him allege revelation and his divine commission, to justify his lust and oppression. When she is tired with this prospect, then shew her the Blessed Jesus, humble and meek, doing good to all the sons of men, patiently instructing both the ignorant and the perverse. Let her see him in his most retired privacies; let her follow him to the Mount, and hear his devotions and supplications to God. Carry her to his table, to view his poor fare, and hear his heavenly discourse. Let her see him injured, but not provoked. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, and let her view him in the agony of death, and hear his last prayer for his persecutors,—“Father, forgive them, for they know not what they do.” When Natural Religion has

viewed both, ask, Which is the Prophet of God? But her answer we have already had. When she saw part of this scene, through the eyes of the centurion who attended at the cross, by him she spoke, and said, "Truly this Man was the Son of God."
—SHERLOCK.

(258.) *The Master's Face*.—A painter once, on finishing a magnificent picture, called his artist friends around him to examine it and express their judgment as to its merits or defects. The one in whose taste the author most confided came last to view the work. "Tell me truly, brother," said the painter, "what do you think is the best point in my picture?" "O brother! it is all beautiful; but that chancell! That is a perfect masterpiece—a gem!" With a sorrowful heart the artist took his brush and dashed it over the toil of many a weary day, and turning to his friends, said, "O brothers! if there is anything in my piece more beautiful than the MASTER'S FACE, that I have sought to put there, let it be gone!"—*Eclectic Treasury*.

(259.) *Anathema Maranatha*.—The eloquent Dr. Mercer once preached from the language of the apostle, "If any man love not our Lord Jesus Christ, let him be anathema maranatha," when one of the most distinguished men in the country was present, and was deeply impressed with the discourse. On coming away, he said, "I could feel the very curse of God running through my bones."

(260.) *Giving the heart to Christ*.—An Hindoo, after spending some years in seclusion, and in endeavouring to obtain the mastery of his passions, came to a mission station, where he thus accosted the missionary:—"I have a flower, a *precious* flower, to present as an offering; but as yet I have found no one worthy to receive it." Hearing of the love of Christ, he said, "I will offer my flower to Christ, for he is worthy to receive it." This flower was *his heart*. Jesus accepted it, and, after a short time, transplanted it to bloom in the bowers of Eden.

(261.) *Athanasius on the Divine and human natures in the person of Christ*.—Christian Churches profess that the Word, the Second Person of the Trinity, assumed in the Incarnation a human soul and a human body; so that in the Mediator there are two natures, the Divine and the human; yet that there is but one JESUS CHRIST, that is, but One Person; so that, as this Person is God the word, our LORD JESUS CHRIST can and ought to be adored as God. NESTORIUS, it is usually said—whether the charge is altogether correct as against that patriarch is a question we need not enter into here—held, on the contrary, that each of the natures in Our Lord was so distinct that each was a personality; and contended that the Divinity in Him was to be adored separately from the Humanity. But if the Humanity was so dis-

tinged as to be itself a Person, it could not be adored, not being Divine either in Nature or in Personality; the Church, therefore, in the General Council of EPHESUS, declared that Our Lord was to be worshipped with but *one* adoration, since there is in Him but *one* Person—the Son of God. The Fifth and Sixth Councils taught in like manner, just as ST. ATHANASIUS had already stated the primitive belief, He had said:—

“We do not adore that which is created, but the Lord of things created—the Word of God made flesh; for although our Lord’s flesh itself, separately considered, is part of things created, yet it is become the Body of God. We adore not this Body apart from the Word, but, knowing that ‘the Word was made Flesh,’ we acknowledge as God the Word dwelling in the Flesh” (*Epist. ad Adelph.*, §3.)

Such is the dogma, as defined by the General Councils, and admitted by all churches, Rome itself included.

(262.) *The creed of the Council Chalcedon.* This creed, which was formed in the fifth century, reads thus:—“That in Christ there is one person, in the unity of person two natures, the divine and the human; and that there is no change, or mixture, or confusion of these two natures, but that each retains its own distinguishing properties.”

(263.) *The Eternal Sonship of Christ—a mystery.*—At one time there was a good deal of talk about Adam Clarke’s views of the Eternal Sonship. Several of the brethren were talking together, and began to pit Adam Clarke against Richard Watson, so that the conversation became a little uncomfortable, when Billy Dawson said, “Ah, Mr. Clarke is a tall man, and Mr. Watson a taller man, but if you put Watson a-top of Clarke there is enough in the mystery of Christ manifest in the flesh to drown them both.”

(264.) *Napoleon’s Opinion of Christ.*—“I know men, and I tell you that Jesus was not a man. His religion is a self-existent mystery, and it proceeded from a mind not human. There is in it a deep peculiarity of character which has produced a succession of doctrines and maxims till then unknown. Jesus borrowed nothing from human knowledge; only in himself are found completely the example or the imitation of his life. Neither was he a philosopher, for his proofs were miracles, and his disciples from the very first adored him. In fact, science and philosophy are powerless to salvation; and the sole object of Jesus, in coming into the world, was to unveil the mysteries of heaven, and the laws of mind.

“Alexander, Cæsar, Charlemagne, and I, have founded empires: but on what have we rested the creations of our genius?—upon force. Only Jesus has founded an empire upon love: and at this moment millions of men would die for him. It was not a day, nor a battle, that won the victory over the world for the Christian re-

ligion. No; it was a long war, a fight of three centuries, begun by the apostles, and continued by their successors, and the flow of the Christian generations that followed. In that war all the kings and powers of the earth were on one side; on the other side I see no army, but a mysterious force, and a few men scattered here and there through all parts of the world, and who had no rallying point but their faith in the mysteries of the cross.

"I die before my time, and my body will be put into the ground, to become the food of worms. Such is the fate of the great Napoleon! What an abyss between my deep wretchedness and Christ's eternal kingdom, proclaimed, loved, adored, and spreading through the world! Was that dying? Was it not rather to live? The death of Christ is the death of God.' With these words Napoleon ceased; but General Bertrand making no reply, he added, 'If you do not understand that Jesus Christ is God, I have been wrong in calling you General.'"

(265.) *Pascal's Confession of Faith*.—"I love poverty because Jesus Christ loved it. I love wealth because it gives me the means of assisting the wretched. I keep faith with all men. I do not render evil to those who do it to me; but I desire a state for them like my own, in which I receive neither evil nor good from the hand of man. I endeavour to be just, truthful, sincere and faithful to all men; and I have a tenderness of heart for those to whom God has united me more closely; and whether I am alone or in the sight of men, in all my actions I have in sight God, who must judge them, and to whom I have consecrated them all.

"These are my sentiments, and all the days of my life I bless my Redeemer, who has put them into me; and who, from a man full of misery, concupiscence, pride and ambition, has, by the strength of his grace, made a man exempt from these evils. And to this grace all the glory is due, since I have in myself nothing but misery and error."

(266.) *Unitarian Worship*.—Mr. R. W. Vanderkiste thus describes a service held in the Unitarian Chapel, Moorfields, London. Many years ago, this chapel used to be crowded, but on the occasion of Mr. V.'s attendance, not more than two hundred persons were present. We may add, that many Unitarian chapels do not number the congregation of a Bible-class, but are perpetuated by endowments:—

"The morning service commenced, as usual, by a hymn, sung by two rows of professionals, ranged in front of the organ. I did not observe three of the congregation sing the hymn; to do so would, perhaps, be deemed an interruption to the professional display. The hymn was succeeded by a reading from 'Milton's Defence'; then followed a prayer; but, indeed, I know not how

it could well be called a *prayer*, for there was little petition in it. It was more essayistic than supplicatory.

"I would not willingly have endured the distress of mind occasioned by witnessing, on the morning of God's blessed Sabbath-day, so miserable a burlesque on worship on any other account than missionary service.

"Then followed a reading from 'Mazzini's Oration over the Brothers Bandieræ,' then a hymn, and then the discourse. The discourse was *simply a political speech*, referring to the various events of the year, and the probable future policy of Louis Napoleon. There was no direct reference whatever to the Scriptures, and the words, 'Divine providence' occurred three times; 'God,' five times; 'heaven,' twice. Christ was not named at all.

"Such are some of the inconsistencies of Socinianism. Such effusions would be simply absurd and contemptible, but that the eternal happiness of immortal souls is imperilled; they, therefore, become *deadly* errors, invested with an importance which we cannot fully estimate."

(267.) *Unfairness of Unitarians.*—Their use of evangelical phraseology is exceedingly uncandid and unfair; for, under the mask of expressions endeared to Christian experience, they attempt to subvert the very foundation of Christian hope. Thus, they believe in *an* inspiration, but not *the* inspiration of Scripture; in *a* depravity, but not *the* depravity of human nature; in *a* divinity, but not *the* Divinity of Christ; in *an* atonement, but not *the* atonement for sin.

(268.) *Christ's presence in the Sacrament.*—The following conversation took place between Gideon Ouseley and a Roman Catholic priest on the subject of the Real Presence in the Sacrament:—"My dear sir," said Ouseley, "there are some things which a child can understand as well as an archbishop. For instance, how many panes of glass in that window?" "Poh," said the priest, "that's a physical fact. Any one can tell that," Ouseley retorted, "Is it not equally a physical fact that John the Baptist was not the son of the Virgin Mary?" "Very true, indeed, sir," said the priest. "Why," enquired Ouseley, "was he not her son?" "Because," said he, "John the Baptist was not born of the Virgin Mary." "Could any man," asked Ouseley, "that had never been born of her by any power ever become her son?" "Certainly not," said the priest. "Could any *thing* that never was born of her ever become her son?" "Indeed I think not." "I have you now, my good fellow! Can the corn which grew up last year, which was ground by the miller, baked by the baker, and consecrated by the priest, become the son of the Virgin Mary by a power of God or man?"

(269.) *Modern Jews*.—A lady, famous for her “muslin theology,” talking to Carlyle, was bewailing the wickedness of the Jews in not receiving our Saviour, and ended her diatribe against them by expressing her regret that He had not appeared in our times. “How delighted,” said she, “we should all be to throw our doors open to Him and listen to His divine precepts! Don’t you think so, Mr. Carlyle?” The sturdy philosopher thus appealed to said in broad Scotch: “Madam, I don’t. I think that, had He come very fashionably dressed, with plenty of money, and preaching doctrines palatable to the higher orders, I might have the honour of receiving from you a card of invitation, on the back of which would be written, ‘To meet our Saviour;’ but if He had come uttering his divine precepts, and denouncing the Pharisees, and associating with the publicans and lower orders, as He did, you would have treated Him much as the Jews did, and cried out, ‘Take him to Newgate, and hang him!’”—*Oliver Optic’s Magazine*.

(270.) *Decline of Unitarianism*.—From a note affixed to the Unitarian Almanack for 1852, we learn that it was thought advisable not to give the “statistics of progress or otherwise” of the body. The Unitarian interests generally are in a retrograde movement. The “Inquirer,” a Unitarian organ, recently had the following remarks on the decline of Unitarianism:—“Year by year our congregations grow weaker—often in numbers, more often still in social influence and relative importance. It is but a short time since the treasurer of one of our institutions assured us that the denomination to which we belong is gradually changing its character altogether; and that he now drew his subscription from the lower grade in the middle class. Or, if we take individual congregations, we find the same result; and Wakefield, Exeter, and Norwich are but individual examples of a universal rule. Liverpool had doubled and trebled its population; and the three Unitarian congregations which existed at the beginning of the century barely maintain their ground, either socially or numerically.” The cause of the decline of Unitarianism is simply the want of spiritual vitality. Life has come to everything in our day, even to corrupt systems. Tractarianism has life animating its mechanical ritualism. Romanism is giving signs of quickening power within which may lead to vast results. Orthodoxy was never fuller of life, mental energy, and practical activity. But Unitarianism is nearly as dry and parched as in the middle of the eighteenth century; not much more vital, spiritual, or energetic. The want of vitality is to be accounted for, not merely by the doctrines it chooses to reject, but by the frightful fact that Christ is dead in its theology. We remember the words of Dr. Arnold, —“My great objection to Unitarianism in its present form in

England, where it is professed sincerely, is that it makes Christ virtually dead ; our relation to him is past instead of present."

(271.) *What Unitarianism leads to.*—Coleridge was once undoubtedly a Socinian minister, and his first two sermons, be it known, were on the "Hair-Powder Tax" and the "Poor Laws;" but he gave up his Socinianism, and protested against it all his life as "not a religion at all, but a theory, and a very pernicious and a very unsatisfactory theory." Rammohun Roy, the Hindoo Brahmin, whose conversion to Unitarianism was the subject of discussion in the days of our grandfathers, was a strange kind of convert. He put Paine's *Age of Reason* into the hands of an anxious inquirer; he drew an unfavourable contrast between Christianity and Mahommedanism, and shortly before his death he stood at the head of a sect or society in India in which the Hindoo Vedas were read instead of the Bible. He seems to have been a simple Deist. Hazlitt, the celebrated critic and historian, was the son of a Unitarian minister, but was rather a Deist than a Unitarian, speaking of the Old Testament saints in much the same tone and spirit as Paine and Voltaire. Charles Lamb was an occasional hearer of Belsham, but disliked clergymen, and wished Deists and Atheists to continue as they were. Bancroft, the American historian, has, at least in spirit, left the Unitarians. Once their idol, he offended them deeply because he praised orthodox Evangelism as a great moral system, and was led, in his historical reading, to contrast the moral influences of an Evangelical faith and the high spiritual hopes it engendered, with the heartless and inefficacious creed of his early years. Emerson was once a Unitarian minister, but has long since given up the belief in a personal God, and, unlike the Pantheist, who sinks man and nature in God, he sinks God and nature in man. He has left the Churches and Christianity far behind him, and betaken himself to the communion of nature.

(272.) *Christ and our age.*—Jesus of Nazareth has become—as even they who do not believe in Him allow—"the great turning point in the world's history." In the contemplation of His most perfect life, as of His mysterious death, the advancing science of our day, as well as its erudite scepticism, has to confess, not without humiliation, that it must "silently stand as before an eternal problem." Not such the attitude of those who know in whom they have believed. Not so have they learned Christ. For to them, from Moses to Malachi, it was plainly foretold that Messiah should come; should be made "perfect through sufferings," and thus should enter into His glory. On the prophetic canvas, stroke by stroke, projecting in space rather than in time, the martyr image of Messiah is slowly drawn, until at last a Cross rises dimly from the mist of ages, and One hangs thereon with pierced hands and

feet, smitten by some mysterious wrath, and wailing out some unimaginable sorrow. The story of that sorrow, the preaching of that Cross, has changed the face of the world. And those who are most reluctant to admit it are at the same time most unable to deny it. "We can learn," says Theodore Parker, "but few facts about Jesus. But measure Him by the shadow He has cast into the world, and by the light He has shed upon it, and shall we be told, that such a man never lived—that the whole story is a lie? Suppose that Plato and Newton never lived, that their story is a lie; but who did their works, and thought their thoughts? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but a Jesus." The historic reality of the life and death of Jesus are thus seen to be attested by the monumental character of their result. Christendom is a great fact. The bitterest hater of Christianity finds it impossible to get rid of Christendom, and equally impossible to get rid of that Christ from whom Christendom sprung. Nor is this all. The relation of Christendom to Christ has in it something unique. Christianity made its way in the world from the very first, in spite of the excommunications of the Sanhedrim and the sword of the State. It superseded the speculative philosophies which, for learning, for acuteness, and for solidity, have never been surpassed. It transcended the spiritual force of established superstitions. It triumphed over social and æsthetic forces, vast almost beyond conception. It overcame, in open conflict, the material force of the greatest military empire the world has seen, even when, alarmed and enraged, that empire had flung itself, with all its colossal weight, upon the infant Church. And yet in this unequal conflict it had no other weapon than "the preaching of the Cross," that Cross of which an eloquent living writer has said, with equal truth and beauty, that for us "it is almost impossible to realize the associations which clustered round the word; for us it sparkles in the crown of monarchs. It is embroidered upon the flag. It rises over our village churches, and surmounts our cathedral spires. Our dead repose with its shadow projected over them in the summer evening. The very name reminds us of a sublime sacrifice, of a Divine self-denial. As we hear it spoken, the echoes of hymns float sweetly through our hearts; and if we be Christians in more than name, we think of an eternal Rock on which we may stand. of an Infinite Purity which can expel our defilement, of an Infinite Tenderness upon which our weariness may rest. Its original force we can only represent to ourselves by some vulgar caricature of language. To a Roman ear it would have sounded as unnatural to hear it associated with aught of dignity or honour as it would sound to us if we heard of a Guillotine of the Legion of Honour, a Victoria Gallows, or a Red Rope Flag." No wonder that it was ridiculed by those wise Greeks as the very acme of "foolishness;"

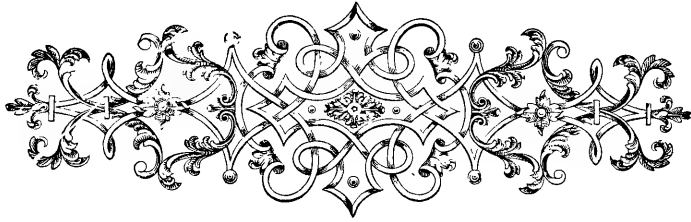
no wonder that to the Jews it was an intolerable offence ; no wonder that a religion which flattered no pride, held parley with no passion, gave quarter to no sin, should be universally avoided as "a stumbling-block." The only wonder was that it should prove so demonstrably "the power of God."

What was the secret of this mysterious power? Has it always been retained? If "the preaching of the Cross" has seemed to be less Divinely effective in modern than in ancient times, "Is there not a cause? Has there not been too much of a disposition to avoid 'the offence of the Cross?'" Is there not a large number of nominally Christian theologians who labour incessantly to produce the new phenomenon of a "Cross" which shall not be "foolishness"—a Christianity without an Atonement?" The fact is undeniable; and the lesson which it teaches is urgent. If Christianity is to retain (or in some instances even to resume) her power, she must be allowed to go forth as of old, "glorying in the Cross." And why not? "Let it be argued," as it easily may—very learnedly—on grounds metaphysical, and on grounds ethical, that the Christian doctrine of Propitiation for sin (stated without reserve) is "absurd"—and that it is "impossible"—and that it is "immoral"—and that it is everything that ought to be reprobated, and to be met with an indignant rejection—let all such things be said, and they will be said to the world's end—it will to the world's end also be true that each human spirit, when awakened toward God, as to His moral attributes, finds rest in that same doctrine of the vicarious sufferings of the Divine Person, and finds no rest until it is *there* found. Souls alive to God can only pine and languish and look from side to side, until in the Christ of Calvary they find the object of their trust, the Eternal God their Saviour.

(273.) *Christ supplanting Idols.*—Wherever Christ has been preached all other system of worship have passed away. How can you account for it? At the time Christ appeared there was a beautiful system of outward worship in Greece. There were beautiful temples. The Parthenon, one of the most splendid buildings man ever erected, crowned the Acropolis of Athens. There was the aggregation of beauty and the result of intellect. There were statues of Jupiter and Venus, and Juno and Minerva, and Diana, not only throughout Greece, but throughout the then civilized world. At the altars hundreds of sacrifices were offered. The blood flowed in streams. Men came to wash away sins. They implored these deities as tutelar deities of their towns, their cities, their families. In almost every house there was an altar, and man worshipped. Christ began to be preached, and under the preaching of Christ the whole system has passed away. To-day there is not a man in the world that worships Jupiter; there is not one that bows the knee to Juno or Minerva. The people might cry

for two hours, "Great is Diana of the Ephesians!" but no man now bows the knee to Diana; no man makes her images or sells her shrines. The system is gone, for ever gone; and to-day there is not a particle of beauty around any system of idolatry. There is idolatry still in the world, but it is an idolatry of ignorance. Go into India and visit the temples, and take the idols there, and they are objects of terror and aversion; there is no beauty about a single idol now on the face of the earth. There are idols in Africa, but they are of rough stone or wood—images deformed and base and low. Every attribute of beauty is stripped from idolatry. All the worship of art has departed from heathen systems; and to-day the art of the world, the painting of the world, the statuary of the world, the architecture of the world, gathers around Christianity. The pictures in your homes are those of Mary and the Infant Child. There is the picture of Faith and Hope and Charity. Mankind recognise them. No one wants the forms of heathenism about him; but the pure, inspiring ideas of Christianity come down; and how is it, I ask, that the thought of Christ has swept away all other thoughts if Christ was not divine? Why have idols fallen before him? Jupiter, Juno, Minerva, Venus, have fallen like Dagon before the ark of God. They have gone wherever Christ is preached.

(274.) *Christ for ever.*—Sacrifices, altars, and religious rites, all unite to prove first, that men have some idea of a supreme being, and secondly, that no human system has ever been able to meet the moral requirements of man. Many of the theories of men look very beautiful on paper, but they will not do. They remind us of a story told of an Irishman's horse, which was said to "get on much faster in imagination than reality." Just so it is with human systems to set the world right; while no human system has been found to meet the wants of man, one that was Divine has been prepared. Is the world in darkness? Christianity enlightened it. Is it corrupt? Christianity has made it pure. Christianity is not for a single class of men, but for MAN; it matters not what may be the colour of his skin, or land of his birth. It is related of Luther that, when dismissing to their homes some young men, to whom he had stood in the relation of tutor, they watched their opportunity to show him a mark of respect, and by-and-bye, when the Monk Professor emerged from the gate, they took off their caps and threw them into the air, and shouted, "Luther for ever! Luther for ever!" "No," said the aged Reformer, taking off his cap, "Let us rather shout, Christ for ever! Christ for ever! the Gospel for ever!" In these days of rebuke and blasphemy, when the Bible is robbed of its inspiration and the Atonement of its saving force—it behoves all who can lift up a hand or raise a voice to cry, as did Luther, "Christ for ever! Christ for ever!"



The Holy Spirit.

ANALYSIS OF DISSERTATION X.



THE various Churches of Christendom believe in the *personality* of the Holy Ghost, and by way of distinction call Him "the third person in the Trinity." He is a real and distinct person, not in the sense of being a *separate* individual, existing apart from the Father and the Son: but as a spiritual, rational, and intelligent being, possessing the same attributes and perfections. His personality proved not by human authority, but from the Word of God.

(1.) He is spoken of as a *personal agent, possessing a rational understanding and will*. 1 Cor. ii. 10, 11. If the spirit of man is one with man, and knoweth what is in man, so the spirit of God is one with God, and "knoweth the deep things of God." He has a *will* and bestows gifts. See 1 Cor. xii. 2. He possesses *power*. Rom. xv. 13-19.

(2.) The personal pronoun "HE" is applied to Him:—John xv. 26, xvi. 13, 14. He is not thus referred to as an *influence*, or *power*, or *grace*, but as a person doing things characteristic of personality.

(3.) The personal office of *Intercessor* is ascribed to Him. Rom. viii. 26.

(4.) He appeared as a distinct person at the Saviour's baptism—Matt. iii. 16, 17. His descending upon Christ "*in a bodily shape*" proves His personality, and that He was distinguished from the Saviour.—Pp. 236-238.

(5.) He is represented as *speaking, teaching, witnessing, and performing* miracles. John xiv. 26, xvi. 13; Acts xx. 23; Rom. viii. 15, 16; 1 Cor. xii. 4-11. (1) Christ preached to the Antediluvians by Him; and (2) was raised from the dead by Him. This latter fact overlooked by eminent divines (such as Barnes and Witsius). 1 Pet. iii. 18, 19

(6.) He is not only a person, but He is also a *Divine Person*, equal in power and glory with the Father and the Son. He is spoken of in the Old Testament as Lord and Jehovah. Compare Isa. vi. 8 with Acts xxviii. 25, 26. He was *tempted, proved* and *grieved* by the children of Israel. See Heb. iii. 7, 9.

Attributes exclusively Divine are ascribed to the Holy Ghost :—

(1) *Omnipotence*, Rom. xv. 13; (2) *Omnipresence*, Psa. cxxxix. 7; (3) *Omniscience*, 1 Cor. ii. 10; (4) He is *worshipped as God*: compare Isa. vi. 3 with Acts xxviii. 25.—Pp. 239-241.

The Personality and Divinity of the Holy Ghost are taught in the following passages of Scripture :—

I. His PERSONALITY.

(1.) He is spoken of as *striving, testifying, coming, receiving, shewing, leading, teaching, giving, speaking, and hearing*: Gen. vi. 3; John xiv. 16, 26; xv. 26; xvi. 7-14; Acts ii. 4; viii. 29; xiii. 2; Rev. ii. 7.

(2.) He *calls, commands, sends, prohibits, and prevents*, as seemeth Him good: Isa. xlvi. 16; Acts xiii. 2, 4; xv. 28; xvi. 6, 7; Luke iv. 1, 2, 13, 14, 16-25.

(3.) He reveals His *mind* and *will* to mankind: Luke ii. 26; Acts xx. 23; xxi. 11; xxviii. 25; 1 Cor. xii. 11; 1 Tim. iv. 1; Heb. ii. 4; iii. 7-11; ix. 8; Rev. ii. 7.

II. His DIVINITY :—

(1.) Lying unto Him is *lying unto God*, Acts v. 3, 4.

(2.) Believers are *His temple*, 1 Cor. iii. 16; vi. 19; 2 Cor. vi. 16.

(3.) He is *Omniscient*, Isa. xl. 13, 14; 1 Cor. ii. 9, 11.

(4.) He is *everywhere present and knows all things*, Psa. cxxxix. 1-3, 7-12; Act i. 16; 2 Pet. i. 20, 21.

(5.) He is possessed of *Divine Power and Sovereignty*, Matt. xii. 28; Acts i. 8; Rom. viii. 11; xv. 18, 19; 1 Cor. xii. 11; 1 Pet. iii. 18-20.

(6.) He is *eternal*, Heb. ix. 14.

(7.) He performs *Divine works*, Gen. i. 2; Job. xxvi. 13; xxxiii. 4; Psa. civ. 30; Rom. i. 4; viii. 11; 1 Cor. ii. 10, 11; vi. 11; xii. 4-11; 2 Cor. iii. 18; Titus iii. 3-6; 1 Pet. i. 2; iii. 18; 2 Pet. i. 20, 21.

The Trinity in Unity.

ANALYSIS OF DISSERTATION XI.

THE doctrine of three persons in One God, though a mystery, is an article of faith not in opposition to reason, while, at the same

time, it is infinitely above reason. It is beyond human comprehension. Nevertheless, the objections of German Neologists are ill-founded, and appear more like the freaks of sportive irony than the sober and rational interpretations of learned men. Their theorisings and interpretations are wilful perversions of the obvious meaning of the Word of God. Hence *Neology* is ancient Infidelity revived and developed in a new form. Its principle, if adopted, would lead to the rejection of numerous well-attested facts in Natural Philosophy, as well as doctrines in Christian Theology. To attribute the various phenomena of nature to the laws of adhesion, chemical affinity, magnetism, electricity, gravitation, &c., is unsatisfactory. Of the essence and existence of these laws, apart from their operations, we know next to nothing. If so, how can man understand the essence of God, or the modes of the Divine existence as set forth in the doctrine of the *Trinity*? Pp. 242-245.

The phrase *Trinity in Unity* is not Biblical, though implied in several passages of Scripture. The plurality of persons in the Godhead considered :—

(1.) The word *Elohim* being the plural form of *El*, or *Eloah* (as found in Gen. i. 1) implies a plurality of persons in the Godhead.—Dr. A. Clarke.

(2.) Simon Ben Joachi on this word says: "Come and see the mystery of the word *Elohim* there are *three degrees*, and each degree by itself *alone*, and yet, notwithstanding, they are all *one*, and *joined together in one*, and are not divided from each other."

(3.) The verb "*bara*" joined in the singular number with this plural noun is regarded as teaching the unity of the Divine Persons in the work of creation.

(4.) Similar views held respecting Gen. i. 26; xi. 6, 7; in which occur the plural pronouns "*Us*" and "*Our*." The three Divine Persons (1) co-operated in the creation of man; (2) in the superintendence of the post-deluvian world; and (3) the sovereign administration of justice, the scheme of providence, and the government of the universe, as the result of their united purpose and infinitely wise counsel.

Each person has a distinct office in the redemption of the world.—Pp. 245-248.

(1.) The Father and the Son, though distinct in personality, are one in essence:—See John i. 1; x. 28-30; xiv. 9; xii. 45.

(2.) The Father and the Son are one in essence, but distinct in personality:—See Psa. xcv. 7-12, where Jehovah speaks to us in the *first* person, and at the same time introduces Jehovah to us in the *third* person. St. Paul refers the passage to the Holy Ghost. Heb. iii. 7.

(3.) The Son and the Holy Ghost are one in the Godhead, though characterized by distinct personality:—John xiv. 18, and xvi. 7, where Christ is shewn to be distinct from the Comforter, and yet identified with Him.

(4) The Holy Ghost proceeds from the Father and from the Son:—See John xiv. 26, where the Holy Ghost is said to be sent by the Father; also xv. 26, where Christ says He will send Him from the Father.

(5) The incarnation proves that the Son proceeds equally from the Father and the Holy Ghost:—Isa. xlviii. 16; Luke i. 35.

(6) The Father, Son, and Holy Ghost, having the same essential properties and attributes, must be one in essence, as there cannot be two *separate, infinite natures*.

(7.) From John xvi. 14, 15, it is evident that the Father and the Son are contained in each other. See also John xiv. 11.

(8.) The Father and the Son are one with, and contained in, the Holy Ghost. Believers are said to be “full of the Holy Ghost.” John xiv. 23.

(9.) The unity of the three persons in the Godhead proved by the foregoing facts and arguments.—Pp. 248-251.

Popular objections answered:—

1st. *Objection*.—“God is not three, but one.”

Answer.—There are not three Divine natures; but (1) a plurality of personality with the unity of one Divine nature not unreasonable; (2) nor is it unscriptural, seeing the common name for God among the Jews was plural.

2nd. *Objection*.—“Three persons of equal power and glory in the Godhead implies three Gods.”

Answer.—One *Divine nature* belongs equally to each; not separately, but unitedly considered. Each supremely Divine.

3rd. *Objection*.—“There are three manifestations of God to man, but that it is inconceivable and unreasonable to imagine them to be three distinct persons.”

Answer.—The divine triplicity is very different from three distinct manifestations of one Divine Person; a mere manifestation has not the attributes of personal, free, and intelligent beings.

4th. *Objection*.—“If the personal pronouns in Gen. i. 26 imply a plurality of persons in the Godhead, there must be a plurality of persons in man,” &c.

Answer.—Man made in the moral and not in the *natural* image and likeness of God.

5th. *Objection*.—“In both the Old Testament and New Testament God is spoken of as *One*.”

Answer.—In the Old Testament and New Testament an absolute and entire *Oneness* is not ascribed to the Divine Being; but they generally speak of God under a name involving the idea of plurality. In the New Testament Christ is God because He is Divine, and is, in His personality, distinguished from the Father.

6th. *Objection*.—“The Trinity incomprehensible to human reason, and, therefore, I will not believe it.”

Answer.—If the essence and infinite perfections of God cannot

be fully comprehended by man, it is ridiculous to object to the doctrine of the Trinity because he is unable to understand it.—Pp. 252-255.

1. Passages of Scripture where the three persons in the Trinity, the Father, Son, and Holy Ghost, are shown to be in connection with one another:—Matt. iii. 16, 17; xxviii. 18-20; John xiv. 26; 2 Cor. xiii. 14.

2. Passages where Divine attributes and Acts are ascribed to each person in the Trinity:—

(1.) The *Father*:—Gen. i. 1; Num. xvi. 2, xxiii. 19; Deut. xxxiii. 27, xxxix. 29; Psa. ix. 7, xxxvi. 6, cii. 25-27, cxlvii. 5; Isa. xxxvii. 16, xlv. 6, 24, xlv. 18, 20-22; Mal. iii. 6; Acts xv. 18; Rom. i. 20; Heb. vi. 17, 18.

(2.) The *Son*:—Matt. xi. 27; John i. 1-3, viii. 58, xvii. 5, xx. 28; Rom. i. 3, ix. 5, 1 Cor. iv. 3; Col. i. 15-17; Phil. ii. 9-11, iii. 21; Titus ii. 13.

(3.) The *Holy Ghost*—His Personality and Divinity taught and implied:—Gen. i. 2; Matt. iii. 16, 17, xii. 18; John xv. 26, xvi. 13, 14; Acts i. 8, 16, xx. 23; Rom. viii. 26, xv. 13-19; 1 Cor. ii. 10, 11, xii. 11; 2 Cor. iii. 18; Heb. ix. 14; 1 Pet. i. 2, iii. 18-20; 2 Pet. i. 20, 21.



DOCTRINE DEFINED.

“Glory to God the Trinity,
Whose name has mysteries unknown;
In essence one, in persons three,
A social nature, yet alone.”—*Dr. Watts.*

I.—THE SACRED TRINITY.

THE important doctrine of the Trinity, though not fully explained, is clearly and satisfactorily revealed in the Sacred Scriptures. The meaning of *Trinity* is, that there is one God in three distinct persons, *Father, Son, and Holy Ghost*. We have seen that God is an eternal, incomprehensible spirit, infinite in all his perfections; who made all things out of nothing, and who governs them by his wise providence. The word *person* signifies the *essence*, with a particular manner of subsistence, which the Greek fathers called *hypostasis*; taking it for the incommunicable property that makes a person. We believe the *Father, Son, and Holy Ghost* to be three distinct persons in the Divine nature; because the Holy Scriptures, in speaking of these three, do distinguish them from

one another, as we use, in common speech, to distinguish three several persons.

In these days of speculative refinement the personality of the Holy Spirit is often ignored, when the work of the Father and the Son are acknowledged; but “these Three are One,” and yet distinct, and in the scheme of salvation they all appear. In the ministry and mediation of Jesus the persons of the Godhead are seen united in the great work of man’s blessing and redemption. “As soon as the ministry of the SON commenced, the heavens were opened, and the SPIRIT descended like a dove, and ‘abode upon him,’ while the words of the FATHER were heard, ‘this is my beloved Son in whom I am well pleased,’ words expressive not merely of delight in him as the Son, but as the Son commencing the ministry of grace and salvation by the Spirit, and who ‘through the ETERNAL SPIRIT offered himself unto God.’” Hence Bishop Horne says: “Let none persuade you that the doctrine of the Trinity is a matter of curiosity and speculation only. *Our religion is founded upon it.* For what is Christianity but a manifestation of the three Divine Persons as engaged in the great work of man’s redemption, begun, continued, and to be ended by them, in their several relations of Father, Son, and Holy Ghost; Creator, Redeemer, and Sanctifier; three persons in one God? If there be no Son of God, *where is our redemption?* If there be no Holy Spirit, *where is our sanctification?* Without both, *where is our salvation?* And if these two persons be anything less than Divine, why are we baptized equally in the name of the Father, and of the Son, and of the Holy Ghost? Let no man, therefore, deceive you. *This is the true God and eternal life.*”—*Discourses on the Trinity.*

The chief, if not the only, objection brought against this doctrine is, that it is incomprehensible. The substance of the object commonly made on this subject may be thus stated:—

“The term *revelation* is only applicable to those things which are made known, consequently which are brought down to a level with our reason—that is, which may be comprehended. What is not brought down to a level with our rational powers cannot be understood, and of course is no revelation to us. Did the Gospel really contain doctrines

above reason, it would, so far, cease to be a Divine revelation. We may also safely conclude that, as the Gospel was originally preached to the poor, and intended more especially for them, as it is a revelation to babes in knowledge, it cannot be supposed to contain any mysterious or incomprehensible doctrine. Nay, to believe a doctrine which we cannot comprehend is impossible and absurd. We may *say* we believe it; but we cannot really believe it, because we know not what it is. And if we say we believe what we do not understand, we, in fact, say we believe we know not what; and how, in that case, are we either to explain or give a reason for what we believe? It is impossible. Where mystery begins, faith and religion end."

In answer to this method of reasoning, if it deserve that name, we remark that, if it prove anything, it proves by far too much. It will banish from the list of credible things many articles of belief, which no man in his senses thinks of doubting, much less of rejecting. In fact, upon the principle of the reasoning stated above, a man can believe nothing, or next to nothing; for there is very little, if anything, with which we are daily conversant, either in nature, providence, or grace, that we can fully comprehend. Mystery surrounds our path wherever we go; and on every subject that comes before our mind, physical or moral, after we proceed a few steps, we are met by impenetrable mystery. The *facts* are indubitable, but the *manner* in which they exist as facts, the *process* by which they are brought about, and the *reasons* of that process, are alike wholly unknown. "What is this God, about whom you have been saying so much?" said an unbeliever to a preacher, after hearing a discourse about God. "God is a spirit," replied the preacher. "What is a spirit?" asked the sceptic, fiercely. "What is a cornstalk?" rejoined the preacher. "Why—why—why—a cornstalk is a cornstalk." "Yes, sir," said the preacher, "a spirit is a spirit; and if you cannot tell me what a cornstalk is, which you have seen a thousand times, and know has an existence, why do you ask me to tell you what the Infinite Spirit is, or why do you doubt His existence?" The sceptic was dumb, as all sceptics will be when they stand to be judged by that God whose name they blaspheme, and whose word they despise.

The truth is, it is only allowed to man, in the present state, to perceive *effects*, to observe *facts*, to arrange them in the best order, and to make the best deductions from them that he can ; that he may foresee how far similar effects may be expected in given circumstances, and thus be able to apply them to purposes of practical utility. He can do no more. He may talk in proud and pompous language of unfolding and explaining the secrets of nature, and may sometimes imagine that he has really *done* so : but it is an entire mistake. Still, all that he knows is a few facts. Of the *essence* of things, or of the *nature of causation*, in any case, he knows nothing—literally nothing.

Were human reason competent to solve all the problems of the present world, then it might, with some show of reason, cavil at the mystery of the Sacred Trinity. “ But if it cannot explain how the will lifts the arm, how a ponderous planet is chained to a central sun, how a poor wayside nettle is produced and sustained, if, indeed, there is not a single phenomenon in creation out of which it can wring the entire mystery, let us not beg the whole question by assuming the sufficiency of one intelligence, and by making this the sole standard by which marvels on earth and revelations from heaven are to be tried.”

To *reveal*, then, does not signify in all cases, or, indeed, in almost any case, to *explain*. Anything may be revealed, and remain a profound mystery still. When the discoverer of the Magnet brought to light a series of facts concerning that wonderful influence, he may be said to have *revealed* to men a knowledge of them. But did he *explain* them ? Have they *ever* been explained to the present hour ? Why does the magnetic needle point to the poles ? Why does it, in any case, deviate from the true meridian ? Why do some of its known and registered laws differ so entirely from those of all other substances with which we are acquainted ? To these inquiries the most acute philosophers have nothing to reply. The principles upon which the phenomena in question rest are still hidden from our view by a veil which no man has been able to penetrate. Yet no man thinks of doubting the facts alluded to, or of questioning the great utility of the knowledge of them to mankind. And for any-

thing we know, both the person and property of men may be transported across oceans just as safely, and as expeditiously, with our present scanty knowledge, as if we were able to go to the bottom of the subject. Again, "The wind bloweth where it listeth, and we hear the sound thereof," and feel its genial and reviving influence upon our frame as we cross the green dales and ascend the mountain; but we cannot tell whence it comes or whither it goeth. But would any man now deny the existence of the wind because he cannot tell the source of its endless variations, or define the rules, if there be any, by which he might calculate them? But while all this is covered with mystery, the mariner spreads his canvass to the gale without hesitation, and receives all the benefits of its impulse, in traversing the deep, perhaps just as well as if he knew all that is knowable on the subject. By the aid of electricity man is able to flash his thoughts over continents and under oceans at the rate of sixteen thousand miles per second. This is a great mystery,—the *fact* is *revealed*, or made known, but the wisest electricians are not able to *explain* the fact, or even approach to an explanation.

Again: Unitarians deny the doctrine of the Trinity because of its mysteriousness; but to be consistent, they should turn Atheists, because they cannot fully comprehend God. Do any of them doubt the propriety of saying that many of the attributes of God are revealed to us in His Word? Yet no one means by this that revelation enables us to comprehend them; but only that it asserts the fact that such perfections *exist* in Jehovah, and makes a practical application of them. For example, that God is OMNIPRESENT, revelation distinctly and frequently affirms. But does it explain this attribute of the Supreme Being? Does any man think of comprehending it? Should we not consider that man as insane who should talk of being able to comprehend it? What do we mean, then, when we say that this doctrine is *revealed*? We certainly mean nothing more than that we are assured the *fact exists*. "This," says Mr. Wesley, "is a point much to be observed. There are many things which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive. Part of these God hath revealed to us by his Spirit; 'revealed,' that is, unveiled,

uncovered; that part he requires us to believe. Part of them he has not revealed; that we need not—and, indeed, cannot—believe; it is far above, out of our sight. Now, where is the wisdom of rejecting what is revealed, because we do not understand what is not revealed? of denying the *fact*, which God has unveiled, because we cannot see the *manner*, which is veiled still?”

Now, let us apply these remarks of Mr. Wesley to the doctrine of the Trinity. The Bible teaches us that the one only living and true God exists in a Trinity of Persons—the Father, the Son, and the Holy Ghost; that the Father is of none, neither begotten nor proceeding; that the Son is, in a mysterious manner, eternally begotten of the Father, and is a Divine Person, equal with the Father; that the Holy Ghost is also a Divine Person, proceeding from the Father and the Son, from all eternity; and that these Three are One, the same in substance, equal in power and glory. We think that the Scriptures reveal this mode of the Divine existence, that is, declare the fact, without explaining it; and, on the authority of Scripture alone, we believe the fact simply as revealed, while we confess ourselves utterly unable to comprehend it. We do not suppose that any man on earth ever did, or ever can, understand this august mystery. It is stated that Saint Augustine was one day walking on the sea-shore, meditating on the Trinity, and endeavouring to comprehend more respecting this most glorious and mysterious truth than it was possible for man to know. Whilst so engaged, he saw a child seated on the sand, holding in one hand a small shell, and with another pouring water into it. After observing the child for awhile, Augustine enquired the nature of his employment. “I am trying,” said the child, “to empty the sea into this shell.” “Can you think such an action possible?” said the Saint. “Not more foolish than you, Saint Augustine,” replied the child, “to endeavour with the reason of man to comprehend fully the Divine Trinity.” In how many places is this lesson taught us in the Sacred Scriptures? Job xi. 7, 8; Psa. cxxxix. 6. Whether glorified spirits, or angels around the throne of God, comprehend it, we pretend not to conjecture; although we have no doubt that many things relating to the Divine mode of existence will be, to the most

exalted principalities and powers in heaven, entirely and for ever incomprehensible, and for anything we can tell to the contrary, that under consideration may be among the number.

But, however mysterious this fact, as to the mode of the Divine existence, may be, it is not more incomprehensible than the Divine Omnipresence, and other attributes of the Godhead which are revealed in Scripture, and which Unitarians, no more than others, ever think of calling in question. It is said to be utterly incredible that any being should be One in Three at the same time. There is said to be an absurdity—a self-evident, mathematical absurdity, in the very proposition; and no one, our opponents allege, can be required to believe that which is in the very nature of things, and in terms, a manifest absurdity. They confess that we may believe that which is *above* reason, but not that which is plainly and undoubtedly contrary to reason. But does not all this presumptuous language arise from our venturing to do what the Scriptures expressly and strongly condemn, viz., considering God as a being altogether such an one as ourselves? When the Most High speaks of himself to mortals, it must be in the language of mortals. But shall we not certainly and greatly err if we interpret that language as meaning, when applied to Jehovah, the same thing that it means when applied to ourselves? Yet is not this error the foundation of the whole objection? When it is objected that the doctrine of the Trinity is contrary to reason, what is meant? Does the objector mean that the doctrine is contrary to the nature of things; contrary to reason, as it exists in the infinite and eternal Mind? If this be his meaning, the assertion is utterly denied. He does not understand what the nature of things is; and, of course, is not qualified, unless to a very small extent, to pronounce what is, or is not, contrary to it. Until he is able to comprehend the NATURE OF ALL THINGS, and among others, of GOD HIMSELF, he surely ought to be cautious in pronouncing what is irreconcilable with reason.

But if he means that the doctrine in question is contrary to *his* reason—contrary to *his* narrow, unphilosophical prejudices, which render him unwilling to allow anything in God which he does not perceive in himself or in creatures,

then it may, indeed, be so, that the doctrine in question cannot be reconciled with such reason; but this, we humbly conceive, will be no solid objection to it with any reasonable man.

An eminent Biblical critic thus points out the difference between *reason* and *reasoning*: "Reason is God's gift, the handmaid of faith; the 'mind' or 'understanding' which 'God hath given us that we may know Him;' 1 John v. 20; which Christ 'opened, that they might understand the Scriptures,' Luke xxiv. 45; with which we are to speak or sing, 1 Cor. xiv. 9-19; and in which we are *not* to be children, 20; with which we are to love God, Matt. xxii. 37, and serve Him, Rom. vii. 25; where He writes His laws, Heb. x. 16; in which we are to 'be renewed,' Eph. iv. 23; and 'fully persuaded,' Rom. xiv. 5. 'He that received seed into the good ground is he that heareth the word and understandeth it;' Matt. xiii. 23. Faith is no blind assent, but intelligent reception of Divine truth by the *reason* when enlightened of God.

"On the contrary, the *reasonings* of men 'exalt themselves against the knowledge of God;' 2 Cor. x. 5. The 'thoughts,' 'imaginations,' in these men have 'become vain;' Rom. i. 21; 'The Lord knoweth the thoughts of the wise that they are vain;' 1 Cor. iii. 20. These the devout believer 'hates;' Ps. cxix. 113. The skill of the 'disputer of this world,' however brilliant in its own sphere, goes wrong when it touches the things of God. These are not matters for logical deduction to eliminate, but for enlightened *reason* to receive in their purity and simplicity; Prov. xxx. 5, 6. The reasonings of the natural mind are the opposite to simple faith, alike when they deny God's word, or evade its force."

Again: If the doctrine under consideration be so *repugnant* to human reason, surely the philosophers would be against it? but a writer in the *London Quarterly Review* (April, 1872) shows that the best philosophy of the period is against the Unitarians, and that the ascendant school of metaphysics to-day is *unequivocally Trinitarian*. We give the following quotations from this able article:—Sir William Hamilton says, "It is not true that the doctrine of the Trinity is contrary to reason, if we understand by this term the general reason of men, for we shall find that the doctrine in some form has

entered into all the ancient religions of mankind.' Mansel also: 'How can One be many, or the many one? The objection lies equally against any attempt to represent the Divine nature and attributes as infinite. How can there be a variety of attributes, each infinite in its kind, and yet altogether constituting one Infinite? Or how, on the other hand, can the Infinite be conceived as existing without diversity at all?' In fact, the last results of speculation everywhere prove that there is in the intuitions of the human reason much that answers to, and seems to bespeak, this great truth in Christian theology, which is the great security against the bottomless abyss of Pantheism. Surely, when Unitarians find a man so much in sympathy with some of their ideas as Coleridge declare, 'The article of Trinity is religion, is reason, and its universal formula'—and another, whom they greatly admire, F. W. Robertson, declare it to be 'the sum of all that knowledge which has yet been gained by man'—and their own Bancroft affirm that 'the truth of the Triune God dwells in every system of thought that can pretend to vitality,' and describe Arianism as an attempt to Paganise Christianity, they may well allow a doctrine which for eighteen hundred years has been an intuition of the faith, constituting, as Neander says, from the first the fundamental consciousness of the Church, to stand in the creeds of Christendom without any further attempt to assail it with the weapons of their weak and shallow philosophy."

On account of the poverty of language we are obliged to express our ideas of the Divine Unity by the term *Trinity*. Perhaps it is the best word for the purpose that language affords. But before any one undertakes to decide that a Trinity of Persons in God is inconsistent with the Divine Unity, he ought to be able to tell us what Unity is. But is any man able to do this? Most people are probably ready to suppose, at first view, that this is an easy task; that the idea expressed by this word is so plain, simple, and perfectly intelligible, that there is no difficulty in defining it aright. But we suspect that the more an enlightened and acute mind contemplates the subject, the more he will be inclined to believe that, like the subject of *personal identity*, and some others of similar character, there is a difficulty in comprehending and stating it, which is almost, if not altogether, in-

superable. An individual man is *one*—yet he is made up of soul and body, and some say of a third part, called spirit; each having its distinct and appropriate nature. But does this two-fold, or three-fold, nature interfere with his unity? I presume no one will suppose it does. But why not, on the principle of the objection which we are repelling? A machine is *one*, though made up of a number of parts. In what sense is *Unity* applied here? A legislative body is *one*, though composed of many members. What is meant by *Unity* in this case? We are accustomed to say, and we believe that, in mechanical philosophy, it is a true saying, that more than one substance cannot occupy the same space at the same time? But are we sure that this axiom has any application to *spirit*—and, above all, that it applies to that *Infinite Spirit* who is everywhere equally present? In short, if we cannot tell what *UNITY* means; if we find ourselves utterly perplexed when we undertake to define what *Oneness*, in the abstract, implies, and especially what it means when ascribed to the *Great Eternal*, who is exalted above all blessing and all praise, we surely cannot be prepared to decide how far a Trinity of persons in the Divine Essence is inconsistent with it, and involves anything like an absurdity or contradiction.

But further; suppose we were able to comprehend and define perfectly what *Unity* means, and to remove every difficulty on that score, has any Trinitarian ever said that the Deity is *one* in the *same sense* in which He is *three*? If anything of this kind had ever been asserted, it might be called a contradiction. But this, it is well known, is explicitly disavowed, and the contrary asserted, by all sober believers in the doctrine of the Trinity; and how far it is consistent with candour and honesty in disputants, on the Unitarian side, to be perpetually recurring to an implied charge on this subject, for which there is no foundation, we shall not stop to inquire. Let it be distinctly understood, then, that when Trinitarians say there are three Persons in the Godhead, they do not by any means intend to say, that God is *three* and *one* in the *same sense*. The *Unity* refers to one respect, the *Trinity* to another. How this is to be explained they do not pretend to know, or even to have an opinion. They consider it as their duty simply and

humbly to receive the fact as a great mystery, without presuming to comprehend it, or to attempt a development of the *manner* in which the fact exists; just as they receive the fact of the Divine omnipresence, or of the blessedness of heaven; although the same Bible which reveals these facts declares that they are both far beyond the reach of our minds.

But it will, perhaps, be asked, what we *mean* when we say there are three *persons* in the Godhead? What kind of distinction is that which is expressed by the word *person*? We frankly answer, we do not know. We find a certain three-fold mode of existence in the Deity frequently referred to in Scripture, but not explained; it may be because it is not *possible* adequately to explain it to creatures in our situation; perhaps not even to any created being. There is an essential poverty in all human language, when we attempt to speak of the properties of spirits, and more especially when we speak concerning the most exalted and incomprehensible of all Spirits. The term *person* has been employed in the Church of Christ to express the distinction before us, for many centuries. We found it in use; and, not knowing a better term for the purpose intended, we have cheerfully adopted and continue to use it still. We by no means understand it, however, in a gross or carnal sense. We utterly deny that we mean by it three distinct, independent beings; for we believe that there is but one God. But we mean to express it by a certain (to us mysterious) three-fold mode of existence, in the one living and true God, which carries with it the idea of an *ineffably glorious society* in the Godhead, and lays a foundation for the use of the personal pronouns, I, Thou, He, in that ever-blessed society. In short, to employ the language of Dr. Barrow, we believe "that there is one Divine Nature or Essence, common to three persons, incomprehensibly united, and ineffably distinguished; united in essential attributes, distinguished by peculiar relations; all equally infinite in every Divine perfection; each different from the other in order and manner of subsistence; that there is a mutual existence of One in All, and All in One; a communication without any deprivation or diminution in the communicant; an eternal generation, and an eternal procession, without precedence or

succession, without proper causality or dependence; a Father imparting his own, and the Son receiving his Father's life, and a Spirit issuing from both, without any division or multiplication of essence. These are notions which may well puzzle our reason in conceiving how they agree, but should not stagger our faith in assenting that they are true; upon which we should meditate, not with hope to comprehend, but with dispositions to admire; veiling our faces in the presence, and prostrating our reason at the feet, of Wisdom so far transcending us."—*Barrow's Defence of the Trinity*.

We trust that the foolish proverb, that "where mystery begins, faith and religion end," will not in the least influence the reader. That mystery should be readily allowed to exist everywhere in God's *Creation*, and in God's *Providence*, and at the same time be unceremoniously rejected from God's *Revelation*, is indeed more than strange! That creatures who acknowledge that the nature of God is infinitely unlike, and infinitely above, that of any other being in the Universe, and that their own share of reason is so small that they can scarcely think or speak intelligibly about it, or so much as define their own faculties of reasoning, should yet refuse to believe anything of Jehovah which does not accord with human notions, is, surely, as weak and irrational as it is presumptuous. But that creatures who confess themselves to be miserable *sinners*, lying at the footstool of mercy, and standing in need of a revelation from God to teach them what they could not otherwise know concerning his perfections, and the way of acceptance with Him, should yet, when they acknowledge that such a Revelation has been given, undertake to sit in judgment upon it, and to reject such parts of it as are above the grasp of their disordered and enfeebled reason, argues a degree of daring and infatuated impiety which, if it were not so common, we should be ready to say could not exist. Wherein does it essentially differ from that temper by which "angels became apostate spirits?"

II.—PERSONALITY OF THE HOLY SPIRIT.

Sabellius rejected all distinctions of Persons in God. He alleged that the Trinity was only *nominal* or *modal*, that is,

that Father, Son and Holy Ghost were only three *names* or *offices* of one and the same Hypostasis, or Person. He affirmed that Jesus Christ was truly God and man; but that the one, undivided Deity was incarnate in him. And hence he and his followers were sometimes called *Patricians*, because they considered the Father as incarnate in Christ, and were charged with believing that the eternal Father might suffer.

Unitarians with one voice deny the Divinity and Personality of the Holy Spirit. Dr. Priestley declares that by the Holy Spirit we are to understand nothing more than the power or influence of God, and by no means a distinct person. Mr. Belsham, with still more freedom and less decorum, allows himself to say, "The distinct, *personal existence* of the Holy Spirit is, I believe, abandoned by every person who has paid much attention to the phraseology of the Scriptures." And again, "The controversy (respecting the personality of the Holy Spirit,) is almost as much at rest as that concerning transubstantiation."

A person has been defined by Dr. Waterland to be "an intelligent agent, having the distinct character of *I, thou, he.*" By Locke, as "a thinking, intelligent being, that has reason and reflection;" and by Dr. Isaac Barrow thus: "By a person, we are to understand a singular, subsistent, intellectual being; or, as Boethius defines it, 'an individual substance of a rational nature.'"

The personal existence of the Spirit is clearly expressed in the Scriptures.

1. *The personal identity of the Holy Spirit is indicated by the application to Himself of the personal pronouns, "ME" and "I."* Acts xiii. 2. See also what Christ says, John xiv. 16, 17-26, xv. 26, xvi. 8-13, 14.

2. *All the ATTRIBUTES of an intelligent agent are ascribed to the Holy Spirit.*—Mind, Rom. viii. 27; 1 Cor. ii. 10; John xvi. 13; will, 1 Cor. xii. 2; John viii. 8; Acts xvi. 6, 7; freedom, Psa. li. 11; affections, Rom. xv. 30; Acts xv. 28. "But a mere attribute or influence can have no affections; it can have no consciousness, or pleasure, or displeasure. Complacency or displacency can only exist in a being possessed of intelligence."—*Dr. Stock.*

3. *He is said to be susceptible of FEELINGS, such as only a personal agent can be.*—For example, he is said to be “vexed,” Isa. lxiii. 10; “grieved,” Eph. iv. 30; “tempted,” Acts v. 9; “sinned against,” Matt. xii. 31; “lied unto,” Acts v. 3; “blasphemed,” Matt. xii. 31, 32.

4. *Acts are ascribed to Him which only a person can perform.*—He is said to “strive,” Gen. vi. 3; to “teach,” John xvi. 26; to “call” to remembrance, John xiv. 20; to “search” the deep things of God, 1 Cor. ii. 10; to “hear,” John xvi. 13; to “witness,” Rom. viii. 16; to “glorify” Christ, John xvi. 14; to “testify” of Christ, John xv. 26; He is said to “speak,” John xvi. 13; to “shew” the things of Christ to his people, John xvi. 14; to “reprove” the world, John xvi. 8; to “intercede,” Rom. viii. 26; to “seal,” Eph. i. 13; v. 30; to “distribute” gifts, 1 Cor. xii. 2; to “reveal” future events. Now, it is but a fair inference, that he who was to do all these things was as real a person as any of the Apostles were.

III.—THE HOLY GHOST A DIVINE PERSON.

1. *The Holy Ghost bears the NAMES of God.*—He is called *God*, Acts v. 3, 4; *Lord*, 2 Cor. iii. 17, 2 Thess. iii. 5.

2. *He possesses all the ATTRIBUTES of God.*—*Eternity*, Heb. ix. 14; *Omnipotence*, Job xxxiii. 4; *Omniscience*, 1 Cor. ii. 10, Psal. cxxxi. 7; *Omnipresence*, 1 Cor. vi. 9; *Wisdom*, Eph. i. 17; *Goodness*, Neh. ix. 20, Psal. cxliii. 10; *Holiness*, Psal. li. 2; *Love*, Rom. xv. 30.

3. *The WORKS of God are ascribed to the Holy Spirit.*

(a) *Creation.*—In the Mosaic account of the Creation it is declared that the Spirit moved upon the face of the waters, which shows that the three persons in the Godhead, acting in different aspects, did bring the world into existence. Gen. i. 2. It was the power of God, the Holy Ghost, that was exercised, as well as the power of God the Father and God the Son. “There is a force,” says the Rev. James Morgan, D.D., “in the term ‘moved,’ not to be overlooked. It is that which is applied to the bird brooding on her nest, imparting heat and vitality to her eggs, and in due time giving birth to a numerous offspring.” Such is the special work here ascribed to the Spirit of God in the creation of the

world. 'By the word of the Lord were the heavens made and all the host of them by the breath of His mouth.' Psa. xxxiii. 6. Here the Spirit of God is said to be the creator of the hosts of stars or heavenly bodies. Job speaks of the Spirit as giving him life, etc; Job xxxiii. 4; Psa. civ. 30.

(b) *The Holy Spirit is the AUTHOR of the Holy Scriptures.*—The Spirit of God, and the Spirit of Christ, *both* are spoken of as having to do with the Inspiration of the Word. 1 Pet. i. 2; 2 Pet. i. 21.

(c) *REGENERATION, or the bestowment of positive salvation, is the work of the Spirit.*—He works on the hearts of all men, Prov. i. 23; Isa. xxxiii. 15, lix. 15-19-21; Ezekiel i. 20, xxxvi. 25-27, xxxvii. 1-10; Joel ii. 28; Zech. iv. 6, xii. 10; Mark xiii. 11; Luke ii. 27; John iii. 5, vi. 39; Acts ii. 3, iv. 31, vi. 3, vii. 55, viii. 29. He begins, carries forward, and completes the work of grace in believers, John iii. 5, 6; John xiv. 26, xv. 26, xvi. 9, 10, 11-13; Acts vii. 55; Rom. v. 5, viii. 1, 2-5-9, 10, 13, 14-16-23-26; Rom. xv. 13-30; 1 Cor. iii. 16, vi. 2, xii. 3, 4, 13; 2 Cor. iii. 8, 17, 18, xiii. 14, Gal. v. 17-22-23-25, vi. 8; Eph. i. 13, ii. 18-22, iii. 16, iv. 3-30, v. 18; 2 Thess. ii. 13; Tit. iii. 5-6. He qualified the apostles for their works. Acts i. 6-8; ix. 4, 5; John xv. 26, 27; John xiv. 14-18-20; Acts ii. 1-4; 1 Cor. ii. 12-13; Gal. i. 16; 2 Tim. i. 14; Heb. ii. 4; Mark xiii. 2; Acts xvi. 6, xi. 12, viii. 29; 2 Cor. vi. 4-10.

(d) *He wrought MIRACLES.* Rom. xv. 19; Heb. ii. 4.

(e) *THE RESURRECTION OF THE DEAD.* Rom. viii. 2; 1 Pet. iii. 18.

4. *DIVINE WORSHIP IS PAID TO HIM.*—That the Holy Spirit is equal in essence and glory to the Father and the Son is further evident from the fact, that unto his name, as a part of that Trinity, which lies at the foundation of Christianity, all nations are to be baptized. "Go ye, therefore," etc., Matt. xxviii. 19. This is also taught in the form of Apostolic benediction, which reads thus, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, Amen." 2 Cor. xiii. 14.

5. Finally, our Lord teaches us that while all manner of sin committed against himself may be forgiven, *the Holy*

Ghost is the OBJECT of that one sin which under none of his dispensations can be forgiven—the sin which hath never forgiveness, neither in this world nor in the world to come. So that, if there were a difference, it would be fair to argue that the Spirit is greater, rather than less than the Son. Thus we learn from the Holy Scriptures, “that his Divinity is undivided and eternal; and, though, in the mediatorial office, He exists in eternal procession from the Father and the Son, He is inherently equal to both in wisdom, and power, and glory. We are bound, then, to repudiate both the Arian and the Sabellian heresies, and to believe that, not an illumination but an essence, not an outstreaming influence, but an active person, He lives and reigns on high; and to the bold blasphemers, who deny his Divinity, and, therefore, insult his honour, we may address the withering thunderbolt of language rolled from apostolic lips upon the sceptic of old, ‘Ananias, why hath Satan put it into thy heart to lie unto the Holy Ghost? Thou hast not lied unto men, but unto God.’” Here, lying unto the Holy Ghost is called lying unto God.

IV.—THE TRI-PERSONALITY OF GOD.

Dr. Priestley, in his *History of Early Opinions*, declares that even “if the doctrine of the Trinity had been found in the Scriptures, it would have been impossible for any reasonable man to believe it, as it implies a *contradiction*, which no miracles can prove.” But the doctrine of the Sacred Trinity is clearly and satisfactorily revealed in the Sacred Scriptures: and the substance of what the Bible teaches on this subject is, that while the Deity is in essence and being one and only one, (Deut. vi. 4, iv. 35; Psa. lxxxv. 10; 1 Cor. viii. 4-6), yet that in this one Being there are three persons. This trinity of persons in the Godhead is clearly and satisfactorily revealed in both the Old and the New Testament.

(1.) *The Holy Trinity is revealed in the Old Testament.*—“In the beginning God created,” etc., Gen. i. 1. The noun here is plural, but the verb is singular, reading thus, “Gods,” “He created.” Christians in all ages have seen here a strong proof of the triune God. See also Gen. iii. 22, xi. 7, 8; Isa. vi. 8; Num. vi. 24-27. “Every ones know that verbs and

pronouns should agree in number with the leading noun. Yet *Elohim*, though plural, is almost invariably construed with verbs and pronouns in the singular, as in Gen. i. 1 ; " *Elohim* created ; the agent is plural, the verb singular, and this strange form of expression is used by Moses about five hundred times. It is not as if the grammar had been unformed, and necessitated such an idiom ; it was, that the writer, actuated by an inspiring influence, selected a mode of speech denoting an undoubted plurality in the agents, while there was perfect unity in the action. In a few remarkable instances, where the personalities of the Godhead are designed to be made prominent, the regular construction is adopted, and *Elohim* is combined with plural verbs and pronouns. See Gen. i. 26. '*Elohim* said, Let *us* make man in *our* own image.' If the language is proper, there must be a plurality of persons in the Godhead, and each person must be related to us as our Creator. In harmony with this, the Son and the Holy Spirit are set forth in other parts of the Sacred volume as united in the act of creation. Job xxxiii. 4 ; John i. 3 ; Isa. xlviii. 16 ; Isa. vi. 5-8 ; Acts xxviii. 25 ; John xii. 41." (See Dr. W. Cooke's *Christian Theology*.)

(2.) *In the New Testament the Holy Trinity is clearly revealed.*—John xii. 41 ; Acts xxviii. 25 ; Matt. iii. 16, 17, xxviii. 19 ; John xv. 26, xiv. 16, 17 ; Rom. xv. 30 ; 2 Cor. xiii. 14 ; Jude xx. 22 ; Heb. ix. 14 ; Eph. iii. 14-16 ; 1 John v. 7-11. " Israel of old had the name of Jehovah put upon them, when it was thrice repeated, and a distinct blessing coupled with each repetition of it,—' Jehovah bless thee and keep thee ; Jehovah make his face to shine upon thee ; Jehovah be gracious unto thee,' ' and thus the sons of Aaron shall put my name upon the children of Israel.' How stands the case now ? Our Christian assemblies, taught under the last dispensation, and by the teaching of our Lord and his apostles, invoke the condescending goodness of the Mediator, the paternal love of a reconciled Father, fellowship with and participation of the sanctifying Spirit ; and thus the Lord's name is still put upon the Lord's people, and you are the living witnesses that He thus blesses them. So, from the teachings of our Lord, and especially from that portion of them which this inestimable chapter contains (John xv.), we

may see the great Catholic doctrine upon which all our religion depends—the doctrine of the Holy and invisible Trinity. So we are emboldened to confess, in this last age of the church, as Christians have done for 1,800 years, and as they will do while the sun and moon endure, we worship one God in Trinity, and Trinity in unity, neither confounding the Persons, nor dividing the substance; as there is one Person of the Father, so there is one Person of the Son, and one Person of the Holy Spirit, but the glory of each is equal, and the majesty co-eternal. And so, as we believe and as we were baptized, we praise and glorify God, and say with one heart and voice, ‘Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.’”—*Dr. G. Osborne’s sermon before the Wesleyan Conference.*

We cannot close this chapter without a reference to *the experience of God’s children in this matter.* Jeremy Taylor says, “He who goes about to speak of the mystery of the Trinity, and does it by words and names of man’s invention, talking of essences and existences, hypostases and personalities, priority in co-equalities, and unity in pluralities, may amuse himself and build a tabernacle in his head, and talk something he knows not what. But the renewed man, who feels the power of the Father, and to whom the Son has become wisdom, sanctification, and redemption, in whose heart the true love of the Spirit of God is shed abroad—this man, though he understands nothing of what is unintelligible, yet he alone truly understands the doctrine of the Trinity.” We have seen that the doctrine of the Trinity is clearly revealed in the Bible; and, though it is, in many respects, confessedly inscrutable, yet there is one way by which this doctrine may be understood in a wonderful manner, and that is, as Jeremy Taylor says—experimentally. It is the high honour, the glorious privilege of God’s people, in understanding the work of redemption, to have an experimental knowledge of the doctrine of the Trinity. In Gal. ii. 18, we have this glorious doctrine set forth in a very remarkable manner—in an experimental manner. “For through him (Jesus) we both (Jews and Gentiles) have access by one Spirit (the Holy Spirit) unto the Father.” Dr. Owen, in his work on

“Communion with God,” teaches—what the earliest and purest ages also held—“That, in love, grace, and consolation, believers may have communion with each sacred Person distinctly.” And some eminently pious individuals have professed to enjoy distinct intercourse with the individual persons of the blessed Trinity. Such was the case with Mrs. Rogers, Lady Maxwell, Bramwell, John Smith, and others. The Marquis de Kenty, whose soul was often so absorbed in intercourse with God that he passed along the gay streets of Paris as unmoved by all that transpired around him as if he had been passing across a desert, professed to “carry about with him an experimental verity of the Holy Trinity;” in other words, “that he consciously distinguished the action of one person in the Trinity from another upon his own soul.” Now, we should shrink from saying that such an experience is at variance with any declaration of Holy Writ, though we are not aware of any passage that sets it forth as the privilege of the Christian. The Rev. James Macpherson (see his “Life of Rev. John Petty,”) thinks its endorsement would lead to a “species of tritheism and mysticism;” and wisely remarks, “It is another thing altogether for the soul to be conscious of the sanctifying operations of the Holy Ghost, and by that Spirit to be led into the enjoyment of the grace of the Son, and the love of the Father. Consciousness of the Spirit’s operation is one thing, a subjective revelation of the action of each distinctly, the one from the other, is another; but, for ourselves, we do not dogmatise, but pant after the highest communications of grace which the Godhead is pleased to impart to them who believe.” The Rev. Samuel Coley, writing to his late devout uncle, the Rev. Thomas Collins, concerning his consciousness of intercourse with the Triune God, received the following reply:—“I am in possession of no secret. I have never either looked for, or had, anything mystical, anything beyond what plain Scriptures warrant. I do not suppose that I have any Divine manifestations peculiar to myself. The ordering of my thoughts in the manner I have told you of is not ‘of commandment’—is not the result of any extraordinary leading—it began as a mental choice; being found convenient and profitable, it has grown into a habit. In acts of devotion, my mind sees its way most clearly when

it talks with one Person. I, therefore, seeking edification, speak unto each of the ever-glorious Three distinctly in behalf of such things, and such things only, as Holy Scripture sets forth to be the province of each distinctly." At a period of the late Rev. John Petty's history, when his ministry was attended with overpowering manifestations of the Divine glory, he writes: "In private, this morning, I had such a view of, and such union with, the Trinity in Unity as I had no conception of before. I was unutterably happy on my journey over the mountains to Congleton." Again, he writes: "What union with the Trinity did I feel! That sacred awe which dares not move, and all the silent heaven of love, did indeed rest upon me. I am at a loss for language to express my feelings. Never before was I so sensible of the poverty of human language. I feel my soul is absorbed in God. God is love. My soul is all love. The heaven of heavens is all love, and I am delighted with the thought of loving God, and being loved of him to all eternity." Mr. Macpherson, Mr. Petty's devout and able biographer, remarks on these extracts:—

"The experience to which Mr. Petty here refers, of union or communion with the Trinity in Unity, has nothing exceptional in it, nothing mystical, nothing beyond what is taught in the sacred volume. It is the realizing power of a living faith, distinguishing the personal relation of each one of the sacred Three to the spiritual life of the inner man. Distinctiveness of thought is thus given to the mind in the act of worship: while the soul pleads with the ever-blessed and glorious Trinity for such communications of spiritual blessing as belong to each respectively. In the work of redemption each divine person has his own province; and as it has pleased God thus to act, and to discover the same to us, it is only reasonable to presume that we should derive some advantage from a recognition of this distinction. So thought the late Robert Hall; for, says he, 'We are much wanting to ourselves in not having more dealings with the Saviour, in not addressing Him now in the same spirit, and with the same personal directness, with which he used to be applied to when on earth for the relief of bodily disease.' This distinctness of thought, advised in relation to our Saviour, should be cultivated in worship, in relation to Him who

is the father of our Lord Jesus Christ, and to the Holy Ghost. 1 Cor. xii. 4-6, the apostle, speaking of the distribution of gifts and graces unto the saints, ascribes them distinctly, in respect of the fountain of their communication, unto the distinct persons. 'There are diversities of gifts, but the same *Spirit*, that one and the self-same Spirit,' that is, the Holy Ghost, verse 11. 'And there are differences of administrations, but the same Lord,' the same Lord Jesus, verse 5. 'And there are diversities of operations, but it is the same God,' etc., even the Father, Eph. iv. 6. So graces and gifts are bestowed, and so are they received.

And not only in the *emanation* of grace from God, and the *illapses* of the Spirit on us, but also in all our approaches unto God is the same distinction observed. 'For through Christ we have access by one Spirit unto the Father.' Eph. ii. 18. Our access unto God (wherein we have communion with him) is *DIA CHRISTOU*, 'through Christ,' *EN PNEUMATI*, 'in the Spirit,' and *PROS TON PATERA* "unto the Father:" the persons being here considered as engaged *distinctly* unto the accomplishment of the counsel of the will of God revealed in the Gospel."

While all are thus associated in the work of grace, occasionally our fellowship or communion is mentioned in reference to each singly. Thus we read of our fellowship with the Father, 1 John i. 6; of "the fellowship of his Son Jesus Christ our Lord," 1 Cor. i. 9; and of "the communion of the Holy Ghost," 2 Cor. xiii. 14. This fellowship with heaven is the result of the spiritual mission of the soul with Christ, by virtue of which the believer becomes incorporated into the body of Christ, becomes a member of his body, of his flesh, and of his bones. This union is not a physical one, and of course is not to be understood literally, but it is more than a 'union of attachment of feeling, of love;' for our bodies are the temples of the Holy Ghost, and the Spirit Himself dwells personally in the heart of the child of God."

V.—TESTIMONY OF THE FATHERS.

In the last chapter we quoted the testimony of the *Fathers* with respect to the person and Divinity of Christ. But it

appears that pious believers, from the earliest times to the present, were no less jealous of any deviation from the truth with respect to the personality and Divinity of the Holy Spirit as one of the persons of the adorable Trinity. We give the following extracts :—

Tertullian, writing in opposition to *Praxeas*, who denied all distinctions of persons in the God-head, and maintained the same error which was afterwards revived, and has been since generally known under the name of Sabellianism, says, “ The Father is God, the Son is God, and the Holy Ghost is God, and everyone of them is God.”

Origen.—He was one of the most learned and able divines of his day, and thus expressed himself on the subject of the Holy Trinity : “ When you confess one God, and assert in the same confession that the Father, the Son, and the Holy Ghost are One God, how perplexed, how difficult, how inextricable does this seem *to the unbelieving!* And again, when you say that the Lord of Glory was crucified, and that it was the Son of Man who descended from heaven, ‘ How perplexed,’ cries he who hears, but hears not with faith; how difficult do these things appear! Because they are themselves in an error. But do thou hold fast, nor entertain a doubt concerning this faith, knowing that God hath shewed this way of faith unto thee.” And again : “ There are some, indeed, who make a declaration concerning the Father, the Son, and the Holy Ghost, but not in sincerity nor in truth. Such are all HERETICS, who indeed profess the Father and Son and Spirit, but not in a right and believing manner: for they either separate the Son from the Father, that they may ascribe one nature to the Father, and another to the Son; or they erroneously confound them, by thinking to make of three a compound God; or by supposing ONLY THREE DIFFERENT NAMES. But he who rightly confesses the truth, will indeed ascribe to the Father, Son, and Holy Ghost their distinct properties, but confess that there is no difference as to nature or substance.” Speaking of the ordinance of Baptism, *Origen* says, “ When we come to the grace of Baptism renouncing all other Gods and Lords, we acknowledge one God only, the Father, the Son, and the Holy Ghost. And again: “ I believe that faith of the Father, the Son, and the Holy Spirit, which is believed by all who are united to the Church of God.”

Cyprian.—This writer, though inferior to *Origen* in learning, greatly excelled him in pastoral zeal and fidelity, and in general orthodoxy, and he thus expressed himself on the subject under consideration :—“ The Lord saith, I and my Father are one: and again, concerning the Father, the Son, and the Holy Ghost, it is written, These three are One. Whoever does not hold the law of

God, does not hold the faith of the Father and of the Son, and does not hold the truth unto salvation." In a Council at Carthage, "called to deliberate on the re-baptising of heretics," and at which Cyprian presided, one of the sentences pronounced was the following:—"Our Lord said, '*Go and baptize all nations, in the name of the Father, and of the Son, and of the Holy Ghost.*'" When, therefore, we plainly see that heretics have neither the Father, nor the Son, nor the Holy Spirit, they ought, on coming into our mother Church, to be re-born and baptized." The same devoted martyr in another place expresses himself in this pointed manner: "If any one could be baptized among the heretics, he might also obtain remission of sins; and if he obtained remission of sins, be sanctified, and made the temple of God. I ask, of what God? If of the Creator—he could not, who did not believe in him: if of Christ—neither could he be his temple who denies Christ to be God: if of the Holy Spirit—since these three are one, how could the Holy Spirit be reconciled to him who is an enemy to the Father and the Son?"

Dionysius, of Alexandria, was a zealous champion for the truth, and is said, by Dr. Miller, to have been strongly commended by Basil for always using the following form of doxology: "To God the Father, and the Son, our Lord Jesus Christ, with the Holy Spirit be glory and dominion, now and for ever, world without end. Amen."

The celebrated confession of faith of *Gregory Thaumaturgus*, who flourished A.D. 235, precludes all doubt with respect to his opinions. It is as follows: "There is one God, the Father of the living Word, of the subsisting Wisdom and Power, and of Him who is his eternal Image; the perfect begetter of Him that is perfect, the Father of the only begotten Son. There is one Lord, the Only, of the Only, God of God, the character and image of the Godhead; the powerful Word, the comprehensive Wisdom, by which all things were made, and the power that gave being to the whole creation: the true Son of the true Father, the Invisible of the Invisible, the Incorruptible of the Incorruptible, the Immortal of the Immortal, and the Eternal of Him that is eternal. There is one Holy Ghost, having its subsistence of God, which appeared through the Son to mankind, the perfect image of the perfect Son; the life giving Life; the holy Fountain; the sanctity, and the Author of sanctification; by whom God the Father is made manifest; who is over all, and in all; and God the Son, who is through all. A perfect Trinity, which neither in glory, or eternity, or wisdom, is divided or separated from itself."

Athanasius, one of the most celebrated Fathers of the fourth century, and a great champion for a trinity of persons in the Godhead, says, "That this is the very faith of the church, they (the

opposers of the Trinity) may learn from the commission which our Lord gave to his apostles, when sending them forth. He commanded them to lay this foundation in the church, saying, 'Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' But the apostles going forth taught in this very manner; and this is the doctrine which is preached throughout the whole church under heaven."

A few years after the Arian heresy had been condemned by the Council of Nice, *Macedonius*, Bishop of Constantinople, denied the personality of the Holy Ghost, maintaining that what was called by this name in Scripture was only a Divine energy diffused throughout the universe and nothing properly distinct from the Father and the Son. *Macedonius* was condemned and deposed as a heretic by a council at Constantinople, A.D. 360; and his opinions still more solemnly examined, and again condemned, by the second general council, convened at Constantinople by order of *Theodosius* A.D. 381. Here is another instance in which we see, not merely a distinguished individual, but the whole Christian Church, deliberating on a new form of heresy, and solemnly deciding, that the Divinity and personality of the Holy Spirit, and, by consequence, the Trinity of Persons in the Godhead, were to be considered as fundamental articles of Christian truth.

Indeed, the learned Dr. Miller says: "I can candidly say that after devoting much of my life to reading of this sort, I cannot recollect a single instance in all antiquity in which any individual, or body of individuals, who were known to deny the Trinity of Persons in the Godhead, the true and proper Divinity of the Saviour, or the Personality and Divinity of the Holy Spirit, were regarded as Christians, or were suffered to remain in the communion of the Church."

THE WALDENSES.

That these venerable witnesses for the truth maintained, unanimously, and with zeal, the doctrine of the Trinity, in correspondence with the opinions of those who are now called the orthodox, is one of the most indubitable facts in all ecclesiastical history. They speak in the following language: "We do believe that there is one God, the Father, the Son, and the Holy Ghost."

In an ancient Catechism for the instruction of their youth, the following questions and answers are found:—Ques.: "Dost thou believe in the Holy Ghost?" An.: "Yes, I do believe. For the Holy Ghost proceeds from the Father and the Son, and is one person of the Trinity; and, according to the Divinity, is equal to the Father and the Son." Q. "Thou believest God the Father, and God the Son, and God the Holy Ghost: thou hast, therefore, three Gods." A. "I have not three; for although there are three

Persons, yet, notwithstanding, there is but one Essence." And in a "brief exposition of the Apostle's creed," in early use among that people, there is the following passage: "We believe in God the Father, Almighty, maker of heaven and earth, which God is one Trinity; as it is written 1 John v. 7. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

FACTS AND ILLUSTRATIONS.

(275.) *The Holy Ghost not preached.*—In a certain parish contiguous to the district in which our missionary laboured, the minister was one day catechising the people, and put to a woman, noted for the then rare qualities of earnestness and zeal, the question, "How many persons are there in the Godhead?" To the astonishment of all present she replied, "There are *two* persons in the Godhead—the Father and the Son." Again the minister put the question, and this time with a caution. The same answer was given. "You see," said the parson, turning pompously to his elders, and glancing round upon the people, "you see what comes of high-flown zeal and hypocritical pretence. This woman thinks to teach, and herself is more ignorant than a child. What gross ignorance! Woman, don't you know that the correct answer is, 'There are *three* persons in the Godhead—the Father, the Son, and the Holy Ghost,' &c.?" "Sir," replied the woman, "I ken verra weel that the catechism says sae. But whether am I to believe the catechism or yoursel'?" We hear you name the Father, and sometimes, but nae often, mak' mention o' the Son; but wha ever heerd you speak about the Holy Ghost? 'Deed, sir, ye never sae muckle as tauld us whether there be ony Holy Ghost, let alane oor need o' His grace." The minister stood rebuked, and the people went away home to discuss and think.—*Life of Duncan Mattheson.*

(276.) *Why the Holy Spirit is so little thought of.*—The Father is known, he is respected, he is loved. Could it be otherwise? His works are palpable, and always present to the bodily eyes. The magnificence of the heavens, the riches of the earth, the immensity of the ocean, the tumult of the waves, the rolling of the thunder, the wonderful harmony which reigns in all the departments of the universe, declare, with an eloquence intelligible to every man, the existence, the wisdom, and the power of God, the Father and preserver of all that is. The Son is known, he is respected, he is loved. Not less numerous than those which proclaim the Father, and not less eloquent, are the preachers who speak of him. The touching history of his birth, of his life, of his death; the cross, the temples, the festivals, popularise the

several mysteries of his humiliation, of his love, and of his glory. Finally, the Eucharist causes to gravitate towards him the entire Christian life, from the cradle to the tomb. But is it the same with the Holy Spirit? His peculiar works are not sensible, like those of the Father and the Son. The sanctification which he effects on our souls, the life which he everywhere diffuses, escapes the sight and the touch. He was not, like the son, made flesh. He has not, like the Son, dwelt in human form among the children of Adam. Only three times did he exhibit himself under a sensible, though transitory emblem: as a dove at the Jordan, as a luminous cloud on Mount Tabor, as the tongues of fire at Pentecost. To represent him the arts have not been able, as in the case of our Lord, to diversify their pictures. Two symbols are all the plastic means at the disposal of piety to represent to the eyes of piety his existence and his benefactions."—*Adapted from London Quarterly Review.*

(277.) *The Bible, the Voice of the Spirit.*—The late Dr. Chalmers once said: "If I had my life to begin again I would read the Bible more, and what men have written about it less. I would keep my mind in naked contact with the sacred truth, and *rely on the Holy Spirit alone to give me the true meaning of it.*" Like the sun in the firmament, whose office is to quicken the seed into life, to nourish it unto growth, and to surround it with an atmosphere that shall ripen it for the harvest, the Holy Spirit is the great agent whose power quickens "the seed which is the Word of God;" brings out in life the growth and beauty of holiness, and perfects the work of grace by making the believer meet for the inheritance of the saints in glory.

(278.) *Erasmus on the Trinity.*—Even the doctrine of the eternal *trinity in unity* may be collected from numberless appearances in nature. A consideration of the herb *trefoil* is said to have been the means of fully convincing the learned Erasmus of the truth of the assertion. "These three are one," and yet three distinct. He saw the same root, the same fibres, the same pulpy substance, the same membranous covering, the same colour, the same taste, the same smell in every part; and yet the three leaves distinct; but each and all a continuation of the stem, and proceeding from the same root. Such a fact as this may at least illustrate the doctrine. An intelligent shepherd, whom he met on the mountain, is said to have exhibited the herb and the illustration, while discoursing on certain difficulties in the Christian faith. When a child I heard a learned man relate this fact.—DR. ADAM CLARKE.

(279.) *The Trinity, as taught by the Hindoos.*—Dr. C. Buchanan, who resided in India for some years, and who, therefore, writes from personal observation, says in his "Star in the East":—"The

Hindoos believe in *one* God, Bramah, the Creator of all things, and yet they represent him as subsisting in *three persons*: and they worship one or other of these persons in every part of India. And what proves that they hold this doctrine distinctly is, that their most ancient representations of the Deity is formed of *one body and three faces*. Nor are these representations confined to India alone, but are to be found in other parts of the East. The Hindoos believe that one of the persons in their Trinity (and that, too, the second person) *was manifested in the flesh*. Hence their fables of the *incarnations* of Vishnoo. And this doctrine of the incarnation of the Deity is found over almost the whole of Asia."

(280.) *The Infidel Silenced*.—"Sitting lately," said one, "in a public room at Brighton, when an infidel was haranguing the company upon 'the absurdities of the Christian religion,' I could not but be pleased to see how easily his reasoning pride was put to shame. He quoted those passages, 'I and my Father are one;' 'I in them, and thou in me;' and that there are three persons in One God. Finding his auditors not disposed to applaud his blasphemy, he turned to one gentleman, and said, with an oath, 'Do you believe such nonsense?' The gentleman replied, 'Tell me how that candle burns?' 'Why,' replied he, 'the tallow, the cotton, and the atmospheric air produce the light.' 'There they make one light, do they not?' 'Yes.' Will you tell me how they are one in the other, and yet but one light?' 'No, I cannot.' 'But you believe it?' He could not say he did not. The company instantly made the application by smiling at his folly, upon which the conversation was changed. This may remind the young and inexperienced, that if they believe only what they can explain, they may as well part with their senses, being surrounded by the wonderful works of God, 'whose ways are past finding out.'"

(281.) *Blasphemy*.—To blaspheme is to speak of the Supreme Being in terms of impious irreverence; to revile or speak reproachfully of God or the Holy Spirit; or to speak evil of the Deity, by uttering abuse or calumny against him, or by uttering reproachful language of him. Jesus said on one occasion, "Verily, I say unto you, all sin shall be forgiven unto the sons of men, and blasphemies, wherewith soever they shall blaspheme. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

The mind of the writer has been painfully turned to the subject of this article, by a circumstance which recently occurred in one of the interior counties of this State. A man of more than ordinary intelligence, and not without friends, feeling restive and a sense of discomfort as a consequence of his confinement by business during the days usually given to secular employments, was accustomed to

take his gun and ramble over the fields and through the woods, hunting on the Lord's day. Recently, a Christian acquaintance ventured to mildly reprove him, and to remonstrate with him on account of his sin. But, instead of receiving the reproof in the way it was given, the transgressor of God's requirement to keep the Sabbath day holy became very angry, and using the most terrible imprecations, cursed the Sabbath, and the God of the Sabbath; and used the most contumelious reproaches of the Deity, for having set apart one day in seven for religious observance. Soon after he returned home he was taken ill, and in a few days 'died as the fool dieth,' without being permitted to behold the light of another Sabbath.

The Holy Spirit will not always strive with man; nor will God always forbear to manifest his displeasure on account of sin, by making, even in this life, a signal display of his justice and judgment against those who defy his authority in a manner that distinguishes them as being pre-eminently rebellious. A very remarkable example of this occurred with a man known to the writer many years ago in the State of Ohio, and in the vicinity of the place where the writer at one time resided. The present subject of our remarks, being addressed on the topic of religion, was filled with rage, and, with terribly profane expletives, he passionately declared that if Jesus of Nazareth was there he would wring his neck, at the same time lifting his eyes defiantly toward the heavens, and contorting his features into a grimace, expressing a feeling of intense hate and utter scorn. In a moment the judgment of an offended Deity descended upon him; his distorted features became fixed, a violent spasm seized his neck, so that it was twisted round, and he rolled his eyes about so that they seemed to be in danger of leaving their sockets, and he was left in this horribly frightful condition, a living example of outraged Omnipotence.

A writer in the *Vermont Chronicle*, referring to this terrible occurrence, some time after it had happened, said:—"This fact was stated at a public meeting in this vicinity lately by a respectable gentleman of the bar from Ohio." The meeting spoken of was held in Lebanon, Ohio, and the lawyer alluded to was Mr. Latham, whose statements being doubted, he procured a full corroboration of them from the Rev. Ahab Jinks, of Delaware, Ohio, who resided in the immediate vicinity of the place; and who accompanied his corroboration with a more minute detail of the facts, together with the names of other gentlemen, who also resided in the neighbourhood of the startling providence.—*Pacific Advocate*.

(282.) *The Spirit Works*.—All forms of vice and wrong shall be banished from the world, and righteousness and peace and joy shall

everywhere prevail. "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Formidable difficulties lie in the way of the accomplishment of these results. But what are difficulties in the presence of the Almighty, the Eternal Spirit? If the promise and the oath of God are pledged for their accomplishment, what else does our faith need to rest upon? Our glorified Saviour has provided for the full redemption of our race; and in harmony with this provision made by the Lord Jesus, the Comforter has come forth to complete and consummate this work. And this He has been and still is doing gloriously. Invisible to the human eye, He is acting directly upon human souls, bowing them down by his power, illuminating them with his light, lifting them up from their degradation, transforming them by his grace, restraining even where He does not renew, and checking where He does not convert; ceaselessly active by day and by night, in all countries and in all climes, never losing sight for one moment of his great purpose, and never relaxing his omnipotent energies. And now, even now, He is ready to come down upon the whole Church and the whole world, and to bring the millions of the human race to the feet of Jesus.—*Dunn's Mission of the Spirit.*

(283.) *Lack of Uction.*—A mediæval story tells us that once an evil spirit entered a monastery, passed his novitiate, and became a full brother. In preaching one Advent to the assembled friars, he so graphically depicted the terrors of hell that the blood of his hearers curdled, and some of the weaker brethren fainted away. By-and-bye the friar's true character was discovered, and the superior said how astonished he was that a fiend should preach such a powerful sermon, calculated to terrify hearers from ever venturing on the road to that place which he had so faithfully described. 'Think you,' said the devil, with a hideous sneer, 'think you my discourse would prevent a single soul from seeking eternal damnation? Not so; the most finished eloquence and the profoundest learning are worthless beside one drop of unction: *there was no unction in my sermon.*'

(284.) *Dr. Dwight on Mystery.*—A young clergyman once called upon Dr. Dwight, and inquired respecting the best method of treating a very difficult and obtuse point of mental philosophy, upon which he was preparing a sermon. "I cannot give you any information on the subject," the doctor replied, "I am not familiar with such topics. I leave them for young men."

(285.) *An Indian's view of the Trinity.*—The following is an Indian view of the Trinity:—Eliot had been lecturing on the doctrine of the Trinity, when one of his auditors, after a long and thoughtful pause, thus addressed him: "I believe, Mr. Minister, I

understand you. The Trinity is just like water, and ice, and snow. The water is one, the ice is another, and the snow is another; and yet they are all water."

(286.) *Experimental knowledge of Divine things.*—To a perfect and proper knowledge of supernatural things the revelation of the object is not sufficient, nor a due sense of reason in the subject; but moreover there is required the grace of Christ, and the special assistance of the Holy Spirit, whereby the heart may be opened and softened, and a spiritual taste and relish given, suited to the true sweetness of supernatural truths.

Heavenly things exceed the reach of reason, for they are above right reason; they are contrary to the wisdom of the flesh, for they are against depraved nature. Nature stands in need of grace, that the faculties may be rightly disposed to receive supernatural objects; and grace uses nature, that by the clearness of the mind, the perspicuity of the judgment, and the light of good learning, the progress in the study of the Holy Scriptures may be more successful.—DR. REYNOLDS.

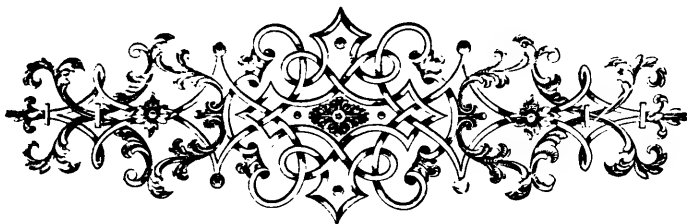
Doth not this argument of experience, by a very clear demonstration, witness that great truth of a Godhead, whereon the whole superstructure of truth and godliness doth stand? yea, in another manner doth enforce on men the persuasion of this by a more near and convincing discovery than the greatest works of God, or those glorious appearances of His power and wisdom in the heavens and earth do? It is true, these bring Him near to our eye and ear, but O! this brings the blessed and invisible God nearer, into the heart and soul, that we may both taste and see that surely He is, and is that which in the scripture He is declared to be. It is not the contemplation of nature in its highest flight can answer such an assault of the devil, which may overtake the most established Christian about the being of God. But there is a demonstration within, which goes farther than the judgment, and passeth natural understanding; whence we feel, we taste, we enjoy; yea, His voice is heard in the soul, which we surely know to be His.—ROBERT FLEMING.

(287.) *The Divine Word.*—When one comes under the conscious influence of the Divine Spirit, the soul lifts itself up with unwonted clearness, faith, joy, trust, effluence, and liberty. What a bird was when it lay in its little round nest, an egg, compared with what it is when it sings in the dewy morning, near heaven's gate—that is the soul in the body compared with what it is in the joy of sweet and loving intercourse with God through Jesus Christ our Lord. It is a life which comes to some by flashes. It is a life which comes to some by blessed dreams. There is a kind of spiritual haze which seems to befall some men, and there is an Indian summer which befalls the year; but there is also a true life. It is

possible for the human soul to live in abundance and freedom and blessedness, so that it shall be forever at rest and at peace. Does not it sing? Yes. Is it perfect? No, no. There is no perfection without full growth.

(288.) *Unitarianism*.—Of this system, which denies the Divinity and Personality of the Holy Spirit, the *London Quarterly Review* says: Unitarians are bound to account for the fact that the faith that is confined within the narrowest limits, and the most dogmatic of creeds, is found to be an infinitely more potent agent in effecting the conversion of souls and the spread of truth than the most beautiful liberalism destitute of all definite conceptions of truth. Unitarians are always speaking in tones of querulous antagonism of the unpopularity of their doctrines; but do they ever reflect with what class they are most unpopular? Not with free-thinking, or indifferent, or hard-minded people, but with the piously disposed, who value religion, and cannot live without its influences and hopes.





On Man—His Origin.

ANALYSIS OF DISSERTATION XII.

MAN indebted to Divine Revelation for a correct knowledge of his origin. The theories of the unenlightened heathen and unbelievers in revelation on this subject are absurd and vain; but the Mosaic account of man's creation is clear and laconic. That hypothesis which regards the human body as having been formed by some extraordinary influence and chemical combination of solar matter, &c. is foolish, groundless, and chimerical. (1) The accommodation of the various parts of the body to the intellectual faculties of the mind; and (2) the complicated wonders discovered in it, bespeak its Divine origin. The body reveals the wisdom and power of God.

2. Mankind in every country the progeny of our first parents. This fact doubted by some, denied by others. The human family divided (1) by Malte-Brun into *sixteen* distinct races; (2) by others into *five*; and (3) by others into *three*. The physical differences consist in the colour of the skin, nature of the hair, and in the formation of the head and face. The *Caucasian*, the *Ethiopic*. These distinctions, whether physical or intellectual, the effects of *climate, food, customs, manners, education, and general training*. —Pp. 256-259.

3. Man a compound being, having a body and a soul, distinctly and separately created.

(1.) The creation of the *body* the result of Divine counsel and sovereignty—"Let us make man," &c.

(2.) The body made of earth, air, fire, and water; these four elements constitute man's present corporeal nature.

(3.) Whether it was made instantaneously or progressively is uncertain, but on either hypothesis it appears no less wonderful; it displays the wisdom, power and goodness of God. Its preservation wonderful, and its immortality probable but for sin. Death, the consequence of sin,—Pp. 260-263.

Different views held on the *origin* and *nature* of the soul.

(1.) Some regard it as *part of God*.—W. Law's remark quoted.

(2.) Others believe it was made out of some pre-existent refined atoms of matter. Such views anti-scriptural and erroneous. The 1st implies the divisibility of Deity and the possibility of His being degraded and punished.

4. The expression "God breathed into man the breath of life," &c., noticed. Some have inferred from this that the soul is part of God, but wrongly, for

(1.) By *breathing* it must not be understood *literal inspiration*, seeing the sacred writer simply denotes an act of Divine energy, and not a physical act or organic effort.

(2.) Were we to take the expression literally, which would be erroneous so to do, it would not follow that God in creating the human soul, communicated part of Himself.

(3.) When God breathed into man "the breath of *lives*," the principle of natural life was infused into his corporeal nature, and a spiritual nature was kindled, endowed with all the attributes with which we now find the mind invested.

1. Man may be said to have been created "in the image of God," because the character and perfections of the Great Invisible were emblematically manifested in his glorious appearance.

2. God's image in man consisted in the soul being made after the likeness of the *natural* and *moral* perfections of the Divine nature. He was made to have authority and dominion over all other earthly creatures. He was (1) endowed with *knowledge and wisdom*. He knew his duty to God, and the happiness arising from its fulfilment—hence his sin was not an act done in ignorance; (2) He was *naturally righteous*, and while he was free to fall, he was able to stand, and had no propensity to do evil; (3) He was *holy*, which implies the possession of the principles of perfect holiness; (4) He was perfectly happy because perfectly pure.—Pp. 263-272.

I. Mankind has a *common origin*:—Gen. i. 26-31. ii. 7-25, iv. 1-25, v. 1; Acts xvii. 24-26; Rom. v. 12-19; 1 Cor. xv. 22, 45, 47.

II. Man *Divinely made*:—Gen. i. 26, 27, ii. 7, 18, 21-25; Job xxxiii. 4; Eph. iv. 24; 1 Tim. ii. 13, 14.

III. Man made in the *Divine image*:—

(1.) The *natural* image—Gen. i. 26, 27, ix. 6; Job. xxxii. 8; Eccles. xii. 7; Acts xvii. 28, 29; 1 Cor. xi. 7; James iii. 9.

- (2.) The *moral* image—Eccles. vii. 29; Eph. iv. 24; Col. iii. 10.
 (3.) Moral excellence stated as a *mark of similarity* to God—
 Matt. v. 48; 1 Pet. i. 15, 16.

THE CREATION OF MAN.

"When the Almighty Fiat, from the gloom
 Of chaos drawn to light, has now arranged
 The jarring seeds, the last the most sublime
 Of all His works, was *Man* called forth; to him
 The Sovereign Word gave empire o'er the whole."—*Samuel Hayes.*

WE have the testimony of the only infallible authority on record—the Bible—that man was a *new creation* when he first stood forth, pure and upright, in the garden of Eden. Moses, the divinely inspired historian, gives us a detailed account concerning the origin of this masterpiece of creation, for whose existence the earth was designed and created: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," Gen. ii. 7. In the Chaldee paraphrase of Onkelos it is, "And man became a speaking spirit." Here we have a most decided and positive statement that man was of divine origin, and created fully developed and completely organised. This cannot be otherwise than most clear to all who are able to receive the authority of the Scriptures as a divine revelation. Hence, it is clearly revealed that man, so far from being a developed animal, was originally created holy, upright, and perfect; with a mind and will quite capable of obeying and worshipping his Creator.

Now, it is utterly impossible to reconcile this narrative with the development theory as taught by Mr. Darwin and his school. According to his theory of evolution, "a primitive speck of matter came into being, evolved from non-living matter by the agency of physical forces." Mr. Herbert Spencer says, "Every kind of being is conceived as a product of modifications wrought by insensible gradations on a pre-existing kind of being; and this holds as fully of the supposed commencement of organic life as of all subsequent developments of organic life. It is no more needful to suppose an absolute commencement of organic life, or a *first organism*,

than it is needful to suppose an absolute commencement of social life and a first social organism." But for the important interests at stake, we should smile at the marvellous credulity in other matters of some who will not believe the wonders of the Bible. Surely such men as Huxley, Darwin, and others, who will not submit to the testimony of God speaking to them in the Bible, are suffered to propound their own ridiculous theories and wild fancies to the world, in order to show what blind guides they are, and how little wisdom there is in them, when once they have forsaken the Word of the Lord. We give an instance from the celebrated Mr. Darwin, the great naturalist, who, by his wild theory of natural selection and development has persuaded himself, and would persuade others, that we have all descended, or rather *ascended*, not from Adam and Eve, but from a monkey. We give one quotation from his works :—

"In North America the black bear was seen swimming for hours with widely-opened mouth, and thus catching, like a whale, insects in the water. I see no difficulty in a race of bears being rendered, by natural selection, more and more aquatic in their structures and habits, with larger and larger mouths, till a creature was produced as monstrous as the whale."

This is a specimen of the monstrous things that are readily believed by some who presume to set up their childish fancies above divine revelation. This celebrated author, who finds it impossible to believe that on the fifth day God created great whales, sees no difficulty in believing that a race of black bears, by swimming and catching insects for a long time, first lost their legs, and at length were developed into whales one hundred times their own original bulk! If Mr. Darwin likes to amuse himself with such speculations, he is at perfect liberty to do so; but surely he ought not to dignify such trash as this by the name of science. Science is things known and proved by facts—not things guessed at and contradicted by facts. What naturalist, or what geologist, ever found a bear-whale in a transition state? Bears and whales of every kind are to be found walking upon the earth and swimming in the sea, and entombed in the rocks; but none of those monsters in a transition state have ever yet been found. We cannot wonder that he who could trace the pedigree of the great whale to a black bear

should trace the descent of man from a monkey, and that he should prefer this degrading theory of his own to the majestic words which we read in the Book Divine: "So God created man in His own image, in the image of God created he him. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

The theory, that man sprang from some scarcely organized piece of matter, which gradually went on, through ages, unfolding its means and powers of life, till, having passed through various brutish improvements, it reached the stage of existence which immediately preceded the human provided for our inheritance; for man, the greater strength and the more matured intelligence, and for woman, the ripened graces of the ape and the baboon—is as absurd and as contrary to fact as it is opposed to Scripture. For, if this progressive development theory be true, is it not somewhat strange that its advocates never find fossils in course of development—half ape and half man, for instance? The tribes discovered by Moffat in South Central Africa are generally supposed to be the lowest in the scale of humanity, and to possess the fewest social attractions; but they are, nevertheless, men, with hearts to be renewed, minds to be elevated, intellects to be improved, and souls to be saved, as the result of missionary labours amongst them abundantly prove. Men cease not to be men, however profound their ignorance or savage their dispositions; "and monkeys and gorillas do not become men, nor do they manifest the least tendency to do so. The fundamental and unalterable laws of their very nature forbid the possibility of such a change. The facts of natural history attest the truthfulness of the scriptural account of the creation by God of the various orders of organic beings which have existed, or which now exist upon our earth. The fact is (and one fact is worth a thousand theories) that species, if closely related, may sometimes be crossed, and produce a degenerate intermediate race, which soon becomes extinct; but it more commonly happens that a hybrid is sterile, or propagates only with an individual of pure blood."

Man must have been created in his normal state *in the full use of his personal faculties and productive powers*. "There

must have been a first pair of human beings. If they were produced in an infantile state, how did they come into existence, seeing that by the supposition they had no full-grown parents to produce them? And who nourished and cherished them? Man in infancy is notoriously helpless, and soon dies, without a parent's care. If the first pair of human beings came into existence as infants, they must have been produced without parents, and for want of parents must soon have died.

“But if the first pair of human beings came into existence in full possession of their faculties, and able to take care of themselves, they cannot have been produced by generation, for the supposition is that they were the first of their kind. Besides, human beings who are generated are never born able to take care of themselves, but are puny, helpless infants. Clearly, then, the first pair of human beings must have been produced by a process altogether different from that by which men are brought into being now. That process must have been a creation.

“The same line of argument will apply to all the mammalia, and many other classes of animals which are born utterly helpless, some of them blind. In all these cases, as in that of man, the first pair must have been created in the full vigour of their powers of self preservation, or the race would have perished as soon as it began to exist.”—DR. STOCK.

FACTS AND ILLUSTRATIONS.

(289.) *The Book of Genesis*.—Without this history the world would be in total darkness, not knowing either whence it came or whither it goeth. From the very first page of the Bible a child may learn more in an hour than all the philosophers in the world learnt without it in a thousand years.—FULLER.

(290.) *Man, a separate Creation*.—A late eminent clerical dignitary of the English Church, in his work, “The Records of Creation,” has given the following just and appropriate sentiments on this subject:—“There are writers who have taken an extraordinary pleasure in levelling the broad distinctions which separate man from the brute creation. Misled to a false conclusion by the infinite variety of productions in the natural world, they have

described a chain of existence, connecting vegetables with animals, and the different orders of animals one with another, so as to rise, by an almost imperceptible gradation, from the tribe of Simia, to the lowest of the human race; and from these upwards to the most refined. But in order to warrant the analogy they pretend, it ought to be also true, that the lowest savage is no more capable of improvement than the Chimpanzee or orang-outang. Animals are born what they are intended to remain. On them is bestowed a certain rank; and the extent of their capacity is limited by an impassable decree. Man is empowered and obliged to become the artificer of his own rank in the scale of beings by the peculiar gift of improvable reason."

(291.) *Man no gorilla*.—However near to apes may be the body of man, whatever the kind or number of resemblances between them, it should be always borne in mind that it is to no one kind of ape that man has any special or exclusive affinities—that the resemblances between him and lower forms are shared in not very unequal proportions by different species; and be the preponderance of resemblance in which species it may, whether in the chimpanzee, the siamang, or the orang, there can be no question that at least such preponderance of resemblance is *not* presented by the much-vaunted gorilla, which is essentially no less a brute and no more a man than is the humblest member of the family to which it belongs."—*Man and Apes*, by ST. GEORGE MIVART.

(292.) *The Theory of Evolution*.—Professor Allman, before the British Association at Bradford, said: "Vast periods are necessary in order to render the phenomena of evolution possible; but the vastness which the antiquity of life, as shown by the remains in the oldest fossiliferous strata, requires us to give to these periods may be even greater than is compatible with continuity. We have no reason to suppose that the reproductive faculty in organised beings is endowed with unlimited power of extension; and yet, to go no further back than the Silurian period, the hypothesis of evolution, when carried to the extreme length of which it seems susceptible, requires that in that same Silurian period the ancestors of the present living forms must have existed, and that then life had continued by inheritance through all the ramifications of a single genealogical tree down to our own time. But, even accepting the doctrine of evolution, let us not attribute to it more than it can justly claim. No valid evidence has yet been adduced to lead us to believe that inorganic matter has become transformed into living, otherwise than through the agency of a pre-existing organism. No physical hypothesis has yet explained the origin of the primordial protoplasm, and, above all, of its marvellous properties which render evolution possible. Accepting, then, the doctrine of evolution in all freedom, there remains a great residuum

unexplained by physical theories. Natural selection, the struggle for existence, the survival of the fittest, will explain much, but they will not explain all. They may offer a beautiful and convincing theory of the present order and fitness of the organic universe as the laws of attraction do of the inorganic, but the properties with which the primordial protoplasm is endowed—its heredity and its adaptivity—remain unexplained by them, for these properties are their cause and not their effect. For the cause of this cause we have sought in vain among the physical forces which surround us, until we are at last compelled to rest upon an independent volition, a far-seeing intelligent design." This is ably reasoned, and might, we should almost hope, make an impression upon the minds of those philosophers (?) who dare to ridicule the clumsy workmanship of the Most High, but whose folly—though believing themselves wise—will soon be made manifest to all men.

(293.) *The Negro a Man*.—Some time ago an essay was read before the Anthropological Society, in which the essayist stated that the thigh-bone of the negro was formed differently from that of the Englishman, and that his skull was thicker, owing to which he waddled, and had less room for brain; and the lecturer argued that this showed that the process of convolution had stopped, and the negro would never come to manhood. A negro, who was present, joined in the debate, and said that the learned gentleman had tried to show that he was not a man because he waddled in his gait, and because his skull was thick. He had seen in England men who waddled more than he did, and as to his skull, God had suited it to the climate where he was intended to live.

(294.) *The Dignity of Man*.—In our boyhood it was observed as a distinction between man and the irrational animals that, whereas the brutes were formed with their eyes looking down toward the earth, man was formed with countenance erect, looking upward toward heaven. Many of our modern scientific men seem resolved to obliterate this distinction; to reduce this universe to a mere mechanism; to find in man's physical organisation the ground of all the passions or emotions of the soul; to conceive of a creation without a CREATOR; to deny the possibility of a Supreme Mind, an Omnipotent Intelligence, interposing at any conceivable point in the endless monotony of customary causes and effects; in a word, to treat man as if he were without a soul, and the universe as if it were without a God. It would be matter of profound regret if the scientific minds of our country were generally to become so dwarfed, so stunted, so incapable of rising above their own specialities; but it can scarcely be doubted that this downward tendency is at work. True science is in no way endangered by that faith which is "the evidence of things not seen," but, on the contrary, is ennobled and glorified by it. It is no disqualifi-

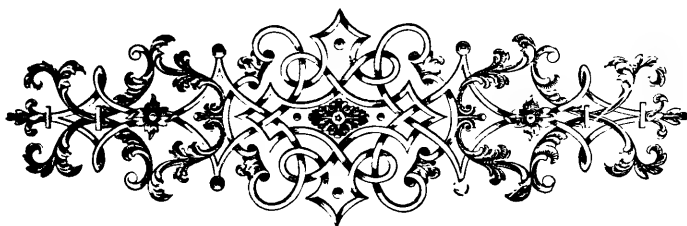
cation for studying the formation of the strata of the earth, or the history of races, or the distribution of living organisms, or the action of chemical forces, that the inquirer believes in something beyond this material universe. Of course scientific inquiries cannot be conducted on a basis of faith. They have their own appropriate methods. But these methods, and the objects with which they deal, do not exhaust the universe. And because we wish all success to the astronomer, the naturalist, the scientific observer of every class, for this very reason it is that we regret that there should be any indications of a tendency to ignore, if not even to ridicule, the existence of the spiritual and the unseen—a tendency which is not more false in religion than it is narrow in philosophy.

(295.) *Fallacies respecting the Creation of Man.*—There is not a word in Scripture, nor a suggestion of sound reason, or from the light of experience, to give the slightest countenance to the absurd opinion of a transmutation, or change, from any of the lower creatures into man; or of any such change, by a progressive development, or by successive additions, through the exercise of creative power. All such opinions are nothing else than the imaginative fictions of presumptuous and disordered intellects. The inventors of these profane and absurd novelties may continue to talk and write about the comparative sizes of the craniums, of the bulk and weight of the brains, and of the forms of the *digit*, of the ape, and of those of the man; but will they, or can they, inform us of a solitary instance in the history of the world of any such transmutation or progressive development as they have so wildly imagined? Doubtless there are some similarities between several of the organs and members of the bodies of many of the lower and irrational creatures and those of man, as also there are partial likenesses throughout the whole range of animate and inanimate beings and things; but these signify nothing towards confounding or destroying the distinctions and differences in their various orders and modes of existence, and their respective natural qualities. The eye of the horse, of the ox, and the dog, and of many other animals, is similar in structure, appearance, and use to that of man, as well as some others of the bodily members of the animals named; but will any person of sound understanding say that, because of such likenesses any of those animals will in some future period be transmuted into the form of man, and become a rational human being? Some of the *molluscas* are in shape like the moon, and very transparent too, and give a light at night; but none but a thorough idiot could suppose that they will ever become moons or other lights in the heavens. Yet any suppositions or conjectures as to such transmutations or changes in horses or oxen, dogs or molluscas, are scarcely more absurdly foolish than the supposition that, because some of the bones of

the paw (or *hand*, if they please), of a gorilla, or other ape, are somewhat like those in the hand of a man, or the external appearance, or the weight, of the brainy matter of that animal are partially similar to those of the man, therefore, man once belonged in part to a species of the apes; and by transmutation or progressive development became, in course of ages, of the order, or the kind of being, he is at present. We know that the horse, the ox, the dog, and the ape, and all the other animals and creatures throughout the lower creation, as to their natural instincts, propensities, and various other qualities, have ever remained the same, incapable of being raised to any higher order or rank in the scale of being. The lemurs, chimpanzees, and all other apes, or monkeys, of the present day, are just the same as they ever have been since they first came into existence; neither more nor less cunning, provident, playful, or mischievous. But every particular, or thing, relating to the human being, by the constitution of his nature, has ever been radically and entirely different. In his most uncivilized and uneducated condition, he has always, according to the Divine arrangement, had the dominion over all the merely animal and irrational creatures, and, at his will, brought them more or less under his power, and made them subservient to his purposes. In absolute dissimilitude to all other creatures on the earth, he has, in all parts of the world, in all ages, and in all conditions, been proved to be capable of the highest degrees of civilization and refinement, and of almost unlimited mental and moral attainments and improvement.

Independent of all other differences, when reference is made to moral faculties and accountability, the immeasurable or absolute distance between man and all the earthly creatures below excludes every rational thought of likeness, or comparison, between him and them, and of any such transmutation or progressive development as those speculative literati have so absurdly imagined. Man, in every stage and condition of his being, is possessed of moral powers, susceptibilities, and sympathies, and of consequent accountability both here and hereafter. On the contrary, all of the lower animal creation are devoid of those faculties, and, consequently, are not so accountable. This difference alone renders all partial likenesses in bodily organizations, or structure, between him and them, in the way of comparison, or as to connection or similarity of being, of no avail or account whatever.—HON. JUDGE MARSHAL.





The Fall of Man.

ANALYSIS OF DISSERTATION XIII.



MAN continued only a short time in his Edenic state ; some say three days ; others say thirty-three. His fall therefrom evidenced, (1) by the testimony of Scripture ; (2) by the practical development of his nature. Moral depravity witnessed in the whole of the race.

1. Our first parents placed under laws suitable to their nature and condition. (1.) God had a right to place them under law ; and by so doing He (2) taught them that they were moral agents, and, therefore, accountable to Him for their actions. Two principles of the Divine sovereignty ; (1) to give laws for the ruling of His subjects ; and (2) to pass final sentence upon the obedient and disobedient.—Dr. Bates.

2. The mysterious subject of the *origin* of moral evil, and the reason why God does not put forth his power or grace to *prevent its recurrence*, is beyond the power of man to explain. Dr. Dwight's view. Doing evil, or allowing it, that good may be the result, not characteristic of God's moral conduct. "Sin is not the result of the Divine decretive will in any way which implies God's approbation, or indulgence, or productive influence."—Dr. Pye Smith. Mr. Law's theory of "Self Motion," in angels and the devil, ambiguous and unsatisfactory. Archbishop King's theory, "that God was *obligated* to make man liable to fall," is as inconclusive as Stackhouse's expression, "that a fallen being is better than no being at all," and is as unguarded and devoid of truth.—Pp. 273-278.

3. Sin came into the world by the violation of the Adamic covenant. The particulars of this act of violation considered :—1. The *devil was the real agent in the temptation* ; his names indicative of

his nature ; 2. his *instrument*, the serpent. Various opinions about this creature. Some say it was (1) the common serpent ; (2) a boa constrictor ; (3) a flying serpent, or a creature of great beauty. —Milton and Abernethy's view. Rev. H. Melville's opinion unscriptural ; (4) "*The ape, or ourang-outang*," says Dr. A. Clarke, "answers to every part of the description in the text." This view has never been overturned ; it is as much to be received as other theories. The curse pronounced upon "the serpent" implied previous dignity, and involved a great physical change ; 3 the *character* of the *temptation*, and the *manner* of its accomplishment ; (1) Satan attacked the woman when she was alone ; evidence of his cunning artifice ; (2) he did not employ physical force ; (3) he *persuaded* her to take the fruit, despite the Divine injunction, saying unto her, "Ye shall not surely die" ; 4 in the conduct of our first parents we see (1) a consciousness of moral wrong filling their minds—hence their shame ; (2) their fear to meet their Maker ; they hid themselves ; (3) Adam's reply to God implies that he expected mitigation, if not exoneration, from punishment, "The woman whom thou gavest me," &c. His eating the fruit was his own personal deed, hence his condemnation was just.—Pp. 278-288.

1. *God gave laws unto our first parents* : Gen. ii. 8, 9, 15-17.

2. *That Satan was the real agent in the temptation of our first parents* : Matt. xii. 26, xxv. 41 ; Eph. vi. 12 ; Col. i. 13 ; ii. 15 ; John viii. 44 ; Rev. xii. 9.

3. *That they were deceived by him* : Gen. iii. 1-7 ; 2 Cor. xi. 3 ; 1 Tim. ii. 13, 14.

4. *The judgment passed upon man and the serpent* : Gen. iii. 8-19, 23, 24.



DOCTRINE DEFINED.

Alas ! that man
Must prove the direst enemy of man—
His boasted reason wielded to contrive
Dark systems of despair—his vaunted skill
To forge the fetters which intral the soul.—*A. Alexander.*

I.—THE IMAGE OF GOD IN MAN.

IN the beginning God created man perfect and upright. "So God created man in his *own image*, in the image of God created he him." Gen. i. 27. God is a spirit, possessed of every conceivable perfection ; and although, in accommodation to our weak capacities, he is sometimes represented as having bodily organs and corporeal parts, we are assured that the Most High hath no visible shape ; that "He dwelleth

in light which no man hath seen or can see ;” and therefore it could not be in outward form or external aspect that man, from the beginning, resembled his Creator: nor does the expression “image of God” refer to the dominion which was granted to him over this lower world. “The image was that in which man was *created*, and cannot, therefore, be explained by rank or authority subsequently given.” From the New Testament we learn, that man’s likeness to his Maker lay in “knowledge,” “righteousness,” and “true holiness.” Eph. iv. 24 ; Col. iii. 9, 10.

KNOWLEDGE.—His understanding, over which no cloud of depravity had spread its darkening influence, was enriched with knowledge, and was illuminated with spiritual light. He was acquainted with his duty, and rejoiced to perform it faithfully and well.

RIGHTEOUSNESS.—His will was in unison with the will of his Father ; his affections were fixed on proper objects ; he was devout and just in his dispositions, for he gave Jehovah the honour which was his due, and he generously loved the animated beings that had sprung from the teeming earth, and over which he had dominion ; his conscience was calm and his heart was upright.

TRUE HOLINESS.—No evil passion rankled in his breast, but the signs of undisturbed serenity were on his brow. He was conformed to God in holiness, his heart was the treasury of spiritual principles, and its every thought, emotion, and desire were permeated by that purity which was the brightest jewel in the crown of his Creation, and on which the eye of God looked with pleasure and approbation, for he pronounced man “very good.” “Innocence, as in letters of gold, was written on his forehead and his hand, and he was like an instrument of music which is complete in all its parts, and which, when tuned and touched by a skilful master of melody, sends forth enchanting strains and emits harmonious sounds ; he was like an unmarred vessel, in whose formation the potter has taken more than ordinary interest, and on which he hath bestowed peculiar pains and uncommon care ; and his soul was like a sea of glass, on which there does not blow one unseasonable blast, whose smooth and smiling surface is not broken by one breath of wind, and which from morn to noon, and from noon to night, is unruffled by a single breeze.”

II.—MAN, HIS FALL.

THUS enriched and endowed he was at once placed in the Garden of Eden, under a system of moral government, and entered on a state of probation, free to stand, yet liable to fall. As Jehovah has created all things for His own glory, it was to be expected that from the atom that floats in the air, to the highest seraph that worships before the eternal throne, he would govern His creatures by some specific law. He has set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoices as a strong man to run a race. He rolls the planets in their orbits, and preserves their distances. The ocean is subject to His control ; he raises or stills the maddening tempest, and says to the proud waves, "Hitherto shalt thou go, but no farther." His rational creatures He governs by a different law, adapted to their powers of comprehension and obedience, and suited to their character as voluntary agents. Adam, in the Garden of Eden, was placed under such a law. The first commandment, "Thou shalt love," etc., Luke x. 27, was impressed upon his natural conscience as clearly as it was afterwards revealed on Mount Sinai, enforced by the most powerful sanctions. This state of Edenic bliss was to be enjoyed on one condition, namely, of one tree in the place they were not to eat. "And the LORD GOD commanded the man, saying, of every tree of the garden thou mayest freely eat : but of the tree of knowledge of good and evil, thou shalt not eat of it ; for in the day that thou eatest thereof thou shalt surely die." Gen. ii. 16, 17. No sooner had our first parents, beautiful in holiness, and glorious in uprightness and goodness, come from the hands of their Creator, than the devil made them the objects of his malicious temptations. Maddened by his own exile from happiness, he could not bear to see man pure in His Maker's image, and hourly holding communion with Him. How he tempted our first parents to disobey God, and how fatally he succeeded, are facts recorded in the book of Genesis. Adam knew the conditions under which he was placed in Eden. God offered him strength to resist temptation, but man yielded—fell ; and though the body did not die, spiritual death came in the day that he ate of the forbidden fruit. This is enough for us to know. Why this is so it is not for us to speculate upon.

We might as well try to measure infinite space, or grasp eternity. We cannot realise eternity, what it is to have no beginning and no end. We cannot look up to the sky and imagine that there is no boundary. We are finite, God is infinite, and it becomes us to be cautious how we begin to speculate upon things belonging to Him. (If the reader wishes to acquaint himself with the method by which Satan seduced our first parents, he should read Mr. Garner's Dissertation on the subject.)

The very simplicity of the test only made obedience all the easier, and increased the criminality of disobedience. "We must not, however, suppose that mere abstinence from the fruit of a particular tree was the whole, or even the chief, of the duties which God required of our first parents. This was simply a sort of 'outward and visible sign' of the obedience or otherwise of their hearts. Without doubt, the higher duties of religion and morals were made known to Adam, and were demanded of him. The sin committed in eating the forbidden fruit was that which lies at the foundation of all sin, *rebellion*. The act was simple in itself; but it was significant of a fearfully wrong state of heart, for it was virtually a casting off of the yoke of the Almighty. The virulent poison in all sin is its direct antagonism to the Divine will and authority, and this poison rankled in man's first transgression."

III.—THE EFFECTS OF THE FALL ON OUR FIRST PARENTS.

THE penalty denounced against transgression was "death," and it becomes us to enquire what this term means. In common parlance we speak of a man as *morally* dead, when separated in life from his God, and no longer alive to the dictates of conscience or the utterances of God's Word. A man is *civilly* dead when no longer living in the keeping of the law of the land, and is so outlawed. A man is said to be dead in his *reasoning* powers when his intellect is not *quicken*ed by reason, and so, is a lunatic. In all these cases *privation* is the predominant notion of death. In Scripture, the term means

1. *The dissolution of the body*.—Whatever might have been the immortal character or condition of the body had not man

sinned; it is certain it would *not* have died. Had there been no sin, man would doubtless have been translated to immortality without death, perhaps after the manner of Enoch and Elijah. Gen. iii. 22.

2. *Spiritual death*.—No sooner had man sinned than he experienced the awful effects of transgression. "Holiness departed from him, and sin polluted him; light departed from him, and darkness shed its gloom upon him; peace departed from him, and misery distressed him; innocence departed from him, and guilt burdened him; divine favour departed from him, and divine wrath was kindled against him." The image of God was defaced from his soul, and not a vestige of his original purity remained in his nature.

3. *Eternal death*.—This death is represented in Scripture by figures which convey the idea of intense pain and excruciating suffering. But of the nature and extent of these sufferings we shall treat in a future number of this work. It may suffice to state that whilst the hand of God was about to execute this sentence on man, the voice of God, in accents of mercy, was heard uttering the gracious words, "The seed of the woman shall bruise the serpent's head." That promise foreshadowed the incarnation, sufferings, and ultimate triumph of Christ. It contained the germ of redemption, the essence of the Gospel. Because of that promise man's natural life was perpetuated, a day of probation granted, and the blessings of providence and grace guaranteed.



FACTS AND ILLUSTRATIONS.

(296). *Right views of Sin*.—An old divine has said, "A man's theology is determined by his ideas of sin. If they are deep and Scriptural, he will have correct ideas of man, of God, and his government, and of Jesus and his atoning work. But if they are superficial and one-sided, his theology must be far from being profound."

(297.) *Who ought to be punished, the Devil or Man?*—The Rev. John Thomas, of Serampore, was one day, after addressing a crowd of the natives on the bank of the Ganges, accosted by a brahmin as follows: "Sir, don't you say that the devil tempts men to sin?" "Yes," answered Mr. Thomas. "Then," said the brahmin, "cer-

tainly the fault is the devil's; the devil, therefore, and not man, ought to suffer punishment." While the countenances of many of the natives discovered their approbation of the brahmin's inference, Mr. Thomas, observing a boat, with several men on board, descending the river, with that facility of instructive retort for which he was distinguished, replied, "Brahmin, do you see yonder boat?" "Yes." "Suppose I were to send some of my friends to destroy every person on board, and bring me all that is valuable in the boat? who ought to suffer punishment? I for instructing them, or *they* for doing this wicked act?" "Why," answered the brahmin, with emotion, "you ought *all* to be put to death together." "Ay, brahmin," replied Mr. T., "and if you and the devil sin together, the devil and you will be punished together."

(298.) *An unexpected Reply.*—A London rough, of rather diabolical appearance, intending to insult Mr. Keysell as a "parson," stopped him one day in the street, and asked jeeringly, "Have you ever seen the devil?" Mr. Keysell surveyed the disreputable looking fellow from head to foot, and then answered, with a significant emphasis, "I think I have!" The assailant, feeling that the application was rather personal, and not altogether without force, quietly walked away.—*M'Cullagh's Life of Keysell.*

(299.) *Satan's existence a fact.*—To deny Satan's existence is not by any means to deliver human beings from the tyranny of that formidable potentate: just the reverse. Satan wishes nothing better than to hear his existence denied and his name used lightly. Men will sin the more readily when they think they have nothing to fear. The bird-catcher blesses the hedge that hides him from his prey. Deists and Unitarians perform this valuable service for the arch-fiend. The Word of God mercifully unveils the destroyer, that men may fear and be delivered from his snares.

(300.) *Lord Bacon on the Sin of Adam.*—Lord Bacon, whose powerful intellect by a sort of intuition, and with scarcely any intermediate process of reasoning, apprehended truth in the variety of subjects which he investigated, more correctly on the whole than has since been done, indited the following passage, which we extract from his "Essay on the Interpretation of Nature:—"Behold, it was not that pure light of natural knowledge, whereby man in Paradise was able to give unto every living creature a name according to his propriety, which gave occasion to the Fall; but it was an aspiring desire to attain to that part of *moral knowledge* which defineth of good and evil, whereby to dispute God's commandments, and not to depend upon the revelation of His will, which was the original temptation." The importance, as well as the correctness, of this view of the Fall of Man appears to have impressed the mind of this great philosopher so forcibly, that he repeated it in a more concise and distinct form, but nearly in the

same words, in a subsequent essay, thus:—‘He (Bacon) considered that the knowledge of nature, by the light whereof man discerned of every living creature, and imposed names according to their propriety, was not the occasion of the Fall; but the moral knowledge of good and evil affected to the end to depend no more on God’s commandments, but for man to direct himself.’”

(301.) *The desert of sin.*—Draco, who is said to have written his laws in blood, on account of their severity, as he punished all crimes with death, being asked, why he had appointed death to all, since all sins were not equal, replied that he knew that all sins were not equal; but he knew that the *least* deserved death. The most *moral*, but impenitent, person will find the truth of this at the day of judgment, and in reference to eternal death.

(302.) *Little Sins.*—A little hole in a ship sinks it; a little stab in the heart causes death. Cæsar was stabbed with bodkins; Pope Adrian was choked with a gnat; the scorpion, though an insect, will sting the lion to death; so the smallest errors often prove the most dangerous; a little sin, without deep repentance and faith, will lead to eternal damnation.—BROOKES.

(303.) *The punishment of Sins.*—How can sinners hope to escape, when God is able to arm the least of his creatures with a power that would sink and ruin the greatest, proudest sinners? By creatures so small and vile as flies and lice, God so plagued stout-hearted Pharaoh and all Egypt, that they were forced to acknowledge, “This is the finger of God.” Herod, for exalting himself against God, was eaten up of worms. Maximianus, a Roman emperor, who issued a proclamation for the abolition of the Christian religion, was destroyed by lice.

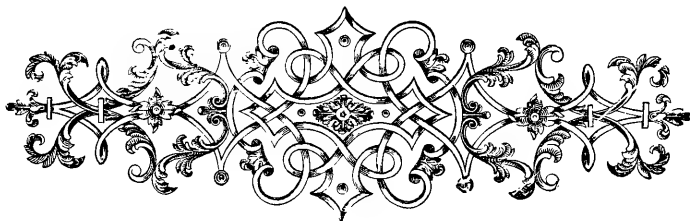
(304.) *The power of Conscience*—Mr. Perkins mentions a good, but very poor man, who, being ready to starve, stole a lamb. Being about to eat it, with his children, and preparing to ask a blessing on the food, he durst not do it, but fell into such terrors of conscience, that he went and acknowledged his fault to the owner, with the promise of recompense when it should be in his power.

(305.) *How to estimate Sin.*—One of the most powerful writers of the present day, complaining of the unjust judgments passed by the world on great men, and claiming for those who are possessed of extraordinary intellectual gifts a larger toleration and a broader charity than are extended towards those of common and ordinary powers, advances the following plausible, yet most fallacious and dangerous sentiments:—“Not the few inches of deflection from the mathematical orbit, which are so easily measured, but the *ratio* of this to the whole diameter, constitutes the real aberration. This orbit may be a planet’s, its diameter the breadth of the solar system; or it may be a city hippodrome—nay, the circle of

a gin horse, its diameter a score of feet or paces. But the inches of deflection only are measured; and it is assumed that the diameter of the gin-horse and that of the planet will yield the same *ratio* when compared with them. Granted, when the ship comes into harbour, with shrouds and tackle damaged, the pilot is blameworthy; he has not been all-wise and all-powerful; but to know *how* blameworthy, tell us first whether his voyage has been round the globe, or only to Ramsgate and the Isle of Dogs." Illustration is not argument, comparison is not proof, a clever figure is not a logical demonstration, and nothing is so misleading as a false and vicious analogy ably and skilfully put. Morality is not a matter of inches or degrees, or of geographical admeasurement, of arithmetical calculation, more or less, longer or shorter, as the case may be; it is a thing absolute and unchangeable, the same for all, however lofty the sphere in which they may dwell, or wide the orbit in which they may move. A truer philosophy would be that the greater the capacity the greater the responsibility; that, where much is given, there much is required; and that gorgeous gifts of imagination and intellect, so far from mitigating the turpitude and criminality of moral offences, rather intensify and aggravate them.

(306) *How sin is to be got rid of.*—A few years since, two New England divines were conversing together respecting the various theories concerning the origin of sin, when a lady who was present interrupted them, saying, "It seems to me that it would be far better for ministers, instead of puzzling themselves to know how sin *entered into the world*, to unite their efforts and try how much of it, with God's blessing, they can drive out." "You remind me, madam," said one of the clergymen, "of my aged deacon, who, after listening to a sermon in which I had endeavoured to explain why God suffered sin to enter the world, being asked what he thought of my theory, shook his head and said, 'Ah, sir! all I know about it is, I am a sinner, and I WISH I WASN'T!'"





The Consequences of the Fall.

ANALYSIS OF DISSERTATION XIV.



HE consequences of the Fall were (1) *immediate*, such as affected our first parents (*a*) by rendering their bodies mortal; (*b*) by degrading their minds; (*c*) by their souls being in danger of being lost eternally; (2) the *remote* results were the spreading of sin and misery through the entire family of mankind. In Adam's fall we were all involved, seeing he was the head of the human race. As Levi *seminally*, and not *actually*, paid tithes to Abraham four hundred years before he was born, so all men, in like manner, fell in Adam, or became a partaker of the sad consequences of his fall. The Fall, viewed in relation to the Atonement—no Fall, no Saviour.—Pp. 289-290.

1.—The curse pronounced upon man involved (1) toil; (2) sorrow; (3) death.—Gen. iii. 19. He was affected from the moment of the Fall *physically, mentally, and mortally*. Although he was not made to be in any sense *inactive*, yet he would have exercised all his functions without any *oppressive toil* had he not sinned; and would, by eating of the tree of life, have been preserved from decay and death.—Pp. 291-292.

2.—That man is *morally* and *spiritually* polluted is evident (1) from his *own consciousness*; (2) from the *practical development of his nature*. This universally observed. The Arabians' saying quoted. Various opinions respecting the doctrine of "original sin," or how far man is affected morally by the fall of Adam. (1) Pelagius, of the 5th Century, held (*a*) that Adam's sin affected our *first parents only*; (*b*) that new-born infants are in the same situation as Adam was before he fell. (2) The Semi-Pelagians, followers of Cassian, taught that man was capable of faith and

good works before he received grace. (3) Vossius' statement, that the whole Catholic Church before Pelagius held that Adam's sin was imputed to his posterity, to their condemnation, so that children dying therein were consigned to everlasting punishment, &c., contradicted by (a) Taylor, Whitby, and others; and (b) by the fact that Christ died to take away the sin of the world. (4) It has been said that Adam's sin was confined to himself because "the sum of virtue in the world greatly preponderates against the aggregate of vice." This false view is (a) the result of looking merely at external appearances of what may be useful or pleasing to fellow-criminals; and disregarding the selfishness and Atheism of motives.—Dr. Pye Smith; and (b) is disproved by the practical manifestations of vice greatly preponderating against the external appearances of virtue :—*Idolatry*, with its degrading concomitants; *war*, with its characteristic abominations; *man's moral* character as developed in civilized life—Ancient Rome, Corinth, Athens.—Pp. 292-297.

3.—The *universality* of the consequences of the Fall is evident (1) from the *uniform* indications of depravity witnessed in children, in the very infancy of their existence. They are *prone* to evil and *naturally averse* to that which is good.—Dr. L. Woods. (2) From the *Word of God* which declares man's moral depravity—Cain's conduct and the wickedness of the Antediluvians noticed. Gen. vi. 5; viii. 21. Some regard Job. xv. 14; Psa. li. 5; Jer. xvii. 9 and other passages as referring to man's *practical* transgressions, and not to his *native depravity*; but it is evident (1) that while Scripture always ascribes holiness of character (in man) to grace, it (2) regards wickedness of every kind as legitimate specimens of human nature. See Dr. Watts and MacLean.

(1) All moral evil, ruin, and misery *traceable* to original sin; (2) the hypothesis that moral evil is immediately *infused* into man's nature by his Creator is (a) against reason, and is (b) inconsistent with the perfections of the Divine character; (3) moral and physical depravity natural and hereditary to the posterity of Adam. "This doctrine does not imply such an imputation as would be expressed by saying that the holy and adorable God esteems the posterity of Adam as having actually done that which he did.

The sin or holiness of another being cannot be made ours by any species of transfer; but only by *participation* in the way of resemblance, or consent, or adoption, or imitation.—Dr. Pye Smith.—Pp. 298-302.

Passages of Scripture shewing :—

1.—*That all men have sinned.*—Gen. vi. 5, 11-13; viii. 21; Job xv. 16; Psa. xiv. 1, 3; lviii. 3; Isa. i. 2-6; lxiv. 6; liii. 6; Prov. xx. 9; Eccles. vii. 20; Jer. iii. 25; xvii. 9; Micah vii. 2; Mark

vii. 18-23; Rom. i. 19-23, 26, 28-31; ii. 12-15; iii. 9, 19, 23; v. 12-14; vii. 5, 13; Gal. iii. 10, 20; Eph. ii. 3; 1 John i. 8, 10; v. 19.

2.—*That all men are involved in Adam's transgression.*—Rom. v. 13, 14, 19; 1 Cor. xv. 21, 45.

3.—*That all men are born in sin and depraved in heart.*—Gen. vi. 5; viii. 21; Pas. xxxix. 5; li. 5; lviii. 3; Job xiv. 4; v. 7; xv. 14; Prov. xxii. 13; Ezek. iii. 7; Mark vii. 21, 22.

4.—*That spiritual and temporal death are the result of man's transgression.*—Gen. iii. 3; Matt. viii. 12; xxii. 13; Mark ix. 43, 44; Rom. v. 13, 14; vi. 23; viii. 5-8; 1 Cor. xv. 21, 45; Eph. ii. 1; iv. 18; 1 Thess. i. 9, 10; James i. 13-15.



THE CONSEQUENCES OF THE FALL.

"A part, how small, of the terraqueous globe
Is tenanted by man; the rest a waste—
Rocks, deserts, frozen seas, and burning sands:
Wild haunts of monsters, poisons, stings, and death.
Such is earth's melancholy map! But, far
More sad! *this earth is a true map of man.*
So bounded are its haughty lord's delights
To woe's wide empire; where deep troubles toss,
Loud sorrows howl, envenomed passions bite,
Ravenous calamities our vitals seize,
And threatening fate wide opens to devour."—*Young.*

ADAM'S FEDERAL RELATION TO HIS POSTERITY.

1. *The Corruption of our Nature is the Consequence of Adam's Sin.*—That the sin of all men is in some way connected with the sin of Adam is clearly a doctrine of Holy Scripture. In the fifth chapter of his Epistle to the Romans, Paul represents Adam as being responsible, by his moral conduct, not only for his own individual standing and felicity, but also for those of his posterity. Upon the obedience of the first Adam depended the perpetual life of his offspring—the life of the body, which is physical immortality; and the life of the soul, which is spiritual holiness. When, therefore, he broke the command of God, the sentence pronounced, "Thou shalt surely die," applied to his offspring as well as to himself. 'By one man, sin entered into the world.'

Every particular sin is in some way linked to that first sin. This is certainly a natural inference of sound reason. Sin has come down without interruption from the Fall, and has actually infected all mankind. The first child born into the world loved neither God nor his brother, but was a murderer. The whole world has so lain in wickedness, that not one human being has ever been justified before God, on the ground of character and works, but by faith only. The fact of moral depravity is universal ; it enters into the experience of all men. Evil is natural to man, and is not expelled from the heart by any human effort. Now, so universal an effect must be due to a common cause. As to the principle on which sin and death passed upon the whole race of man, in consequence of Adam's first sin, widely different theories are held.

(a.) *Some maintain that we actually committed Adam's sin.* This is the Realism of Augustine, "who maintained that we all were personally existing in Adam and consented to his sin." Now, this does not seem possible. Consciousness, knowledge of right and wrong, and volition, seem to be necessary even to any conception of an act of sin.

(b.) *That there was a mysterious identity of Adam and posterity, by virtue of which we personally share with him the guilt of his first transgression.* This was the view adopted and defended by Edwards. There was an organism, according to their theory, of some kind, by which Adam and his posterity formed one complex person, one moral whole, just as the whole tree is contained in and developed from the first bud. By virtue of this union, that act of disobedience was morally, though not literally, ours. Now, if by the word *guilt* here is intended moral turpitude or blameworthiness, we object that that is a personal thing, and not transferable. How can it be ? The *consequence* of that act may extend to the whole race, but the *guilt* must be restricted to him who did the deed. The depravity of our nature is doubtless propagated from father to child, but actual ill-desert abides with the sinner alone." Hence, in looking at the connection between Adam and his posterity there is—

(1.) *The law of resemblance.*—It is a law pervading all nature, that "like begets like." A viper brings forth a poisonous

brood. Swine produce something that loves the mire. The skin of an Ethiopian will be black. "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree bear olive berries? either a vine figs? So can no fountain both yield salt water and fresh." James iii. 11, 12. Now, it cannot be denied that mankind is universally tainted with sin, and that death prevails against the whole race. It is equally manifest that the child brings the evil with it into the world. The curse is on the new-born infant, as its sufferings prove. Where has the evil come from? Either from the child's forefather, or the child's Creator. If not from the forefather, then from the Creator. But we read that, "when Adam begat a son, it was in his own likeness, after his own image." A man some time ago was declaring that the doctrine of human depravity, so clearly taught in the Bible and unequivocally confirmed by experience, was a mere chimera, and that all men are by nature "good;" but he was silenced by this simple question—"If all men are by nature *good*, how was it that the first man born into the world killed the second?" Some of the effects of the Fall must, therefore, by this law of resemblance, have been communicated to the race by generation from Adam.

(2.) *There is the Law of Liabilities.*—By the principle of association, the consequences of many of our actions pass over to others, who had no part in these actions. The condition, characters, and destiny of men are affected very much by the conduct of others, over whom they had no control. This is a law which appears to pervade the whole of the divine government over this world, and without which the progress of society would be impossible. The illustrations of this principle are innumerable. A father, by excesses in his youth, may have sown in his body the seeds of disease, which will be carried to his posterity to the third and fourth generations. The crime of one man may involve many in poverty, suffering, and social degradation. And there are still more awful instances. A parent, by his rejection of the gospel, may open the gates of eternal death to his children and his children's children. Now, by this law of liabilities, the offence of Adam affected the condition of the race that issued from him. He stood at the beginning of the series, and hence his sin was more than any other sin—*it was a*

fall; and from that moment every child of Adam must begin his probation on a lower plane of moral life, being the offspring of a father who had thrown off the authority of God, and opened a door to the tempter.

2. *The Death of the Body.*—That Paul regarded the death of the body as a consequence of sin and our connection with Adam, is evident from the following passages :—Rom. v. 12, 19; viii. 10; 1 Cor. xv. 22. “Science has raised a doubt on this point. It shows that animals died before the Fall. But the Bible does not refer here to brutes; the death of *man* comes by sin. Science further objects, that man, by his very constitution, is subject to death. He is mortal, and must return to dust. This is true of man now; and yet the dissolution of soul and body, as it actually takes place, must, in harmony with the Bible, be put to the account of sin. Had there been no sin, man would have been translated to immortality without death, perhaps after the manner of Enoch and Elijah. Those who are alive on the earth at the coming of Christ shall never see death, but shall all be changed. Such, without sin, would probably have been the transition of mankind from earth to heaven.”

3. *Spiritual death.*—By this we mean that “fault and corruption of every man, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and, therefore, in every person born into this world it deserveth God’s wrath and damnation.” (*Article of the Church of England.*)

This corruption of our nature is (1) *entire*. Paul says “In me, that is, in my flesh, there dwelleth no good thing,” “When we were without strength, in due time Christ died for the ungodly.” And all true Methodists have been taught to believe that God has mercy on the human race without any respect to man’s worthiness whatever. But we are all wrong, that is, if the Unitarians and Dean Stanley are right; for according to the former, “all men come into the world perfectly innocent and pure; as entirely free from the least taint of moral pollution as Adam was when he first came from the hands of the Creator; that he is by nature *no more inclined to vice than to virtue*; that he derives from his an-

cestors a frail and mortal nature ; is made with appetites which fit him for the condition in which God has placed him ; but that in order to their answering all the purposes intended, they are so strong as to be very liable to abuse by excess : that he has passions implanted in him which are of great importance in the conduct of life ; but which are equally capable of impelling him into a right or a wrong course : that he has natural affections, all of them originally good, but liable, by a wrong direction, to be the occasion of error and sin ; that he has reason and conscience to direct the conduct of life, which may yet be neglected, perverted and misguided ; that with all these together, he is equally capable of right or wrong, and as free to the one as the other." (*See Priestley and Belsham.*) Dean Stanley, in a sermon preached at Edinburgh, some time ago, said, "Love one another, and make the best of one another, as He loved us, who, for the sake of *saving what was good in the human soul*, forgot, forgave, put out of sight what was evil ; who saw and who loved *what was good* even in the publican Zacchæus, even in the penitent Magdalene, even in the expiring malefactor, even in the heretical Samaritan, even in the Pharisee Nicodemus, even in the heathen soldier, even in the outcast Canaanite."

But from the Bible we learn that there is not a vestage of original purity in man's fallen nature. Every faculty of the mind, and every affection of the heart is defiled. "There is none that doeth good, no not one." Gen. viii. 21 ; Psa. li. 5 ; Jer. xvii. 9 ; Rom. vii. 18. Hence the *heart is corrupt*—a bad soil, where lies the germ and buddings of all manner of iniquity ; a polluted fountain, whence bitter waters are ever flowing. Jer. xvii. 9 ; Rom. viii. 7 ; John iii. 19. (2.) *The understanding is darkened.* 1 Cor. ii. 14 ; 2 Cor. iv. 5. (3.) *The will is perverted,* John v. 40 ; Isa. v. 20. (4.) *The imagination is polluted.* Gen. vi. 5, viii. 21. (5.) *The conscience is defiled.* It is said to be "weakened," "evil," "defiled," "seared." Titus i. 15 ; Heb. x. 22 ; 1 Tim. iv. 2. (6.) *The memory is weakened.* Isa. li. 13 ; Psa. ix. 17, l. 22. If the tree be bad, its fruit also will also be bad ; if the spring be poisoned, the stream will be poisoned too ; when the heart is unsound, the issues of life cannot be sound. A clean state of society cannot come out of that unclean thing—a

corrupt heart. Hence (1.) *man's language is bad.* Psa. xii. 2-4; Prov. xv. 28; Rom. iii. 13,14; James iii. 16. (2) *Man's life is wicked.* Read that dark picture of practical depravity given by Christ: Matt. xv. 19; and by Paul, Rom. i. 21-32, iii. 10-18. And how awful is the state of the world as represented by John v. 19, "The whole world lieth in wickedness."

"In this short expression," says Mr. Wesley, "the horrible state of the world is painted in the most lively colours; a comment on which we have in the actions, conversations, contracts, quarrels, and friendships of worldly men." And in the Apostle's representation there is no exaggeration; the picture, melancholy as it is, is not overdrawn. It is not a picture drawn by some malignant foe of the human race, but by God himself, who is possessed of infinite intelligence and unbounded goodness; who seeth the heart, and is perfectly acquainted with every thought and desire, purpose and propensity of every individual of the human race. And the history of our world confirms these inspired statements. Indeed, who can adequately describe, or sufficiently mourn on account of the wickedness of our own enlightened Christian country? What a prodigious amount of perjury, common and vulgar swearing, thoughtless and profane using of the name of God exists in the world! How often is the ear shocked and the heart overwhelmingly pained by the filthy conversation of the wicked! How often do we hear men exclaim "My God! Good God!" How frequently we hear them call upon the sacred name of Jehovah to damn themselves, or to damn their associates! How often do we hear them appeal to heaven for their innocence, truth, and fidelity, when such an appeal is mostly unnecessary, and often hypocritical. We stand astonished when we read of the doings of a Cain, a Pharoah, a Balaam, a Judas, a Robespierre; but men not a whit better than these abound in every department of society. What villainies are daily perpetrated in our large towns and cities by masters and servants, buyers and sellers, male and female! How often are we called to read in our daily newspapers of deeds of coinage and forgery, of theft and murder, of rape and prostitution, of seduction and defamation, of slavery and oppression, and of imposition and deception. What mean those

bolts and bars and locks by which men attempt to screen their property from thieves and robbers? What means those notes and bonds and deeds by which attempts are made to prevent fraud, and compel dishonesty to fulfil its engagements? What mean the jail and the dungeon, the chains and penal settlements, by which we endeavour to confine villains and prevent them from disturbing the peace of society? How often do we see brother devouring brother, and children quarrelling over the spoils of their parents? How many thousands of public-houses are opened through the length and breadth of our land, many of them as well manned as ever pirate ship was, to ensnare our fellow creatures and make money out of the iniquities, the ruin, and desperation of families? And who can think, without shuddering, of the back slums and dirty yards, where filth, squallor, famine, nakedness, blasphemies, cursings, and brutalities abound? "There are little helpless infants, shrieking in their bitter agony of pain or hunger, to be silenced by curses and blows awhile, till the screams break out afresh. There are fathers whose hearts are as hard and cold as the bare stones on which their unhappy children lie, moaning and sobbing away life. There are myriads of poor women, sick, weary, so full of pain and heartache, that a plunge into the running river would be a balmy rest, but for the little ones for whom the mother, with stern courage, struggles on through the daily sixteen hours of exhausting toil, getting just enough bread to keep them alive, but not enough to drive the wolfish look of famine from their young faces. Now, multiply these by millions, for every town and city in the world is full of them. This is in Christian England—but men tremble to tell us what they have seen of the horrors of the life of the poor in the great cities in the East. Picture, too, the brutal degradation, the sullen misery of the great masses of the tillers of the ground through the whole empire of Paganism; the tortures, physical and moral, of the millions of embruted slaves who, through the world, are held to toil by the whips of their hardly less brutal lords. Think of myriads of living men—each of them bound as tenderly as you are to a circle which holds them dear, and which will be filled with anguish by their loss—whom emperors, kings, and presidents can, by touching a bell or signing a name,

level against each other in furious shock. How many, during the recent conflict on the continent of Europe, have been dashed to fragments, strewn like the dead leaves of autumn on the bloody ground, while whole neighbourhoods of men wail, as Rachel once wailed for her children, and refuse to be comforted because they are not."—BALDWIN BROWN.

Do not these facts furnish palpable proofs of the awful degeneracy of our nature? Well may we ask, Is this the creature whom the Almighty pronounced to be "very good?" Is this the creature that was formed capable of wearing the highest honours, and of realising the purest and sublimest pleasures and joys? How has the fine gold become dim, and the mighty fallen? What an affecting contrast is man now, to what he was before his apostacy from God!

And, remember, mankind in all ages and throughout all climes, have partaken of this degeneracy. It pervades all grades of society, from the loftiest monarch to the humblest peasant. When God looked on the antediluvians He saw that "the earth was filled with violence, and that all flesh had corrupted its way before God." Indeed, so fearfully immoral, so awfully vicious had they become, that a general destruction followed. A flood of water came and swept away the ungodly from off the face of the earth. In process of time the world was re-peopled, but as men multiplied vice increased. Witness the cities of the plains: "The men of Sodom were wicked, and sinned before the Lord exceedingly." Gen. xiii. 13. And in every succeeding age iniquity and transgression, vice and crime, have been developed in a greater or less degree. Whatever difference may exist among the several grades of society, and however distinguished from each other in respect of rank, station, and education, "they are all gone aside, they are altogether become filthy," etc. *Psa. xiv. 3.* Greece and Rome came to a fearful end, notwithstanding a philosophy, an art, a literature, and laws which are the model for the world to the present hour. Some sceptical moralists have eulogised the inhabitants of heathen lands, and have tauntingly said to the missionaries of the cross, "You are going to spoil the innocence of nature. The heathens need no other law than that which God has impressed on their hearts." But though

the missionaries of the cross have had to say of the scene of their labours, as Heber said of Ceylon, "Every prospect pleases," truth has compelled them to add, "and only man is vile." The polished and scientific European, the frigid Laplander, the subtle Hindoo, the stupid Hottentot, the industrious Chinese, the roving Arab, and the savage inhabitant of the South Sea Islands, are alike defiled by sin. The overwhelming majority of the human race are, at the present day, practising rites and committing deeds which are a blot on the rational powers of man, and which bring indescribable misery to their souls.

We do not wish to intimate that all are equally wicked and depraved, though we do maintain that Paul's saying remains incontrovertibly true, "All have sinned and come short of the glory of God." Much of what is deemed goodness by worldly men is not goodness at all, for God allows no works to have that character but such as are done in faith. John xv. 5; Rom. iii. 12. Zeal for temperance, education, liberty, etc., is good in itself, but to be in any individual case acceptable to God, it must come from a supreme regard to Him. Virtue or goodness consists in loving God with all the heart and soul, and our neighbours as ourselves. And whatever amiable qualities, fine sentiments, noble impulses, and disinterested deeds, arising from education, an enlightened reason, or the insipient grace of God, may shine in the conduct of mortals, this is an old and established principle of the Divine record that, while destitute of true religion, "the imaginations of the thoughts of the heart are only evil continually." There may be much for human commendation, but nothing that will bear the strict scrutiny of the omniscient eye of God. The life may appear tolerably correct while the heart is radically wrong. Ezek. xviii 4; Psa. cxliii. 2; Rom. iii. 23, 24; Phil. iii. 9; Gal. iii. 10.

FACTS AND ILLUSTRATIONS.

(307.) *Universal Depravity*.—According to the Scriptures of truth, man is *totally* depraved. In a state of nature there is no good in him. The principle of evil in man is inherent and all-

prevailing. The depth of his depravity and its extent is so great that none but God can fathom and encompass it. If this be true of all men—and such is the scriptural truth—then human nature is capable of anything and everything that is mean and vile. The vocabulary of earth does not furnish terms of sufficient strength with which adequately to describe the wickedness which man's depravity may conceive, and of which he may be guilty. How many examples are afforded in the history of the world where men, whose depravity has been kept within certain bounds for a time by the force of circumstances, but when opportunity offered have, by rapid strides, reached a point that has startled the world! Take an instance:—

The beginning of Nero's reign was marked by acts of the greatest kindness and condescension; by affability, complaisance, and popularity. The object of his administration seemed to be the good of his people; and when he was desired to sign his name to a list of malefactors that were to be executed, he exclaimed, "I wish to heaven I could not write!" He was an enemy to flattery, and when the Senate liberally commended the wisdom of his government, Nero desired them to keep their praises until he deserved them. Yet this was the wretch who assassinated his mother, who set fire to Rome, and destroyed multitudes of men, women, and children, and threw the odium of that dreadful action upon the Christians. The cruelties he exercised towards them were beyond description, while he seemed to be the only one who enjoyed the tragical spectacle. O, human depravity, what a monster! Divine grace alone can change it and make it holy.

(308.) *Fruits of Sin.*—By rebellion man threw off the yoke of restraint, and claimed an independent right to choose for himself, apart from the restriction of his Creator, that should have bound his will to obedience. And with this spirit of rebellion man's evil and animal-like propensities were first conceived. So that as men began to multiply, they, each and all, claimed an independency of mind and freedom of thought to act and choose for themselves; till the human race became so alienated from all knowledge of subjection to God that they fought one with another, wherever might and ambition enabled them to contend for the aggrandisement of their own interests, and to avenge all opposition to the projects of their wills. We see this principle of self-will and rebellion developed in a child where the restraint of a parent or guardian is withheld or withstood: even in circles where civilisation may be said to have reached its acme of perfection. A child, from its earliest months and years, will manifest opposition to all that is intended for its good. The discipline of education and cleanly habits in many instances would be resisted, if invested with power to accomplish the projects of its will. Here we have the clearest demonstration that what are regarded as the animal pro-

propensities of man, have been acquired since his creation: in the same manner that animal propensities and an evil disposition in a child are developed with its growth, especially if exposed to the contamination of an evil example.

(309.) *All have sinned.*—An Eastern nation has an account of a thief who, having been detected in criminality, and condemned to die, thought upon an expedient by which he might possibly escape death.

He sent for the jailor, and told him he had an important secret to disclose to the king, adding that, when he had done so, he would be ready to die. The king commanded him to be brought into the royal presence. He informed the monarch that he was acquainted with a cabalistic secret of producing trees that would bear gold, and craved a trial of his art.

The king consented, and accompanied by his prime minister, courtiers, and priest, came with the prisoner to a certain spot which he had indicated, who commenced his incantations. He then produced a piece of gold, declaring that if sown it would produce a tree, every branch of which should bear gold.

"But," he added, "this, O king! must be buried in the earth by a person *perfectly* honest. I, alas! am not so, and therefore I humbly pass it to your majesty."

The countenance of the monarch was troubled, who at length replied,

"When I was a boy, I remember purloining something from my father, which, although a trifle, prevents my being the proper person. I pass it, therefore, to my prime minister."

The prime minister received the piece of gold with many prostrations, and said, "On my eyes be it, may the king live for ever!" with many other expressions of devotion; but finding the king becoming impatient, he at last stammered out, with great confusion,

"I receive the taxes from the people, and as I am exposed to many temptations, how can I be perfectly honest? I, therefore, O king, give it to the priest."

The priest, with great trembling, pleaded some remembered delinquencies in connection with his conduct in receiving the sacrifices. At length the thief exclaimed,

"In justice, O king! we should all four be hanged, since not one of us is honest."

The king was so pleased with his ingenuity that he granted him a pardon.

The application is very simple. We are all sinners. The language of the dying thief applies to each of us, "Dost thou not fear God, seeing thou art in the same condemnation?"

(310.) *Man's Moral Character seen by God.*—The late Sir James

Simpson, M.D., in a discourse which he delivered only a short time before his death, remarked :—" At the present day many persons have photographs of their faces taken, which they present to their friends. But if it were possible to have an album of photographs taken of our sinful souls, revealing and blazoning forth all the evil deeds they had each done, all the evil words they had ever spoken, and all the evil thoughts they had ever thought, how hideous and horrible would such pictures be ! Would any man dare to give his true soul-photograph to any brother man ? I think not, and far less to his friends. Yet the things and thoughts we would thus conceal from others, and even from ourselves, are all known to God. He has full and faithful photographs of all ; for He is perfectly cognizant of every single one of our evil deeds, and words, and imaginations. Nay, possibly we unwittingly carry about with us complete photographs of our own souls. May not the unsaved soul carry this record with it at death ? May not unsaved sinners be thus both their own self-accusers and witnesses before the judgment-seat of Christ ? Nor can anything except His blood, ' which cleanseth from all sin,' blot and wash out the record of our iniquities, and prepare the soul, by the grace of God, to receive the image of His Son."

(311.) *A sense of sin painful.*—"I have found original sin in the Bible," said a student to Haldane. " Well," replied the latter, " but have you found it in your own heart ?" Few know what it is to see all the terrible hell of man's depraved nature. To be let down in that abyss with the candle of the Lord in your hand, to see its bottomless depths of pride and passion, its tumultuous risings against law and holiness, its desperate rage against God, its Satanic challenges of the Divine Sovereignty, its insane Atheisms, its blasphemous horrors, its cloud covered delusions, its ambushed host of armed iniquities, and its infinite capability of engendering evils enough to waste the fairest world of God and people many hells—to see all this, and far more than words can convey, is not merely to learn the *doctrine*, but to know the *reality of sin*, so that the sense and memory of its nature, criminality, power, and destiny are branded as with a red-hot iron on the soul for ever. This knowledge is beyond the ken of short-sighted professors and stone-blind hypocrites.

When such an one like Luther goes about for weary months or years, bemoaning himself, and crying piteously, " Oh ! my sin, my sin !" shallow Christians and evil-doers ask, " What great crime has he committed ? Surely he is living in gross sin." All the while the man is living a holy life, waging war against the very thought and possibility of evil ; but, ' a sword is in his bones,' and his soul dwells among lions.'"—*Matheson's Life*.

(312.) *Indwelling Sin.*—A missionary tells us that when he was in India, he saw a jungle man who had in his hands something very soft, which he said he got in the jungle. They were two little jackals, and he gave him four annas, or sixpence, for them. They were pretty little things, and had not a bit of mischief in them; but after a time, when they were teased, how they used to snarl at one another. They were beautiful things when they came from the jungle, but their evil afterwards came out. There are many people who seem pure and good till something occurs to test their nature, and then it is seen that they are earthly, sensual, and devilish. Luther was one day being shaved and having his hair cut in the presence of Dr. Jones. He said to the latter, "Original sin is like the beard. We are shaved to-day and look clean, and have a smooth chin; to-morrow our beard has grown again, nor does it stop growing while we remain on earth. In like manner original sin cannot be extirpated from us; it springs up in us as long as we exist. Nevertheless, we are bound to resist it to our utmost strength, and cut it down unceasingly."

(313.) *Heathenism degenerating.*—There is a gradual degeneracy even in error in each succeeding type. Where are the exquisite statues and immortal verse, in which ancient paganism embodied and perpetuated its conceptions of divinity? Modern idolatry knows nothing of the Sylph or of the Naiad, those light and graceful spirits which peopled the greenwood, or played about the grove, or nestled about the banks of rivers, in the elegant mythologies of ancient Greece and Rome. No temple, even amid the gorgeous superstitions of India, rivals the Parthenon at Athens, or the magnificent temple at Ephesus of the great goddess Diana. No modern Plato, groping in heathen darkness, stumbles upon fragments of divine morality. Heathenism is getting worse and worse, still worse and worse. Like Nebuchadnezzar's image, there are baser metals at the foot than at the head. Each reproduced caricature of the Supreme is more mis-shapen and hideous than its predecessor; and as in the past, so in the future. We do not expect that the dark river, by rolling longer, will filtrate itself at last into a pure and pleasant stream.—DR. PUNSHON.

(314.) *The wages of sin.*—An aged clergyman, when preaching in New England, some few years since, raised his voice with each succeeding word, and bringing down his clenched hand with amazing force upon the Bible at the last word of the sentence, exclaimed—"A deceitful, wicked man is not fit to serve either God, man, or the devil!" Then, after a pause, he added, "And I'll tell you why. He is not fit to serve God, because he's unholy; he's not fit to serve man, because he's deceitful; and he's not fit to serve the devil, because he's not content with his wages. No," said the

old man, with a shrewd look, "*he's not content with his wages.* Why," added he, "my children, I once saw a rogue of a soldier, for some crime that he'd done, tied up, and flogged with forty lashes; and while he was taking his wages, he made all sorts of noises, but he never once said that he liked it. No, no, my friends, the sinner is not satisfied with the wages which the devil gives, and he never will be—'*for the wages of sin is death.*' Sinners! sinners! strike for higher wages."

(315.) *The important question.*—A sceptic once asked the late Dr. Nettleton, "How came I by my wicked heart?" "That," he replied, "is a question which does not concern you so much as another, namely, how you shall get rid of it? You have a wicked heart, which renders you entirely unfit for the kingdom of God; and you must have a new heart, or you cannot be saved; and the question which now most deeply concerns you is, how you shall obtain it." "But," said the man, "I wish you to tell me how I came by my wicked heart." "I shall not," replied Dr. N., "do that at present, for if I could do it to your entire satisfaction it would not in the least help you towards obtaining a new heart. The great thing for which I am solicitous is, that you should become a new creature, and be prepared for heaven." As the man manifested no wish to hear anything on that subject, but still pressed the question how he came by his wicked heart, Dr. N. told him that his condition resembled that of a man who is drowning, while his friends are attempting to save his life. As he rises to the surface of the water, he exclaims, "How came I here?" "That question," says one of his friends, "does not concern you now. Take hold of this rope." "But how came I here?" he asks again. "I shall not stop to answer that question now," replies his friend. "Then I'll drown," says the infatuated man, and, spurning all proffered aid, sinks to the bottom.

(316.) *The three R's.*—The Rev. Rowland Hill used to like Dr. Ryland's advice to his young academicians: "Mind, no sermon is of any value, or likely to be useful, which has not the three R's in it,—Ruin by the Fall; Redemption by Christ; Regeneration by the Holy Spirit." Of himself he (the Rev. R. Hill) remarked:—"My aim in every sermon is, a stout and lusty call to sinners, to quicken the saints, and to be made a universal blessing to all."

(317.) *The Doctrine of the Fall.*—Unitarians, who deny the depravity of human nature, tell us that *their* doctrine is more kind than ours. A dishonest doctor, to save himself trouble, pretends that the disease is not so bad as the other made it, prescribes some trifling remedy, and gets away. He gets away, but the disease remains, and through his negligence gets beyond remedy.

Will he be thought a kind man, because he looked sweetly, patted the patient on the shoulder, said he would be soon better, saved him the trouble of an operation, and gave the momentary comfort of delusive hope? Who is the kind man? He who neither knows nor cares for the business of his profession, but speaks smoothly? or he who *reads his book*, and knows what is wrong, and does not shrink from the trying parts of his calling?

(318.) The eminently great and good Howard, the philanthropist, neither wanted courage nor talent to administer reproof where he thought it was needed. A German Count, governor of Upper Austria, with his countess, called one day on the man who had excited so large a share of the public attention. The count asked him the state of the prisons within his department. Mr. Howard replied, "The worst in all Germany;" and advised that the countess should visit the female prisoners. "I!" said she, haughtily, "I go into prisons;" and rapidly hastened down stairs in great anger. Howard, indignant at her proud and unfeeling disposition, loudly called after her, "Madam, remember that you are a woman yourself, and you must soon, like the most miserable female prisoner in a dungeon, inhabit but a small space of that earth from which you equally originated."

(319.) *The population of the globe.*—The following facts respecting the present state of the human race will not be without interest to the biblical student:—

Division	Sq Miles.	Population
Europe.....	3,787,469	301,600,000
Asia.....	17,326,794	794,000,000
America.....	15,813,592	84,524,000
Africa.....	11,556,298	192,520,000
Oceania (Australia, etc.).....	3,425,156	4,365,000
Total.....		1,377,000,000

The population is thus divided in point of *religion*:—

Christians—Protestants.....	76,000,000
Romish Church.....	170,000,000
Greek Orthodox Church.....	89,000,000
Total.....	335,000,000
Jews.....	5,000,000
Mohammedans.....	160,000,000
Heathens, or Pagans.....	200,000,000
Asiatic Buddhists.....	600,000,000

Dietrich thus distributes the population of the globe according to *racæ* :—

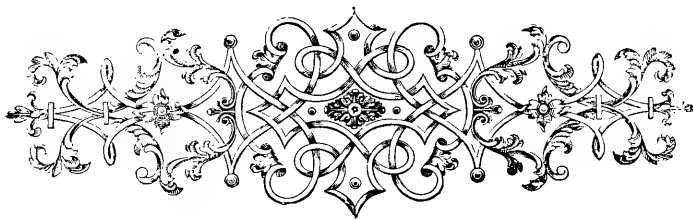
Caucasian race.....	369 000,000
Mongolian „	552,000,000
Ethiopian „	196,000,000
American „	1,000,000
Malay „	200,000,000

Total... :..... 1,318,000,000

The inhabitants of our globe speak 3,064 now known tongues, in which upwards of 1,100 religions or creeds are preached. The average age of life is $33\frac{1}{2}$ years. One-fourth of the race die before they reach the age of 7 years, and the half before the 17th year. Out of 100 persons, only 6 reach the age of 60 years and upwards, while only 1 in 1,000 reach the age of 100. Out of 500, only 1 attains 80 years; out of the thousand million living persons 32,000,000 die annually, 91,000 daily, 3,730 every hour, 60 every minute, and, consequently, one every second.

The development of medical science and the diffusion of a knowledge of the laws of health have tended wondrously to advance the average duration of the life of man. At Geneva in the sixteenth century 1 individual in 25 died annually; in the eighteenth century 1 in 34; at the present time 1 in 46. In the British navy amongst the adults the annual average of mortality (during peace) is 1 in 100; in 1808 it was 1 in 30; in 1836 that mortality had diminished to less than one-seventh of what it was in 1770. In the American army the mortality is stated at 1 in 300 a year. In London in the middle of last century it was 1 in 32 per annum; in 1828 it was 1 in 36. Within the last twenty years the mortality in Russia has been 1 in 27, Prussia 1 in 36, France and Holland 1 in 39, Belgium 1 in 43, England 1 in 53, Sicily 1 in 32, Greece 1 in 30, Philadelphia 1 in 42, Boston 1 in 45, New York 1 in 37.





The Immortality of Man.

"Knowest thou the importance of a soul immortal?
Behold this midnight glory: Worlds on worlds!
Amazing pomp! Redouble this amaze;
Ten thousand add; add twice ten thousand more;
Then weigh the whole; one soul outweighs them all;
And calls the astonishing magnificence
Of unintelligent creation poor."

DR. YOUNG.

THE earnest and persistent efforts recently made through the medium of tracts and popular religious journals to propagate the dogma of the soul's annihilation, have led to much contention and to the unsettling of the faith of some in the verities of Divine revelation. We shall, therefore, in the present essay, endeavour to present a calm and rational, as well as a Scriptural, view of the arguments which, in their entirety, establish beyond reasonable doubt the immortality of the human soul.

In calling the student's attention to this subject, it is of the first importance that we distinctly understand what is the position of those against whom we write, and then to state the arguments which we urge in favour of the doctrine we undertake to defend.

It is well known that some of the Deists of the last century admitted, while others denied, the immortality of the soul. Volney did not so much as mention it. Paine only hoped for happiness beyond the grave. Bolingbroke, though he confessed its utility, regarded it but an invention of philosophy. Hume questioned its truth. The infidel Lord Shaftesbury ridiculed it altogether. In a recent review of a

work called "The Martyrdom of Man," the writer says : "A season of mental anguish is at hand, and through this we must pass, in order that our prosperity may rise. The soul must be sacrificed, *the hope in immortality must die*. A sweet and charming illusion must be taken from the human race, as youth and beauty vanish never to return."

Annihilation is defined by Dr. Webster to be, "1. The act of reducing to nothing, or non-existence ; or the act of destroying the form or combination of parts under which a thing exists, so that the name can be no longer applied to it. 2. The state of being reduced to nothing."

The latter part of the first definition may apply to such a change as takes place in tearing down a building ; the destruction of the edifice may reduce it to a heap of ruins or rubbish, but the materials of which it was composed still remain, yet the name building or edifice no longer applies.

In like manner any combustible material, under the action of fire, may be changed to something else, to which the original name does not apply. So by chemical combination an alkali may be converted into something else, or an acid may be neutralized, or a poisonous substance may be changed into a harmless material ; and, on the other hand, by chemical analysis such a separation may be effected as to change a harmless and healthful element, as the pure air we breathe, into deadly gases.

These changes, however, do not amount to the reducing of something to nothing, as is mentioned in the second definition, and in the former part of the first. Nor can we conceive, reasoning upon the principles of natural philosophy, how we can really predicate annihilation, in the latter sense, of any material substance. It may be decomposed, or changed, so that the original name does not apply to it ; but still in some form it is known, and it bears some other name.

Infidels, who totally deny the immortality of the soul, believe that *at death* the soul will be annihilated, that is totally blotted out of existence. Others believe that the "wicked will be annihilated, *after* some public sentence of the Divine Judge, who will thus express his awful sense of the evil and guilt of sin. Some modify the theory by consigning the wicked to a limited perdition, in which they are to dwindle

into nonentity, under the mental and physical torture experienced as the punishment of their sins." Others contend for "*the sleep of the soul* from death till the resurrection, when the wicked and the righteous will be raised, the former to behold the grandeur of the kingdom of Christ, and then by a Divine fiat, *be blotted out of being for ever.*"

The infidel's denial of the soul's immortality admits of no proof. He may laugh at heaven and sneer at hell, but his impieties prove nothing. Unless he had been disembodied, and had traversed every part of infinite space, and found no creature in happiness or woe, he would not be at liberty to affirm there is no such state beyond this world. On the other hand, both reason and Scripture unite in proclaiming that man is immortal in the higher and better part of his complex being. "The Scripture teaches *dichotomy*—two natures—not *trichotomy*, three natures in man." Mr. Wesley tersely remarks, "That man cannot possibly consist of three parts appears hence : the soul is either matter or not matter ; there is no medium—but if it is matter, it is part of the body ; if not matter, it coincides with the spirit." The Pythagoreans and Platonists held to a trichotomy, three natures which, however, they could not satisfactorily explain ; nor can the Germans and others who are reviving and modifying their notions. If, for the sake of convenience, any one chooses to speak of the *body* as our material nature, of the *soul* as comprehending the passions and appetites, and of the *Spirit* as comprehending reason and intellect, we have no objection—only they must not divide the man into three distinct essences or substances, for he is constituted but of two. See Matt. x. 28 ; 1 Cor. vi. 20 ; 2 Cor. vii. 1 ; Ecc. xii. 7. Dr. Bloomfield says on 1 Thes. v. 23, "Many eminent commentators maintain that the apostle, by distinguishing the spirit, the soul, and the body, meant to advert to the opinion of those philosophers who represented man as consisting of three parts, spirit, soul, and body. It is, however, unlikely that the apostle should advert to such vain speculations. He here speaks *popularly*, meaning to denote the *whole man*, with all his faculties and powers, both bodily and mental." Our position in reference to the great question to which we now call the reader's attention is this, "that the Creator endowed man with the property of immortality ; that each

soul will retain its own identity and conscious existence for ever; that the light of nature, as one branch of evidence, has been sufficiently clear to gain the general assent and consent of mankind to this opinion; that the Jews, as well as Christians, have had this doctrine revealed to them with more or less distinctness in Holy Scripture."

Believing, as we do most firmly, in the truth and Divine authority of the Sacred Scriptures, it may seem a matter of but very small importance to ascertain how much of the truth which the Bible clearly reveals may be discovered independently of its revelations. But it is not so. If it were only in order to a right appreciation of the Christian revelation itself, we have a paramount interest in all questions relating to the foundations of our belief; and never do we value more highly the "lively oracles of God" than when we are brought to our wits' end in investigating the questions which nature puts, and which nature can but imperfectly answer. It is the man who has strained his eyes to the uttermost to see some object of interest on the distant horizon, that appreciates the "optic glass," which enables him to see clearly that which otherwise was but a shapeless form, or as "trees walking." As Tennyson says, "*In Memoriam*,"

"Though truths in manhood dearly join,
Deep seated in our mystic frame;
We yield all blessings to the name
Of Him that made them current coin."

In discussing the fact of man's immortality we are often taunted with our inability to give a full *demonstration* of the doctrine. The objector asks, If man is immortal, would there not have been such palpable, unquestionable proof of the fact, that no possible room would have been left for a doubt? Why is it that so many who are really so anxious to believe, and even crave after an immortality, are left in such wretched suspense and find nothing to satisfy them? If there is another world where we are to dwell hereafter, and those are now living who once went in and out with us over the same threshold, why does it seem so far off, so impalpable, so unreal? "But, who that reasons ingenuously," says the Rev. W. Barker, "would ask for mathematical demonstration upon a moral or metaphysical proposition? Yet we can rest upon a conclusion of moral reasoning with as much certainty as upon

demonstration. I am as sure that Cromwell and King Charles existed as I am that two and two make four. The being of God is not capable of demonstration in the above sense, but the evidences of it are overwhelmingly powerful. If moral questions rested on demonstration, instead of evidence commanding the cordial assent of the understanding and the will, their whole nature would be changed, and their utility destroyed. Propositions demonstrated on a blackboard, by lines, angles, and quantities, compel the intellect to accept them; but they have no necessary hold on the moral powers and sentiments of men. But moral questions such as the being of a God, the nature and destiny of the soul, and the distinctions between vice and virtue, are intended to enthrone themselves in the sentiments and volitions of our being, and they must, therefore, be so presented to the mind that, while it shall not be impossible to deny them, the acceptance of them shall be a voluntary act in accordance with the sternest decisions of the intellect, and that susceptibility of moral distinctions which lies at the foundation of moral obligation and responsibility."

Let us now point to some facts which show the extreme probability that the soul of man is destined to survive the dissolution of the body and exist for ever.

1. *There is the nature of the soul itself.*—It is a spiritual substance. It is the noblest word of God, because it bears the closest resemblance to himself. No other creature upon earth was made in the Divine image. This stamped a greatness upon man's nature before which all other creatures in this world sink into insignificance. There is in man a free, automatic, intelligent power, by which he can control his own movements, and regulate his own development. In all other forms of earthly being the organism is supreme, but man's noblest triumphs are achieved in defiance of his physical organisation. He can think and reason; he can propose an end, form a plan, and select the best means to attain it. He can review the past and anticipate the future. "That the soul is immaterial," says Mr. Wesley, "is clear from hence, that it is a thinking substance. If it be said that God can endue matter with a faculty of thinking, we answer, No, otherwise than He can endue spirit with solidity and ex-

tension ; that is, He can change spirit into matter, and He can change matter into spirit. But even the Almighty cannot make it think while it remains matter, because this implies a contradiction. The soul is, therefore, a simple, uncompounded substance, having neither body nor parts, and without any tendency to dissolution."

The invisibility of the soul by no means proves its non-existence. "There are animal organisations far too minute for mortal ken, and but for the aid of science, man would have been as sceptical as to their existence as he is of the existence of spiritual things. Take a leaf from the forest, or a drop of water from the ocean, and tell a person who has never heard of the discoveries of the microscope that on that leaf, or in that drop of water, there are thousands of living creatures with physical organisations as perfect as his own, he would think you were jesting or afflicted in that part which is said to be the glory of man. Why? Simply because he cannot see the living creatures of which he speaks; and that is the chief reason why scoffers deny the existence of the soul, because the soul is not demonstrative to the sense of sight. An eminent physician, who was antagonistic to the doctrine of the soul's immortality, used to assert triumphantly in support of his views, that during his profession he had dissected hundreds of persons, but he never saw a soul, and if there had been one, he was sure he would have discovered it. Marvellous! We wonder if in his physiological researches he ever saw a thought or an idea, and because he did not come in contact either with a thought or an idea, according to his mode of reasoning, there are no such things as thoughts or ideas. We admit they are very difficult things to find in either man or woman, when he or she has done thinking. The anatomist is so accustomed to deal with physical anatomy that he cannot imagine anything exists, unless he can show it on the point of his dissecting knife. But if that be his criterion of existence, he must be above all men the most sceptical."

2. *The soul is capable of vast knowledge.*—Indeed, it is impossible to set limits to the degree of strength which its powers may attain, or to the amount of knowledge which, by their exercise, the soul may ultimately acquire. Though clogged with matter, and surrounded by numerous adverse

influences which retard its progress and cramp its energies, yet the soul of man frequently arrives at great power, and accumulates an amount of knowledge which astonishes itself. "Thus man is a microcosm, or little world, populated with busy thoughts. The soul is restless, ethereal, and divine. Mind may be occupied with trifles, or throw its plummet deep; may spin thoughts as attenuated as gossamer, or raise monuments enduring as the Pyramids of Egypt. It can originate, illustrate, and adorn." It has constructed musical instruments with a power almost like thunder, or that can intone the air like a summer zephyr. It has written books by thousands, published newspapers by acres per day, and all with the simple variations of twenty-six characters. It has circumnavigated the globe, and told the speed of its motions. It has explored the wonders of the starry heavens, weighted the planets, and ascertained their course and speed, so that if one of them should interfere with another by reciprocal attraction, though distant 2,800 millions of miles, man would be able to foretell the interference, and say whence it proceeds, and find the new planet. It can dissolve particles of rock and bring out transparent glass, moulding and fashioning it so wonderfully that distant worlds are brought near. Jupiter's satellites are watched as if on the other side of the street, lunar mountains measured, and even worlds are discovered, the very light of which would be thousands of years reaching us.

While, on the other hand, with microscopic skill it shows us animalculæ in the bloom of a plum, and a world of animated beings in a drop of water. It has brought fire from the clouds in a thunder storm, and protected man against the evil effects of lightning. It has fathomed the deepest waters, and brought up hidden and invaluable treasures from depths where light never penetrated. It has discovered the wonderful power of electricity, by which man is enabled to flash his messages along slender wires over continents and under oceans, without a word being washed away. It can take light to pieces, and put it together again; bid it take a portrait, and then send it to the very antipodes. It can tell us the very material that is burning in the sun to give us sunlight, and after that light and heat has been stored away

for generations, bring it out again as a mechanical force, that shall lift a bridge, weighing 1,500 tons, one hundred feet above the surging billows. It can build ships that can move a town's population at once, or transport an army to the scene of action. It covers the smiling fields with plenty, and whitens the sea with ships. Nay, having exhausted all worlds with bursts of genius, it imagines new, and peoples them with visions of celestial loveliness. "Thought climbs over time, and 'wanders through eternity,' ascends the steep of the infinite ladder, till it has reached the topmost round of creation, where with folded wings of fire and rapt attention it reverently peers into the nature and attributes of God." We would say to the reader—

"Enter the sacred temple of thy breast,
And gaze and wonder there a ravished guest;
Wander through all the glories of thy mind,
Gaze long on all the treasures thou shalt find."

And then we would ask him, Can you for a moment suppose that an arrest is to be placed on your powers in the hour and article of death, and that from thenceforth the soul will be prostrated and paralysed for ever? Such a thought would be an outrage against the dignity of man's nature and the character of the great Creator, who is a being of infinite intelligence and unbounded goodness.

3. *The soul is capable of endless progression in knowledge.*—It is not thus with the inferior creatures around us; birds and beasts soon reach the highest improvement of which they are capable, and were they to live as many ages as they do weeks or months, they would know no more than they do at present. The bee constructs its hive and the birds build their nests just as did the bees and birds that were contemporary with Adam in Paradise. "We hear of elephants, and of the wondrous reasoning powers of beavers and dogs; but never heard of an animal that invents a foot-rule, or measures the land, or makes a map of any country. We never hear of an animal that invents a steel-yard, or a pair of scales with weights, or a set of vessels for measures." Were it thus with human beings, we might easily imagine that the soul would decay and perish with the body; but man can never have taken in his full measure of knowledge; he has not time to explore the fields and fathom the sources of

mental improvement, before he is hurried from the stage of action. Sir Isaac Newton said, a short time before his death, "I know not what the world may think of my labour, but to myself it seems that I have been but as a child playing on the sea-shore, now finding some pebble rather more polished, and now some shell rather more agreeably variegated than another, while the immense ocean of truth extends itself unexplored before me." Now, can we for a moment imagine that the soul which is capable of such immense perfection, and of making new improvements in this life, shall perish almost as soon as it is created? The vastness of man's soul is unsearchable,—

"In the highest height, a higher height,
With promise to enrapture
Open wide."

Now, why, we ask, has man "a capacity for knowledge so much greater than, during his life, is ever filled or satisfied? Why were not his powers adjusted, as the powers of other creatures are, to the requirements of mortal life? Why should he be goaded on and on by a nature to which there is no corresponding good? Why should he be made restless with a thirst for knowledge which is never to be gratified? If he is not to live in another world, why was he made greater than this world? Why was he made to find interest in the secrets of the universe, in spiritual mysteries, in the being of a God—questions which are in no way related, or necessary, to his life in the world? This restless, roaming, wide-casting spirit that is within us must surely be destined for some far higher and more wondrous life. A creature designed to perish in this world certainly ought not to be gifted with hopes which this world can never answer, but only deceive and confound. Is God the great Tantalizer of the human race? There is the ground in man of an unexampled greatness and sublimity of character; why is the basis there if the temple is never to be raised? Is the Creator that foolish Builder who began to build his house, and laid its foundations, but who, not having the means to complete his work, leaves it to be mocked by wind and weather, decay and ruin?"

4. *Man's desire to reach a higher condition of happiness is presumptive proof of his immortality.*—Such is man's capacity for

happiness that no amount of earthly good and modification of worldly enjoyment can possibly afford it perfect satisfaction. Other creatures—the birds of the air, the beasts of the field, and the fishes of the flood—can repose with full contentment in present enjoyment: man only cries out in the midst of his abundance “more, more.” “And why should man alone be cursed with this fore-casting thought? If he is not to survive his body, it is a curse; for it brings into every one of his possessions, and every one of his pleasures, the feeling of insufficiency. By the constitution of his nature, the future is more to him than the present. He slights the present as being always too little and too shallow for him; the feeling besets him that he was born to something greater. But if man, like the other creatures, had been designed for the present world only, vehement hope and restless desire would not have been given to him. The Creator would never have suffered the present to be slighted and spoiled, but for the sake of something greater and holier than the present.”

“Is this all?” cried Cæsar at his height. Alexander wept like a child when he had conquered the civilised globe, and found he had no more territory to conquer. An Eastern king once promised vast treasures of wealth to the man who should invent a new pleasure for his gratification. “If man receives his all in this life, a good God would have so constituted him that he should be satisfied with his all. If there be no immortality, our souls are too divine. We should have been made human cattle, if like them we are to perish.” David saith, “He openeth his hand and satisfieth the desire of every living thing.” A living writer says, “Now, throughout the kingdom of animated nature, wherever an organ or faculty is to exist, characteristic of the species to which it belongs, a kind of pre-assurance is given—a practical anticipation that it will, by and by, be developed; nor is this prophecy ever falsified. The most perfect human being is, at best, in this world, nothing more than an unfinished sketch of humanity—a creature full of these pre-assurances and anticipations of future development and final perfection. Unless, then, his instincts and essential principles are a splendid falsehood—unless the Divine signature impressed on his nature be a forgery, a grave imposture—unless humanity itself be a lie, a deep laid conspiracy against all right and happiness, we are warranted in the hope of immortality.”

5. *There is an innate desire in man for immortality and a closer communion with God than is attainable in this life.*— This argument will surely be conclusive to those who believe that man is the creature of God. It is simply inconceivable that our Creator should have implanted in us expectations that are never to be realised, and hopes that are doomed to necessary and universal disappointment. And yet the longing to live again is the heritage of our race. “Belief in a future state has come down to India in the Vedas, the oldest of her literature; Brahminism degrades the earlier faith with its metempsychosis, but clings to it nevertheless; and Buddhism, with its Nirvana, by no means lets it go. It is found upon the disinterred memorials of Egypt; sarcophagus and temples are written over with it. The poetry, art and philosophy of the classic nations are saturated with it. Apart from it the history of the Assyrians, Persians, and Hebrews, can neither be appreciated nor understood. The Chinese and Japanese almost entirely isolated themselves from all the world, but from time immemorial they have shared its common faith in an unseen world. The Teutons, when they wrote their history in struggles and blood, lived in hope, and parted in the hope of meeting in the presence of Odin; and the Germans of to-day only wander from it to find it again in some newer speculation. France took it from the Gauls; and if, maddened and intoxicated, she disowned it at a late period of her history, it was but for an hour: the reign of Atheism was shorter than the Reign of Terror; it was out of his heart, and for that moment his heart was but the echo of the nation, that Robespierre spoke when he declared that, ‘Death is the beginning of immortality.’ Northern races had their hall of Valhalla where their warriors feasted, and then went out to slay each other on the battle-field, but only to return again to the glorious banquet. The American Indians have shown their faith in a future for the dead in all the ways in which a savage race could show it; they lighted fires on the grave, that the pilgrim might not take the unknown journey in the dark; they buried with him bow and arrow that he might be equipped for the chase; they slew the living that he might not be alone when he awoke. Du Chaillu found a tribe with whom little humanity seemed to linger, but they shivered in the presence of the dead, and invested the spirit with

malicious power. The Santals, who worship the devil, trace their misfortunes and diseases to the wrath of their ancestors. On the island of Samoa the natives were found hesitating to go out in the dark when an unburied corpse was on the island, lest they might be borne away by the hovering spirits that came to take hence the spirit of the newly dead, and pointing to the west of Scarii as the gates through which the spirit passed to its future world. The Choctaws believed that across the stream that separates life and death, upon the bridging pine, the happy would pass to the blessed hunting fields, whilst the bad would fall into the eddying water. Not a few of the cruellest practices of the islanders of Fiji, including the strangling of friends and relatives, are explained by the belief that they are thus facilitating and enhancing the future happiness of their victims. Man's belief in a future includes all varieties of future existence, from the impalpable shade to the spirit clothed with awful power of wrath, from the transmigration of the soul into a beast, or reptile, to its identification with, and absorption in, God."—*The Christ of the Gospels*, by Rev. H. J. Martyn.

Hence Cato reasoned rightly when, after reading Plato, on the Immortality of the Soul, he thus soliloquised :—

"It must be so,
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or, whence this secret dread and inward horror
Of falling into nought? Why shrinks the soul
Back on her heels, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis Heaven itself that points out an hereafter,
And intimates eternity to man."

The eloquent Cicero surely spoke with much truth when he said, "In everything the consent of all nations is to be accounted the law of nature, and to resist it is to resist the voice of God." Whatever be the source or sources whence it originated, it is evident that a belief in the soul's immortality has been entertained by the most cultivated minds as well as by the most ignorant masses among the nations of antiquity, who were not favoured, like the Jews, with the oracles of the Hebrew Scriptures.

6. *The powers and faculties of the soul are often strong and vigorous when the body is weak and emaciated.*—The body

decays, but the spiritual part retains its vigour. We admit that in many cases the mind seems to share in the weakness of the body, induced by sickness or old age. But the fact that this participation is not uniform seems to indicate that the soul is distinct from the body. Indeed, if we could point to but a *single* case where the soul of a man has retained its wonted vigour, or has retained a single faculty unimpaired, while his body has been weakened by sickness, or enfeebled by age, it would prove that the soul is distinct from the body, and that it is not a mere resultant of physical organisation; and thus afford a strong presumption, if not an absolute proof, that the soul is capable of separate existence from the body. But we could point to thousands of instances where not the least symptom of mental dissolution appeared though the body was reduced to the greatest possible weakness. "Though the outward man perished, yet the inward man was renewed day by day." Both good and bad men have found both their powers and faculties of mind in their greatest perfection while their bodies have been reduced to the most extreme weakness. The following is the dying language of the young, noble, accomplished Altamont: "This body is all weakness and pain, but my soul, as if strung up by torment to greater strength and spirit, is *full powerful to reason; full mighty to suffer.* And that which thus triumphs within the jaws of mortality is, doubtless, immortal. And as for a Deity, nothing less than an Almighty could inflict what I feel." The same strength of mind was evinced in all the reasonings of this wretched sufferer during his last sickness. How striking the fact, that when the body is *all weakness and pain*, the soul is *full powerful to reason; full mighty to suffer!* Joseph Addison was capable of the closest reasoning in his last moments. Just before his departure, having sent for a young nobleman of infidel principles, nearly related to him, who requested to know his dying commands, his answer was, "See in what peace a Christian can die!" He spake with difficulty, and soon expired. Here, Mr. Addison, just before he expired, when he could only speak with *difficulty*, clearly saw that of all the arguments against infidelity, the triumphant death of a Christian is the most powerful. The above are not solitary instances of the kind. They are only specimens of the most

common occurrences among men. "How often, when speech has failed, and the body has lost the power to raise a single limb, has the soul, by some token, evinced not only that all its powers and faculties remained perfect and unimpaired, but that it was leaving the world in the greatest composure and peace."

We know that such is the close and mysterious union that exists between the body and the soul, that the affections of the one are often reciprocated by those of the other. The sorrows of the mind affect the body, and the infirmities of the body often depress the mind. Such may be the peculiar state of the body that the mind cannot put forth its energies as it does under different circumstances. "The mind may be in operation, although the suspension of volition over the muscles destroys its connection with the external world, and prevents all communications with the minds of others. It is, indeed, difficult to say, even when the external senses are completely and absolutely closed. I might refer to numerous facts which have fallen under my observation, as illustrating this subject; but the following will be sufficient:—'An elderly lady had a stroke of apoplexy. She lay motionless, and in what is called a state of stupor, and no one doubted that she was dying. But after the lapse of three or four days, there were signs of amendment; and she ultimately recovered. After her recovery she explained that she did not believe that she had been unconscious, or even insensible, during any part of her attack. She knew her situation, and heard much of what was said by those around her. Especially she recollected observations, intimating that she would very soon be no more; but at the same time she had felt satisfied that she would recover, although she had no power of expressing what she felt, but, nevertheless, her feelings, instead of being painful, or in any way distressing, had been agreeable rather than otherwise. She described them as very peculiar, as if she were constantly mounting upwards, and as something very different from what she had ever before experienced.' Another lady, who had met with a severe injury of the head, which caused her for some days to be in a state of insensibility, described herself as having been in the enjoyment of some beatific visions, at the same time

that she had no knowledge of what had actually happened, or of what was passing around her.

I have been curious to watch the state of dying persons in this respect ; and I am satisfied that, where an ordinary observer would not for an instant doubt that the individual is in a state of complete stupor, the mind is often active, even at the moment of death. A friend of mine, who had been for many years the excellent chaplain of a large hospital, informed me that his still larger experience had led him to the same conclusion."—*Psychological Inquiries*, by Sir B. C. BRODIE.

7. *The Assurance of immortality becomes clear and strong in a man in proportion to his purity.*—No man who is not fitting himself for a blissful immortality deserves, or can expect, to be delivered from anxiety, doubt, and dread. Gloom and fear must always haunt the man who dwells amid the clouds and mists of the valley, breathing the thick contaminated atmosphere of earth ; but only let him climb to the mountain top, where the heavens are bright and the air pure, and all his anxieties and doubts will vanish. Where the desire for immortality is wanting, the absence is to be accounted for on the ground of personal sinfulness. But he who lives by faith in the Son of God, and obeys his holy law, cannot doubt that his Saviour will admit him into an everlasting habitation, when his work is finished. Hardened sinners wish to be annihilated because they dread the punishment they have reason to expect hereafter. "There is one thing which mars all the pleasure of my life," said one infidel to another. "Ah," said the other, "what is that?" "Why, I am afraid the Bible is true. If I could but know for certain that death is an eternal sleep, I should be happy, and my joy would be complete : but here is the thorn that stings me ; this is the sword that pierces my very soul. If the Bible is true, I am lost for ever. Every prospect is gone, and I am lost for ever."

It is evident that infidels do not believe their own principles, for they almost invariably abandon them when they come to die. That arch infidel, Hobbes, could boast of his principles whilst his health was good, and the prospect of living seemed far before him ; but when death approached, and he understood that he could live but little longer, he

said, "I shall be glad to find a hole to creep out of the world at." The wretched Altamont, already referred to, confessed, with his dying breath, the destructive influence of his atheistical principles. "My principles," said he, "have poisoned my friend; my unkindness has murdered my wife; my extravagance has beggared my boy; and is there *another* hell? O, thou most indulgent Lord, God! hell itself is a refuge if it only hide me from thy frown."

But the man who wisely and perseveringly cultivates his own spiritual nature looks forward to the future world with joy. Time and disease may take the brightness from his eye and the activity from his limbs, and reduce his body to a skeleton, and the strong arm of death may break it to pieces, but the spirit will rise triumphant over all. See 2 Tim. iv. 6-8. When the late Rev. Dr. Stockton, of America, was dying, he said, "O, my Lord, how I desire, and how my desires do increase, to know things as they are; to be at the centre of all intelligence, and understand all the truths in nature, providence, and grace; to see my Saviour as he is:—

'O! if my Lord would come and meet,
My soul would stretch her wings in haste—
Fly fearless through death's iron gate,
Nor feel the terrors as she passed.'

Again, to his skilful and truly Christian physician, Dr. William Stiles, who for years had been a bosom friend, he said: 'I am approaching the moment which I have always considered of the greatest importance—extinction, or continuance of being.

'Philosophy says—Extinction!

'Infidelity says—Extinction!

'Sense says—Extinction!

'Faith says—Immortality!

'Religion says—Immortality!

'Christianity says—Immortality!

'One thing is certain, something has always been: something continues to exist.

'If the individual falls, life still continues in the race. Infidelity can't gainsay this.'

Then, again, with assurance: 'I am going to see the grandest thing in the universe, 'the light of the knowledge of the glory of God, shining in the face of Christ Jesus our Lord.'

Among his last utterances was this passage from St. Paul's second letter to Timothy : ' I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight ; I have finished my course ; I have kept the faith.' ' Yes,' said the dying man, thoughtfully and slowly, ' I have fought the fight, but not bravely ; I have run my race, but not well ; I have kept the faith, yes '—brightening up and smiling, and emphasising every syllable—' I have kept the faith against men and all opposition. O, I have kept the faith—that is the banner ; I have held fast to that, and now I expect to receive the crown of glory ! ' "

An ignoble life genders ignoble thoughts. A spiritual life will give rise to spiritual thoughts. The man who is living to God, according to the will of God, by faith in Christ, will as soon think that he does not exist as that his soul is not immortal." But are the wisest and best of people destined to be disappointed just at the moment when they are exulting in the correctness of their views and the genuineness of their hopes ?

8. *The religious tendencies, which are found embedded in man's nature, all the world over, furnish another presumptive proof of his immortality.*—Human nature, conscious of God, oppressed by guilt, and polluted by sin, is driven to pray ; it is an indestructible instinct in man's nature, which priests find in men's hearts but do not implant there. Hence the rude savage, the polished Hindu, the sneering sceptic, as well as the believing Christian, all pray. But religious worship is founded in the belief of a future state. It is not to avoid temporal evil, or obtain temporal good, that men are universally religious ; but to avoid the miseries and obtain the blessings of a future state. The victims offered upon the funeral pile, and under the car of the idol, all have respect to the future. Take away the belief of the soul's immortality, and let the opinion become universal, that, if a man die he shall *never* live again, and there would no longer be any disposition among men to be religious in any way. Not only would the statue of every heathen god totter upon its base, but the foundation being removed, all religion would fall into ruins. *Christians* are indeed influenced by other motives than the belief of a future state. But then, take away this, and all the rest become weak and inefficient. The fact,

therefore, that all nations have some form of religion, shows not only that they *desire*, but *believe*, in a future state. And the *fact* that this desire and belief is so universal is, at least, presumptive proof of such a state :—

“Hope springs eternal in the human breast;
Man never is, but always to be blest :
The soul, uneasy, and confined from home,
Rests and expatiates in a life to come.”

9. *A future state of existence may be inferred from the imperfection of moral retribution in this life.*—The moral sense, the feeling of right and wrong, is an innate principle of the human mind, implanted by the Almighty. This principle compels us to expect that men shall be happy or miserable, according as they are good or bad, virtuous or vicious. And hence we find that in the actual scheme of Providence there is an approximation to this result. But it is only an approximation, and our moral sense craves a rectification of what is confessedly amiss or defective. This rectification can be accomplished only by extending the time during which retribution is possible. The appeal in the Scriptural parable to the bloated epicure commends itself to the reason and conscience of mankind, “Remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented.” It is no good answer to this argument to say that it imputes injustice to God in His treatment of His creatures in this life. It does no such thing. It only claims that God’s dealings with His creatures be judged in their entirety : that it shall not be assumed that God has done with a man when the man’s earthly life is done, but that judgment will find him after death hath dealt with him.

If there be such a thing as virtue, it must be entitled to reward. If there be such a thing as vice, it must deserve punishment. Now, in this life there is just such an approximation towards the reward of virtue, and the punishment of vice—brought about, no matter by what means or the operation of what laws—as indicates the closeness of the relation between virtue and happiness on the one hand, and vice and misery on the other. For the solution of the great problem, then, we manifestly require an extension of the time available for retribution, and without such extension the problem cannot be solved. Of course, this argument

does not lead to the necessity of immortality or of eternity of future bliss or woe ; but only to the necessity of a state in which man shall be capable of happiness or misery after this life is closed. The question of immortality must be argued on other grounds.

To the sceptic then we say,—you hold that there are certain laws of nature in virtue of which men exist, and certain laws in virtue of which certain courses of conduct are indicated to be preferable to certain others. You cannot by possibility prove that the same laws which lead to the existence of man for a certain number of years shall not lead to his continued existence ; while there is an overwhelming amount of probability that those laws which ensure a germinal relation between conduct and condition shall continue to act, and shall act apart from those modifying circumstances which make that relation so indeterminate and imperfect.

10. *There is what is called the analogy of creation.*—We are told that “there is no annihilation of any part of the material universe, so far as we can observe.” Hence, if the soul be a substance, material or immaterial, then we have no reason from the analogy of creation to believe that it will or can be annihilated. If it be immaterial, then it is incapable of disintegration. It must still remain the same identical soul or principle of life that it was. We are, therefore, on this supposition, shut up to the alternative of transmigration or definite immortality. No third supposition is possible. But the first alternative is negated by the universal consciousness of mankind, which at once affirms personal identity to belong to every man from the beginning to the end of his life as a particular man, and utterly fails to trace that identity beyond the beginning of that life. If, again, the soul, or principle of life, be material, then still the same argument holds good, with only a trifling modification. If no matter be ever annihilated, then this matter shall exist for ever ; and shall exist with its present properties or attributes. But if this particular matter, thought, and feeling, and the various phenomena of life are properties, then these properties must continue to adhere to this matter, even if it be disintegrated into its ultimate atomic particles. The argument will not hold if the supposition be admitted that the soul or principle of life is not a substance, material or

immaterial, but simply a result of a particular organization of matter. But this supposition is altogether untenable, and its admission would land us in absolute and universal scepticism.

11. *Some have argued the immortality of man's soul "from the belief in the occasional apparition of dead men."*—This is a branch of the general argument from universal consent, and, as a branch of that argument, appears to us to have considerable weight. The old definition of Catholicity, *semper, ubique, am omnibus*, points to a class of doctrines which cannot, perhaps, be proved by strict logical demonstration, but which must be conceived to be so in accordance with the mental constitution of man that they may be regarded as axiomatic, as little requiring proof as capable of being proved. And it is noticeable, with respect to this class of doctrines, that they may, and often do, underlie a great amount of error and falsehood, and yet may be, in themselves, true. The universal belief of the existence of God underlies the errors and the absurdities of all the ancient and modern systems of heathenism. The expectation of an incarnation of a Divine person underlies the Homeric myths and the Hindoo *Avatars*. The expectation of miracles is appealed to by all pretenders to the power of working them. Now, the argument under consideration may be stated thus: We find, in all ages and in all lands, stories current of appearances of dead men. These stories, when investigated, are almost uniformly found to be untrue; but the fact of their obtaining currency, implies an expectation, universally prevalent, that dead men sometimes "revisit the glimpses of the moon;" and this implies a universally-diffused belief that the soul of man survives when his body dies. The circulation of false coins implies the existence of genuine money.

12. *The immortality of the soul is clearly revealed in the sacred Scriptures.*—We have already seen that, apart from revelation altogether, mankind have possessed strong presumptive proofs that another state of existence awaits men after death. This conviction has been absolutely universal, and has operated even upon those who have endeavoured to persuade themselves, and to persuade others, that they had persuaded themselves that they had ceased to be under its influence. That that state shall be one of retribution for

the deeds done, and of development of the character formed, in the present state, has also been the universal conviction of mankind. The Word of God assumes the existence of this conviction, and, setting out from it as a starting-point, it fully demonstrates a future state of existence, bringing life and immortality clearly to light. In all its dealings with man, it treats him as a being destined to continued and eternal existence; and, in fact, its dealings with him would be meaningless on any other supposition. The Gospel does not give immortality to man. Nor does it formally announce it; but, setting out from the ascertained fact of man's immortality, it intimates how this immortality may be made a blessing, and not a curse; how the life beyond the grave may be made real life; and not, what would more strictly be called, eternal death, that phrase not meaning annihilation, but rather the perpetuation to eternity of a state of being from which all is excluded than can make existence worthy of being called life, or that can make it an object of desire. Dr. Stillingfleet, in his *Origines Sacrae*, p. 244, says, "The existence of God, and the immortality of the soul, were supposed as general prolapses in the writings of Moses, and as things so consonant to human nature, that none to whom his writings should come could be supposed to question them. And, therefore, he spends no time in the operose proving them, knowing to how little purpose his writings would be to such who denied these first principles of all religion."

The Old Testament, though not so copious and explicit on the point as the New, is yet sufficiently full and emphatic in its teachings to satisfy every candid mind. In Exodus we read of a visible manifestation which God made of Himself to Moses in the burning bush. "I am," said Jehovah to his servant—not was, or will be—but "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Exod. iii. 6. There is something remarkable in the speciality of these words. God does not simply say that he was the God of Moses' father, of Abraham, of Isaac, and of Jacob, but he specifically names them, and says that he was the God of each; and we all know, with regard to the father of Moses, and to Abraham, Isaac, and Jacob, that they had, when these words were spoken, severally been

dead for centuries, and that their bodies had all returned to the dust out of which they were formed. When, therefore, God says, "I *am* the God of Abraham, Isaac, and Jacob," there would be no meaning in the language, if the souls of these eminent saints were not in a state of consciousness in the invisible world. That is so evidently the natural inference to be derived from the words, that no enlightened and unbiassed reader of the passage could come to any other conclusion. And, to place the matter beyond dispute, our Saviour quoted this passage to confute the Sadducees, the materialists of his day, and observed, "God is not the God of the dead, but of the living." It is said that "Abraham gave up the ghost, and was *gathered* to his people." This must refer to the gathering of his soul to the assembly of the just; for his body was buried several hundred miles from his father's. Hence, says the Psalmist, "*gather* not my soul with sinners." When David was overwhelmed with sorrow, at the premature death of his child, he said, "He shall not return to me, but I will go to him." This clearly indicates the perfect conviction of David, speaking through the Holy Spirit, that, though the body of his son lay lifeless in its coffin, his soul or spirit was in a condition of perfect consciousness. And no less clearly does the passage express the Psalmist's conviction that, when the breath departed from his body, he would join and continue to be with his son in a conscious state, in the invisible world. David himself said, "Into thy hands I commit my spirit." Abraham, Isaac, and Jacob, confessed that they were "strangers and pilgrims on the earth." "What did this confession intimate? Did it describe merely the pastoral and migratory life which they were accustomed to lead, or their transitory life in general? What says the Apostle, "They that say such things declare plainly that they seek a country."

See also Job iii. 17; xiv. 15, 22; xxxiv. 22; Ecc. xii. 7, 13, 14; viii. 8; Isa. iii. 10, 11; Jer. xxxii. 18, 19; Dan. xii. 2; Jer. xvii. 10, 11; Prov. xv. 24; xxiii. 14; Isa. xxxiii. 14.

Turning to the New Testament, we find Paul saying to Timothy, "Our Saviour Jesus Christ, who hath brought life and immortality to light through the Gospel." 2 Tim. i. 10. Of Christ it is said, "He spake as one having authority, and not as the scribes." "He does not reason, infer, prove,

confirm, by elaborate induction and process of argument, but he reveals. He does not, like other sublime spirits, pry wistfully into hidden mysteries, but he draws the veil. There is no effort at straining in his discourses, as of one struggling with problems too mighty for him ; but he speaks of them with the unconstrained ease and calm assurance of one who has seen them : who is familiar with them ; who has been all his life moving in the midst of them ; and who is, therefore, now only speaking of the things which he has seen and heard. There is no wavering, no feeble guessing at truth, like those gifted spirits of old, who, indeed, sometimes reasoned well of life and immortality, and other high and solemn mysteries of life, but yet failed by all that reasoning thoroughly to convince themselves and fully to satisfy their own hearts. He did not question like Socrates, or dream like Plato, or laboriously balance probabilities and weigh conjectures like Cicero ; but like one who tells of his native country in a land of strangers, he spoke that which he did know, and testified that which he had seen. Plato, after one of his sublimest flights, said, 'Such, at least, are my views ; God only knows if they be true.' Christ says, "Heaven and earth shall pass away, but my word shall not pass away."

On one occasion our Saviour said, "Marvel not at this," etc. John v. 28, 29. Surely the resurrection of those "that have done evil" is here plainly asserted ; and, as the resurrection is to follow death, are we to suppose that in death they are annihilated ? If so, then their resurrection will be a creation out of nothing ; and then, What follows ? Why, when the final sentence is pronounced upon them, if that is annihilation they are to become nothing again ! But how can such a state be called "torment ?" What are the degrees of this punishment ? and how can we reconcile it with what Christ says, that "it shall be more tolerable for" some "in the day of judgment" than for others ?

Christ represents the rich man as lifting up his eyes in hell and in torment, etc. Luke xvi. 23-25 ; Matt. xxv. 41-46 ; Mark ix. 43-48. He says to the wicked, John viii. 24 ; and to his disciples he says, John xiii. 33-36, xiv. 1-3. As plainly as He promises the believer that he shall hereafter be with Him, so plainly He declares that those who die in their sins

shall not. The eventual and eternal life, and blessedness of the believer is thus continually contrasted with the *eventual and eternal* ruin of the lost. See 2 Thess. i. 9.

The dogma of annihilation is no novelty. It existed long before recent pamphlets and so-called religious journals gave it its late resurrection. The Rev. Richard Watson in his Theological Dictionary mentions it, and refers to Dr. John Taylor, of Norwich, and Mr. Samuel Bourn, of Birmingham, and others, as its advocates. And, while Mr. Watson states their opinions with great fairness, he leaves us under no doubt as to his convictions being against their teachings. In the conclusion of the article he thus expresses himself; "Annihilation, so far as we know, forms no part of the divine economy. One thing is also certain and indisputable: the strong language of Scripture is intended to deter men from sin; and whoever attempts to remove the barrier offers an insult to the Divine Wisdom, and trifles with his own destiny. The capital argument against the doctrine of 'annihilation' is, that it is unscriptural. 'Where their worm dieth not, and the fire is not quenched,' is, like many others, a declaration to which no dexterity of interpretation can give any other good sense than the continuance of conscious punishment."

The soul is destined to live for ever, either in bliss or woe, and experience no change, but higher joys or deeper sorrows. Its upbraiding voice when the sinner does wrong, its surging emotions—its noble and varied capacities—its insatiable thirst for knowledge and happiness—its pleasing hope and fond desire and longing after immortality,—and its secret dread and inward horror of falling into nought,—the bright hopes which animate the Christian in the prospect of death, and the fearful anticipations which, like the black clouds and heavy drops of rain that fortell the breaking up of a tempest,—forebode the sinner's doom;—these, along with mysteries of cruel perplexity and enigmas of inexplicable injustice, which meet us on the right hand and on the left, furnish presumptive evidence of the soul's immortality. And when the wisdom of earth's wisest sons could not fully answer this question, "If a man die shall he live again?" the Gospel came to our aid. Just at the point where time delivers us up to eternity, it meets us with its light and dis-

coveries. What the telescope does for science, the Gospel does for those who believe it. It converts hazy conjecture into immovable certainty, and interprets the feeble hopes and dreams which glimmer in the eye of reason into demonstrated and well-defined truths. It reveals a Lazarus in heaven and a Dives in hell. And it proclaims in language too plain to be misunderstood, "The wicked shall go away into everlasting punishment, but the righteous into life eternal." "Verily, verily I say unto you, he that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation." John v. 24. And hence it is that the Christian, as he gazes with the eye of faith across the tomb, beholds the darkness pass away, and the beautiful valleys and everlasting hills of heaven are spread out before him with a splendour that is not the mere visionary beauty of a dream. "Oh that all my brethen," said Rutherford, when dying, "may know what a Master I have served, and what peace I have this day. This night shall close the door and put my anchor within the veil."

FACTS AND ILLUSTRATIONS.

(320.) *Modern Scepticism*.—It may be noticed that men who reject the Scripture are the most ready of all men to accept pretended revelations. When we turn from those that God has made in his kindness, how ready we are to believe false oracles! Modern Spiritualism is an evidence of the fact. Men who do not believe the word of God at all come, nervous as a sick child, to listen for a sound from the other world. The Prophet had been with Saul, and striven for years and years to teach him, and he shut his ears and would not listen; but when Samuel was dead, he must send for the Witch of Endor, to see if he could not get the dead man up, to give him the very information he might have gathered from his living lips. It is the very essence of unbelief to give that credence to false oracles which it denies to God.

(321.) *A Sceptic Answered*.—A sceptic, meeting a clergyman of one of our large cities, with a view, probably, of showing his wit, asked, "If we are to live after death, why have we not some certain knowledge of it?" The clergyman, feeling it important sometimes to answer a fool according to his folly, asked, in return, "Why didn't you get some knowledge of this world before you came into it?"

(322.) *Evidence of the Senses.*—A sceptic said to a Christian, "How do you know you have a soul? Did you ever see it?" "No," was the reply. "Did you ever hear it?" said the other. "No." "Did you ever smell it?" "No." "Did you ever taste it?" "No." "Did you ever feel it?" "Yes, always and unmistakably." "Well, now," said the sceptic, "the four most accurate of your five senses stand arrayed against one—which shall we believe?" The Christian answered, "Did you ever see a pain?" "No," said the sceptic, hesitatingly. "Did you ever hear a pain?" "No." "Did you ever smell a pain?" "No." "Did you ever taste a pain?" "No." "Did you ever feel a pain?" "Certainly," was the reply. "And still, my friend, it is palpable that you have no more evidence of pain than I of my soul, for consciousness of life underlies all other consciousness."

(323.) *The Spirit World.*—To me the spirit world is tangible. It is not peopled with ghosts and spectres, shadows and outlines of beings, but with persons and forms palpable to the apprehension. Its multitudes are veritable, its society natural, its language audible, its companionship real, its love distinct, its activities energetic, its life intelligent, its glory discernible; its union is not that of sameness, but of variety brought into moral harmony by the great law of love, like notes which, in themselves distinct and different, make, when combined, sweet music. Death will not level and annul those countless differences of mind and heart which make us individual here. Heaven, in all the mode and manner of expression, will abound with personality. There will be choice, and preference, and degree of affinity there. Each intellect will keep its natural bias, each heart its elections. Groups there will be, and circles; faces, known and unknown, will pass us; acquaintance will thrive on intercourse, and love deepen with knowledge; and the great underlying laws of mind and heart prevail and dominate as they do here, save in this, that sin, and all the repellant and antagonisms that it breeds, will be unknown, and holiness supply in perfect measure the opportunity and bond of brotherhood.
—MURRAY.

(324.) *Where are we Going?*—At an early hour in the morning a few of the citizens of the town of G—— might have been seen hastening towards the depot. A run of twenty minutes brings the dashing train to a bridge, sixty feet below which, as in a channel cut through the rock, runs the now swollen waters of Lee's Creek. The recent freshet had undermined one of the principal piers. There is a fearful crash, and, as the coaches fall through the awful space, one is heard to exclaim, "My God, where are we going?" Whether these words were uttered by lips devout or profane will probably never be known. A moment longer and the wreck is in flames, and so dreadful is the burning, that of the

twelve or fifteen persons fatally involved, the charred remains of but few could be identified even by their friends. My God, where are we going? Reader, where are we going? We are going! Another incident in connection with this same railway disaster—for these are facts, as the writer has occasion to believe. Amid the wreck, some coin was spilled upon the floor of the broken car. As the fire progressed, one poor sordid soul was seen gathering the pieces of gold in his hand. Whether he escaped, or whether he was overtaken by the flames and perished, grasping his treasure in his fist, we know not.—*The United Presbyterian*.

(325.) *Man better than the Beasts*.—Man is distinguished in the scale of being by thought. Sensation and reflection are the sources of thought. Brutes have sensation only, man has also reflection. Human attributes transcend the highest brutal intelligence as much as organic transcends inorganic life. Between the highest efforts of instinct and the rudest manufactured instruments there is an interval that cannot be bridged over. Man possesses an exclusive rank amongst animals from having a conscience and an immortal nature. The antiquated notion of “innate ideas” has been exploded by John Locke, and his system—enlarged by more modern metaphysicians—is the established English code. The mind of an infant has no ideas written upon it at its birth; but it has a power to think; some metaphysicians conjecture that there are other sources of thought besides these two. Human nature, then, is distinguished by a capacity to think, compare, and infer; a curious, mysterious, and deathless power, exercised through the organ of the brain; also by freedom of will, accountability, and spirituality; immortality, however, being an attribute conferred upon the human soul by its Almighty Framer, and not a quality necessarily inherent in it.

(326.) *Territory of the Mind*.—I am not a landlord, but I have a territory, one not entirely in the realms of fancy. I have a territory which I have consecrated in my heart, and peopled beyond the reach of fortune and fate; there I meet with all that is manly and intrepid; there are the lovers of liberty, whose necks never bowed beneath the yoke of oppression; there I meet scenes, the very conception of which exalts the lowliest to the highest grade; there I have found sometimes a claim, if not to the applause, at least to the affection and respect of my fellow-countrymen.—WILSON.

(327.) *The difference between Reason and Instinct*.—Instinct is exclusively related to the wants and enjoyments of the present life, and, therefore, may be expected to end with the present life. The soul of man is capable of entertaining the truths which relate to another and a future life, and, therefore, it may be reasonably concluded that the soul is designed for another life.

Again, instinct attains to its end at once. If bird, or fish, or beast were to live a thousand years twice told, neither its knowledge nor its capacities would be any greater. Reason is progressive, and never feels that it has attained its end. Instinct has no desire for higher attainments; reason has an insatiable desire to press on, faster and still faster, higher and higher still. Instinct is always at the top of its tree; reason never reaches its summit, never sees, indeed, its summit. He who has fitted man for ceaseless progress will, without doubt, give to him an eternity in which to make progress.—JOHN PULSFORD.

(328.) *Man's Power of Anticipation and Review.*—Man, to-day, is conscious that he was the subject of thoughts and author of conduct months or years ago. That something which he calls I, and which is considered the living, acting existence, has the credit or blame of such reminiscences. This *me* we can only conceive as a simple immaterial being. It is the highest type of indivisibility and unity. It is the first, or chief, fact of consciousness unwrought in our very nature. It is a mode of thinking natural to man, and, therefore, constituted by God Himself. If it be an erroneous mode of thinking, God has contributed to the error of His own creative fiat. If it be a delusion, it is a standing, universal delusion, of which man everywhere has been the subject and which has hitherto resisted every doctrine in a contrary direction.

Auguste Nicholas has a fine passage upon this subject. How comes it, then, that in the heart of that universal destruction amid which we live, in that sepulchre of our mortal life wherein we are immured, the idea of our own immortality has penetrated—rather, germinated—and flourished? Why is it no one thinks of attacking this idea to the organic or vital principle of a plant or a beast, and that every one, almost without hesitation, attaches it to the vital principle of that other mortal which we call man? “And then, how is it that to himself alone man employs the term, *mortal*? In a word, where all is mortal he reserves to himself alone that qualification, as if all besides himself were immortal! It is because the reverse of this is true, and, therefore, he alone needs to remind himself that, in one sense, namely, as to his body, he is mortal.”

Rev John Pulsford says:—“Promise yourself a lifetime of ten thousand years after death, and your soul will instantly treat this promise with a beautiful disdain—she will not think for a moment of any portion of time *within* the ten thousand years, but will begin to speculate and wonder about what shall be *afterwards*. It matters not how extended the duration may be, you cannot get your mind to rest in it, if it be limited. The soul bounds, like a hart, over every period, however distant, and will accept no heritage short of eternity. It will break every hedge, leap every gulf, and will muse on the future—the *endless future*. If the soul be immortal, then

all its tendencies and capacities are in strict and beautiful correspondence with its nature and destiny. Deny the soul's immortality, and your own soul will deny your denial, and contradict your contradiction. Persist in your unbelief, and your own soul will persist in calling you *fool*."

(329.) *The Power of Memory*.—Some of our readers will, doubtless, remember the loss of the *Pacific* steamship some eighteen years ago. All on board went down with the vessel, except one Scotchman, who was saved by clinging to some broken parts of the wreck. He recorded that when, to all appearance, about sinking into eternity, with the waters gurgling into his ears, and all hope lost, he seemed to hear his mother say "Joseph, you have stolen the grapes." He stated that he had never remembered those words from his early childhood. And what did they mean? Ah! they recalled his first conscious transgression. He had stolen some grapes, when a very little boy, out of a sick brother's room, and the words of rebuke which his mother used on that occasion came into his mind at that awful moment. He tells us that he had never thought of them from his childhood. We are all conscious of sinned things. In seasons of solitude, and during moments of reflection, sudden reminiscences of things in past life come upon us with all the vividness of a present reality. An American minister, named Tennant, had, on one occasion while young, to all appearance given up the ghost. His relatives met for the funeral, but it was delayed, owing to his brother, who insisted that he was not dead. He ultimately recovered, but his memory was found to be gone. He had to commence his studies again, and had a second time advanced as far in Latin as Cornelius Nepos. He was reading along with his brother a portion of that author one day, when he suddenly stopped, put his hand to his head, and cried, "I have surely read this before," and in an instant, as if on the filling up of a blank, all that he knew formerly came rushing back on his recollection.

(330.) *Hope and Fear*.—Professor Huxley, in addressing the students of Aberdeen College on February 27th, 1874, quoting Kant's statement that the ultimate object of all knowledge is to give replies to three questions—"What can I do? what ought I to do? and what have I to hope for?" referred the students for answers to the first two questions to the ordinary forms of knowledge, and replied to the last, "Do what you can to do what you ought, and leave hoping and fearing alone." But this bit of advice, like many other utterances of this clever man, cannot be followed except by a few. It eliminates the most potent of our passions. If the scientific millenium cannot come till men have learned to do their duty without the inspirations of hope or the restraints of fear, its dawn is very far below the horizon as yet. Science may take away some hopes and abolish some fears; it has already brought

much of the apparently irregular action of nature within the range of law and order, and helped us to make servants of natural forces before which the world once crouched ; but it must fundamentally change our nature before it can hope to be obeyed when it tells us neither to hope nor fear—and that is beyond its power.

(331.) *Last saying of Socrates*.—"But, my dear Socrates," said Crito, "how shall we do with you after your death?" Socrates, smiling, said:—"As you please, provided I am still with you" Then addressing his friends, he said—"I cannot persuade Crito that he who has been holding this high discourse with you is the true Socrates. He imagines that Socrates and the corpse which you will soon see, are the same thing; and asks how he shall inter me! All I have said to prove that, as soon as the poison has operated, I shall remain no longer here, but be transported to join my illustrious ancestors, appears to him as mere inventions to comfort you under my death. Be so kind, my friends, as not to say at my funeral—*Socrates* is in the coffin; they carry *Socrates* away, they lay *Socrates* in the grave. Such observations are not only contrary to truth, but offensive to the departed spirit. Bury *my body* as you think proper, but be comforted to think of the happy region to which I have gone."

(332.) *The Buddhist Paradise*.—"Nirvâna is the bright, pure land, where there is no more death or birth—at once the terminus where rests the man who has regulated his conduct (renovated his ways)." And this is explained further to mean the getting the better of transmigration, and being free from birth and death. Another work says, "The translation of Nirvâna is the destruction of the boundary or limit, and an unvarying freedom from the bitterness of birth and death, with a great consciousness of unsullied purity as regards the three sources of impurity—the body, the mouth, and the mind. These are plain translations from the Chinese; but they appear to show that the Buddhists in China did not, at the time these words were penned, look upon entering Nirvâna as a ceasing to be conscious. They speak of it as a land in which the changeableness of the present world is over, the struggle with sin is passed, but where the knowledge of good remains. The meaning which the late Professor H. H. Wilson attached to Nirvâna, as may be seen in his Dictionary, is, 'Eternal happiness, emancipation from matter, and reunion with the deity; refraining off, leaving off, cessation; union, blending, repose!'"

(333.) *The Denial of the Soul's Immortality*.—A writer in the *Christian World* (May 29th, 1874), writing on the theory of annihilation, says, "If this be true, man, to put it plainly, has fallen into the state which is ordinarily supposed to be that of 'the beasts that perish.'" No man, looking upon the face of his infant, can consistently hold, if he believes this theory, that he is

looking on the face of an immortal. It is no answer to say that Christ in His mercy will confer immortality on all infants. When does He confer it? Is it in the moment of death? If yes, then infants are mortals while alive, which is what we are affirming to be the consequence of the theory. If no, then only those children which die in the cradle are immortal, and those children which are destined to grow up are mortal. A believer in baptismal regeneration may say that a regenerate infant, by falling into sin, falls into a state of unregeneracy; but Mr. Dale can hardly maintain that a child which, if it had died at three months, would have been immortal, has, at nine years, lost its immortality. Surely everyone who frankly realises the case must shrink from the idea that the soul is not naturally immortal, and that man is in that position to which Mr. Darwin would consign him *before* his Divine Father breathed into the nostrils of his Simian ancestor the breath of immortality. Of all the haggard and dismal conceptions which theologians have formed of the divinely beautiful and simple allegory (typical of the choice made by every man spiritually alive, between self and Satan on the one hand, and Christ on the other) of the fall of Adam, the most ghastly seems to us to be the conception that, through Adam's disobedience, the whole human race lost their immortal souls and became mere Dead Sea apes. Of course, with such a theory, all natural theology disappears. Those highest and purest musings of the ancients, which have made the "Phædo" of Plato part of the Scripture of mankind, and the death of Socrates the best illustration afforded by human history of the sacredness of the death of Christ, must be swept away. Socrates was mistaken! He was destined to be annihilated, after enduring penal suffering for a certain number of years. No one is to imagine that this theory grants immediate annihilation to those who die without personal faith in Christ. Though mortal in that they are sure of annihilation, they may undergo hundreds or thousands of years of torments for their sins. Once more we ask, is not such an idea too horrible to be conceivably true? Though doomed to the mortality of animals, the lost, according to this theory, are to have an artificially prolonged life in order that they may be capable of being subjected to pain. No relief can be obtained by the notion that progress is possible on their part, for the express object of their being kept in life is that they may be tormented. Need we say that this opens up a new and appalling view of the character of God? Vengeance, and vengeance alone, can be the object of those penal fires in which one man may be kept for fifteen hundred years, another for two thousand, another for a million; but which at last extinguish the vital spark in all. To talk of justice as glorified by such a "method of the Divine government" is to insult the human understanding.

(334.) *The Sleep of the Soul*.—That great Socinian, Dr. Priestley,

rejected the doctrine of the intermediate state, and it is said that the following epitaph was written by a Welsh minister, as suitable for him:—

"In wooden chest,
Lo, here do rest,
Wrapt up so close and nicely,
The blood and brains,
And bones and veins,
And soul of Dr. Priestley."

(335.) *A Heathen's Idea*—The *Virginia City Enterprise* relates the following: "Riding along a trail on the crest of a mountain ridge, east of the Lower Sink of the Carson, in 1860, in company with a Piute Capitan, we came upon an old grave—a mere sunken spot a few feet off the trail. 'There,' said the Capitan, 'there lies one of my men. He was a good man. We buried him there four years ago.' Said we, 'Is he in there yet?' 'No,' said the brave, pointing upward, 'he is there—he is in Pah-ah's country.' 'Now,' said we, wishing to draw out his notions in regard to the immortality of the soul, 'now, suppose we were to dig there, should we not find the skull of your man—his thigh bones and his ribs?' 'Yes,' answered the Indian; 'we should find these.' 'Then how can he be in Pah-ah country?' 'His bones, his skull and ribs, and all his bones are here,' said the Capitan, 'but his dream is above with Pah-ah.'"

(336.) *Hindoo Burning*.—A Christian woman in India, the widow of a missionary, hearing that one of her Hindoo neighbours had lost her husband, and intended, according to their wicked custom, to be burnt with her husband's body, went to try to dissuade her from her purpose. This woman had five children, and these poor children were in hopes that their mother would not be burnt, but would live and take care of them; but the wicked people so deluded the woman's mind, that she did not care for her children, but consented to die. And it is scarcely to be believed, but it is a part of their cruel superstition, to make the eldest son set fire to the pile which is to burn the dead body of his father and the living body of his mother! "I never shall forget," says the missionary's widow, "the screams of the eldest son, when he was told that he must set fire to the fuel at his mother's head! I turned to a Brahmin (that is, a Heathen priest), and said, 'Why do you suffer this?' He replied, 'It is a bad custom.'"

(337.) *Death of Dr. Anderson*.—During the last night of his life, the late Rev. W. Anderson, LL.D., Glasgow, soothed his wakeful hours by broken words and murmured sentences of hope and joy. Sometimes he was overheard speaking of a fiery chariot, and at another time he broke out into the fine characteristic expression, "I shall now stand on the mountain of souls;" adding, as if to supply the reason of this strong assurance, "What a grand thing

to have an Advocate who can answer all—the one Mediator—Jesus Christ.” Speculative doubts had very little perplexed Dr. Anderson’s mind. He had marvellous firmness of conviction ; and hence, on his death-bed we find nothing of that yearning desire to know, which has characterized many noble men in their last hours—no cry like that of Goethe’s, “More light !” or like Schiller’s, “Many things are now becoming plain and clear to me.” He lay before the great unfolding gates of the Universe, quiet and calm, as if he saw what was within already—not like one straining his eyes towards some unexpected burst of intelligence or blaze of glory. John Foster saw in death the uprise of a luminary who was to shed light upon the dark problems of this earth, which had nearly driven him to despair. Anderson looked upon it as a black, narrow chasm, over which he was to leap in an instant, and find himself caught on angels’ wings, and carried swiftly upwards to the “Mountain of Souls !” He said to his colleague two days before he died :—“Tell the congregation that, brought near to death, in looking back to the past I see much dissipated time and energy, for which I have to ask forgiveness both from God and them, but that I have a comfortable assurance that mercy will be extended. Tell them that I now pass into the eternal world without a suspicion or a fear of acceptance—but more, not without hope of some measure of favourable recognition.”

• (338). *The Future Life ; An Old Testament Doctrine*—If immortality were not taught in the Old Testament Scriptures, neither was sin in its exceeding sinfulness, nor the ruin of the soul in consequence of sin, nor the wrath of God against it, nor the soul’s need of a Redeemer, nor God’s provision of redemption, nor the method of it, nor the necessity of the souls laying hold upon it. All these things were kept from the knowledge of men, if immortality and future retribution were concealed. If the Scriptures prophesied mere temporal blessings and punishments, then, also, a merely temporal Messiah, and gave no intimation of sin in the soul, or a Saviour from it. Such a Saviour could not have been promised without a knowledge of the soul’s immortality, guilt, and threatened ruin. But our Lord Jesus declared that He came to save from eternal death and provide eternal life, according to the Scriptures ; and appeals to the Old Testament as thus testifying of Him, that He was to save His people from their sins. And if the law was our schoolmaster to bring us to Christ, as Paul affirms, it could only be by teaching human guilt, and the need of forgiveness ; and if these things were taught in the Old Testament, it could only be on the known basis of the immortality of the soul and a future judgment ; which, if Moses and the prophets attempted to conceal, and to shut the people up to mere temporal sanctions, they would have been greater villains than those who take away the gold out of a king’s treasury, and put instead thereof a pile of

paper currency of their own, or chests of pewter coin washed with gold. But there never has been on earth a race of men so degraded as to accept for a divine revelation, or obey as such, a forgery that had in it not a single intimation of any other existence, or longer continued, than this of the body. All religions among men have had a future state.

(339.) *Enoch's Testimony*—Enoch's translation, which, we must believe, was well known to the men of his time, could not fail to awaken in their minds a deep interest in a future life. He had often solemnly warned them of a coming judgment and a dread future for the wicked (Jude, ~~xiv~~ 15), so that his singular removal from earth must have been to them strong evidence of the immortality of the soul, the future life of the body also. In many respects the case of Elijah was analagous in its teachings. Exceedingly few deaths, we have reason to believe, had occurred in the ordinary course of things, at the time of Enoch's translations. So far as Scripture characters are concerned, only two are recorded, that of Abel, by violence; and that of Adam, at 930 years of age. In the case of Enoch, therefore, there are all the facts calculated to open and define everything of importance relating both to the body and the soul, at a period when such an instance would be of singular value to mankind, in addition to its being a signal proof of the Divine approbation of that patriarch's holy wish.

(340.) *Balaam's Wish*.—"Let me die," &c., Num. xxiii. 10. "To say that this old eastern diviner had no idea of anything beyond this fleeting life and the grave, makes his rapture a mere mockery, and his desire a species of self-torture, of which only man can be the miserable victim."

(341.) *Morals and Immortality*.—If there is no immortality of the soul of course morals are reduced to a very narrow circle. I do not say that murder would not be a crime if the soul was not immortal, but the difference would be as the difference of feeling of a boy crushing a shell upon the sea-shore and crushing a nightingale's egg in the nest. In the one case we should feel the boy had destroyed a pretty thing, and nothing else, but in the other case he had crushed the germ of melody, the source of joy and delight. When I wave my hand, is there no more signification in the action than in the fluttering of a bird's wing? When I stand here and look away to that world you call the sun, ninety millions of miles off, do we believe that all the space between that world and my own is a mindless vacuum—that there is no mind that holds it in union with itself, and is working all under some grand plan? Men were not made for one world alone, and every man around is worth a world to save.—REV. W. ARTHUR.

(342.) *The Nature of the Soul*.—"The vanity of the purchase,

and the value of the loss," says Dr. Bates, "is such, that no man, conscious of his immortality in the next state, but must acknowledge that he is an infinite loser, and a prodigious fool, that gains the world by the loss of his soul. It is said of the ancient Germans, that in their commerce with the Romans, receiving silver for their amber, that has no virtue but to weave straws to it, they were amazed at the price. And certainly the great tempter cannot but wonder at the foolish exchange that men make, in giving their immortal souls to him for perishing vanities; and having this scornful advantage, will much more upbraid them hereafter, than ever he allured them here." Hence it was a good saying of one to a great lord, upon his showing him his stately house and pleasant gardens, "Sir, you had need make sure of heaven, or else, when you die, you will be a very great loser." Yes; and "what shall it profit a man if he gain the whole world, and lose his own soul?"

(343.) *The Lost Soul*.—The loss of the soul includes in it all that is contained in that dreadful word, "Hell!" It is the lighting down of the curse of the Almighty upon the human spirit; or, rather, it is the falling of the human spirit into that curse, as into a lake that burneth with fire and brimstone. How true, as well as solemn, are the words of Christ, "What shall it profit a man, if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" All the tears that have ever been, or ever will be, shed on the face of the earth; all the groans that ever have been, or ever will be uttered; all the anguish that ever has been, or ever will be, endured by all the inhabitants of the world, through all the ages of time, do not make up an equal amount of misery to that which is included in the loss of one human soul. Justly, therefore, do you say, who are exposed to the misery, What shall I do to be saved?"—REV. J. A. JAMES.

(344.) *A Lost Soul*.—To be lost is an event to shadow forth the horror of which it would not suffice for the sun to veil his face and the moon her brightness, or to cover the ocean with mourning or the heaven with sackcloth. Nor, were all nature to become animated and vocal, would it be possible for her to utter a groan too deep, or cry too piercing to furnish an adequate idea of the magnitude and extent of such a catastrophe.—ROBERT HALL.

(345.) *The Greatest Fool*.—It was a practice in this country some centuries ago for our kings and noblemen to keep a fool, or jester, in their houses for their amusement. A certain nobleman was pleased by a remark of his fool one day, and presenting him with his stick, said, "Take this stick and keep it until you meet with a greater fool than yourself, and then give it to him." Years passed away, and the man retained his stick, never having met

with one whom he deemed a greater fool than himself. In process of time, however, his lordship was laid upon his dying bed, and sending for the rude jester addressed him thus:—"Farewell, I am going to leave you." "And where are you going?" asked the fool, "I am going to my long home," replied the nobleman, "your long home," rejoined the man, "your long home; how long is your lordship going to stay there?" "O," said the dying man, "I am never to return." "Never to return," exclaimed the man, "never to return." "Yes, I am going into eternity, and I shall never return." "Then, I suppose," observed the fool, "you have made very great preparation for that long home." "Alas!" said the dying man, "I have made no preparation at all." "Indeed," said the astonished jester, "then your lordship will please to take the stick; for of all the fools I have met you are the greatest. An eternal journey to take, and you have made no preparation! Take the stick, take the stick." Ah! there are many such fools in this world; people who spend a long life without ever putting forth an effort to prepare for the future world.

(346.) *Care of the Soul.*—If the soul be immortal, and our bodies be but mortal, it is evident that that which is of eternal importance ought to be attended to first. The first duty of life is to secure your soul's salvation. I have often marvelled at the short-sightedness and stupidity of those who devote all their attention to the adorning and ornamenting of their bodies—who please and pamper themselves by fine dress and costly food, while their souls are uncared for and neglected. I remember a story that was told me many years ago, and I will tell it you. There was one Christopher Smart, who used to go about the streets of London with a melancholy appearance, and kneel down on a whip of straw, and pray in the streets. Somebody told Dr. Johnson about the man, and asked the doctor if he did not think that Smart was insane. The doctor replied: "It is better to pray as Smart does than not to pray at all; but there are so many who never pray at all, that their senses are never questioned."

(347.) *The only True Preparation for Eternity.*—Archdeacon Brown, treating of the text, "If so be that being clothed, we shall not be found naked," a New Zealander observed: "If a man travelling through a desert country sees signs of a coming storm, and hastens to build himself a shelter, that he may not be found naked and exposed to the storm; another sees the same sign, but travels on till he is overtaken by the rain, and not being clothed or having any shelter, he shivers and dies: so a man travelling through the world sees the clouds of God's anger against sin arising; but, taught by his Lamp" (a New Zealand expression for his Testament), "he covers himself with faith in Christ, and is not found naked in the storm; while another sees the same signs, but know-

ing nothing of Christ, he seeks no shelter, but travels on, naked in his sins, till, overtaken by the storm of God's wrath, he perishes everlastingly."—*Taupo, N. Zealand.*

(348.) *A Home Thrust from Flavel.*—"Two things a master commits to his servant's care," saith one, "the child and the child's clothes." It will be a poor excuse for the servant to say at his master's return, "Sir, here are all the child's clothes, neat and clean, but the child is lost!" Much so with the account that many will give to God of their souls and bodies at the great day. "Lord, here is my body, I am very grateful for it. I neglected nothing that belonged to its content and welfare; but for my soul, that is lost and cast away for ever, I took little care and thought about it."

(349.) "*Is this All of Life?*"—So said a man of wealth as, lying upon a sick bed, he looked back over fifty years—fifty years of pleasure and ease. He had loved dear friends, and they were dead. He had cherished great hopes, and they were not all realised; still his life had seemed happier than most of his fellows. But he had lived for self, not for Christ; he had laid up his treasure on earth, not in heaven; and now, as he looked back on fifty years, they seemed a blank; and, as he looked forward, a darker unknown blank obscured his vision.

An aged Christian, just as he was passing away, said, "I am just beginning to live. This life is not all of life, it is only the first step."

(350.) *Preparation for Eternity.*—Man is always in want. I have heard of one who began low; he first wanted a house: then, said he, "I want two;" then four; then six; and when he had them he said, "I think I want nothing else." "Yes," said his friend, "you will soon want another thing; that is, a hearse to carry you to the grave;" and that made him tremble. Neither royalty nor mendicinity should be an apology for neglecting the service of God or the salvation of the soul. Queen Elizabeth cried out at the approach of death—"Millions of money for an inch of time." With 10,000 dresses in her wardrobe and a kingdom on which the sun never sets, she cries—"Millions of money for an inch of time." She had lived 70 years in this world, but made no preparation for death and eternity, and now she would barter millions for an inch of time. In putting the question to my class (says a missionary at Singapore), "Were one of you sure of dying to-morrow, what would you do to-day?" One said, "I should be getting my grave ready" (a very important business amongst the Chinese); but another replied, "I would strongly believe in Jesus." The learned Salmasius said, when on his death-bed, "Oh, I have lost a world of time! If one year more was to

be added to my life, it should be spent in reading David's Psalms and Paul's Epistles." This was a speech of a woman labouring under horror of conscience, when several ministers and others came to comfort her :—" Call back time again. If you can call back time again, then there may be hope for me ; but time is gone." It is reported of Thales, one of the Grecian sages, that being urged by his mother to alter his condition in life, he told her at first that it was too soon ; and afterwards, when she urged him again, he told her it was too late. So says an old divine, " Effectual vocation is an espousal to Christ." All the time of our life God is urging this upon us ; His ministers are still working for Christ : if now we say it is too soon, for aught we know the very next moment our sun may set, and then God will say it is too late. They who are never contracted to Christ on earth, shall never be united to Him in heaven.

(351.) *The Soul lost and the Estate gained.*—"What is the value of that estate?" said a gentleman to another with whom he was riding, as they passed a fine mansion, and through rich fields. "I don't know what it is valued at, but I know what it cost its late possessor." "How much?" was asked. "*His soul.*" A solemn pause followed this brief answer, and then came the explanation. The late possessor referred to was the son of a pious man, who supported his family by the labours of his own hands. The son early obtained a subordinate position in a mercantile establishment in London. He was then a professor of religion. He continued to maintain a reputable profession till he became a partner in the concern. He then gave increasing attention to business, and less to religion. Ere he was an old man he had become exceedingly wealthy and miserly, and no one that knew him had any suspicion that he had ever been a professor of religion. He purchased a large landed estate, and built the costly mansion referred to, and then died. Just before he died, he said, "My property has been my ruin."

(352.) *The one thing needful.*—I remember, says the Rev. George Burder, a woman whose house was on fire. She was very active in removing her goods, but forgot her child was sleeping in the cradle. At length she remembered her babe, and ran with earnest desire to save it. But, alas, it was too late ; the suffocating smoke and roaring flames forced her back—and, in agony, which none but a bereaved mother knows, she exclaimed, "O, my child, my child ! I have saved my goods, but I have lost my child !"

So it will be with many a one at the last, who, "careful and troubled about many things," has forgotten his soul.

I got a good trade, will one say—but lost my soul ; I got office, will another say—but lost my soul ; I got friends—but God is my enemy ; I got pleasure—but now I am in pain ; I got the world—

but, alas, I am now in hell, too poor, too helpless to obtain a drop of water to cool my parched tongue.

The loss of the soul is a loss irreparable. Other losses may be repaired, but there is no second soul for him who has lost one.

Reader, take care of thy soul first, *other* matters afterwards ; for though the body dies, the soul lives.

(353.) *Rich for a moment.*—The ship *Britannia*, which struck on the rocks off the coast of Brazil, had on board a large consignment of Spanish dollars. In the hope of saving some of them, a number of barrels were brought on deck, but the vessel was sinking so fast, that the only hope for life was in taking at once to the boats. The last boat was about to push off, when a midshipman rushed back to see if anyone was still on board. To his surprise, there sat a man on deck with a hatchet in his hand, with which he had broken open several of the casks, the contents of which he was now heaping up about him.

“What are you doing?” shouted the youth. “Escape for your life! Don’t you know the ship is fast going to pieces?”

“The ship may,” said the man. “I have lived a poor wretch all my life, and I am determined to die rich.”

His remonstrances were answered only by another flourish of the hatchet ; and he was left to his fate. In a few minutes the ship was engulfed in the waves.

We count such a sailor a madman, but he has too many imitators. Many men seem determined to die rich at all hazards. Least of all risks do they count the chance of losing the soul in the struggle. And yet the only riches we can hug to our bosom with joy in our dying hour are the riches of grace, through faith in our only Saviour Jesus Christ. Let us make these riches ours before the dark hour comes.

(354.) *Saving souls.*—Two boats, some time ago, were sent from Dover to relieve a vessel in distress. The fury of the tempest upset one of them, which contained three sailors, and a companion sunk. The two remaining sailors were floating on the deep ; to one of them a rope was thrown ; but he refused it, crying out, “*Fling it to Tom* : he is just ready to go down ; I can last some time longer.” They did so ; Tom was drawn into the boat. The rope was then flung to the generous tar, just in time to save him from drowning. Look on the boisterous sea of this world. You have your conflicts, we acknowledge ; but there are some that cannot *last* like you. *Throw* out immediately to their assistance, or it may be too late. Accomplish now, what I persuade myself you thought of yesterday, during the cold and heavy snow-storm. Come, my brethren, discharge your duty, adorn the gospel, disappoint the devil, and revere a present God.

(355.) *More faith that men can be saved.*—A pastor was once

conversing with a young friend who was trying to be a sceptic. The young man said to him :—"Christians cannot really believe that we are in danger of endless ruin ; if they did, they would say more to us about it." The minister made no reply at the time, but soon after he called his attention to a man who was passing by. "There," said he, "goes a man of good family, of splendid talents, and a fine education, who is literally destroying himself with strong drink. How clear his course is a fatal one. How surely is he bringing ruin upon all his bodily and mental powers. If he does not stop drinking, and that speedily, what can save him to his friends and the world ? He is utterly throwing himself away. How terrible it seems."

The young man assented. "My friend," said the pastor, "have you ever said anything to him about it ?"

The fact was, he knew the man was in fearful danger, and would gladly have turned him from his course, but he did not see how he could do anything to save him.

The trouble with Christians is, not that they do not believe in the worth of the soul ; not that they are indifferent to the welfare of their dying fellow-men ; but they do not have the faith that they *can* reach and save them. A man must not only have a genuine belief in the doctrines of the Bible, but he must be full of the Holy Ghost, and full of faith in the converting and saving power of the old-fashioned truths of God's Word, or he will not have the heart to labour in winning men to Christ.

(356.) *A reproof.*—Simeon was once summoned to the death-bed of a dying brother. Entering the room, the relative extended his hand, and with emotion said : "I am dying, and you never warned me of the state in which I was, and of the great danger I was in of neglecting my soul."

"Nay, my brother," said Simeon, "but I took every reasonable opportunity of bringing the subject of religion before you, and frequently alluded to it in my letters."

"Yes," said the dying man, "but you never came to me, closed the door, took me by the collar of my coat, and told me that I was unconverted, and that if I died in that state I should be lost ; and now I am dying, and, but for God's grace, I might have been for ever undone." It is said that Simeon never forgot the scene.

(357.) *What is thine Age?*—"Father," said a Persian monarch to an old man who, according to oriental usage, bowed before the sovereign's throne, "pray be seated ; I cannot receive homage from one bent with years, and whose head is white with the frost of age."

"And now, father," said the monarch, when the old man had taken the proffered seat, "tell me thine age ; how many of the sun's revolutions hast thou counted ?"

"Sire," answered the old man, "I am but four years old."

"What!" interrupted the king, "fearest thou not to answer me falsely, or dost thou jest on the very brink of the tomb?"

"I speak not falsely, sire," replied the aged man, "neither would I offer a foolish jest on a subject so solemn. Eighty long years have I wasted in folly and sinful pleasures, and in amassing wealth, none of which I can take with me when I leave this world. Four years only have I spent in doing good to my fellow-men; and shall I count those years that have been utterly wasted? Are they not worse than a blank, and is not that portion only worthy to be reckoned as a part of my life which has truly answered life's best end?"—*American Messenger*.

(358.) *The Dying never Weep*.—It is a striking fact that the dying never weep. The sobbing, the heart-breaking of the circle of friends around the death-bed call forth no responsive tears from the dying. Is it because he is insensible, and stiff in the chill of dissolution? That cannot be, for he asks for his father's hand, as if to gain strength in the mortal struggle, and leans on the breast of his mother, sister, or brother, in still conscious affection. Just before expiring he calls the loved ones, and, with quivering lips, says, "Kiss me!" showing that the love which he has ever borne in his heart is still fresh and warm. It must be because the dying have reached a point too deep for earthly sorrows, too transcendent for weeping. They are face to face with higher and holier things, with the Father in heaven and his angels. There is no weeping in that blessed abode to which he is hastening.

(359.) *Dying in Christ*.—To die in Christ is never to die. The body and the spirit will, for a time, be separated; but this will be like removing a setting from a jewel, that the gold may be purified and formed into a shape more worthy of the gem. The body will be dissolved, but this will be like a corn of wheat falling into the ground and perishing as seed, that it may live as a plant. Instead of weakness, there shall be power; instead of dishonour, glory; instead of corruption, incorruption; and instead of mortality, everlasting life.

Everlasting life, who can conceive what that means? Traverse the woods and forests of our planet during the season of leaf-fall, count the fallen leaves, and repeat this through endless years—this is everlasting life. Visit the deserts and sea shores of our globe, number the sands, and let each grain represent a century: this is everlasting life. Separate the waters of this globe into drops—the waters of all pools and lakes, of all brooks and rivers, of all oceans and seas—let each drop represent a century: this is everlasting life. But these illustrations represent duration only; but, then, continuation might be a curse. But the life which Jesus promises is pure and holy—a peaceful and happy life in a garden

more beautiful than that of Eden ; life in a country better far than Canaan ; life in a city more sacred than Jerusalem, more magnificent than Nineveh, Athens, or Rome ; life in a kingdom to which the kingdoms of this world yield no comparison ; and life in a home as peaceful and pure as the heart of God.

(360.) *The Sinner's Doom.*—

Wrapt in a Christless shroud,
He sleeps the Christless sleep,
Above him the eternal cloud,
Beneath, the fiery deep.

Laid in a Christless tomb,
There bound with felon chain,
He waits the terror of his doom,
The judgment and the pain.

O Christless shroud, how cold !
How dark, O Christless tomb !
O grief, that never can grow old !
O endless, hopeless doom !

O Christless sleep, how sad,
What waking shalt thou know ?
For thee, no star, no dawning glad,
Only the lasting woe.

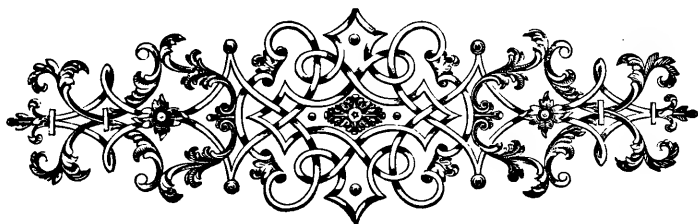
To rocks and hills in vain
Shall be the sinner's call ;
O day of wrath, and death, and pain,
The lost soul's funeral !

(361.) *Man's Carelessness about the Future.*—Like the ostrich of the wilderness, who, when pursued, hides his head, and, because he cannot see his pursuers, imagines they cannot discover him, till his dream is broken by the arrow which pierces his heart ; so sinners, hunted as they are by the pale horse and his rider, may thrust their heads among the things of this world, and obstinately shut their eyes to the realities of eternity, and thus vainly fancy themselves secure ; but that only renders their destruction more imminent and appalling : for, behold, their destruction cometh as a whirlwind. The judgment is behind them. All humanity presses on to that grand crisis. Time, like an eager racer, rapidly carries them to their goal of unchangeable destiny, which they may reach at any moment.

(362.) *The Consequences of Preaching the Doctrine of Annihilation.*—The estimate we form of the tendency of this doctrine upon the popular mind was painfully exhibited a few Saturday evenings ago in a locality well known to the writer. A Christian labourer was trying to do something for his Master amidst the crowd, and the subject of future punishments was alluded to. Mr. White's letters to the *Christian World* were mentioned ; and one of the people, trying to neutralise the force of the appeals, said, " Ah, it won't matter now, you know, for they have brought it in that

there is no hell for us; we are all to be annihilated!" To a few philosophical minds the idea of extinction of being may be intolerable, and even more terrible than a miserable existence; but the great bulk of men will hail it as a means of escape from what their conscience has told them is the just demerit of sin. Does not the prevalence of suicide, especially in countries where scepticism largely prevails, point to the same awful fact? It is a desperate, *delusive* attempt to revert back to oblivion, to escape present ill or exasperation of feeling!—REV. W. BARKER.





Man's Restoration.

ANALYSIS OF DISSERTATION XV.

IN connection with the theme of human redemption, several particulars claim careful consideration :—(1) That man could not by any means restore and save himself. All those schemes which have been invented in opposition to the Bible, and to supersede Christianity (whether of a political, social, or intellectual character) have ended in disappointment, vexation, loss, and ruin. Man is too *depraved* and *weak* to save himself; (2) That the work of redemption was not the work of *angels*, or of any created being. The angelic consultation in heaven (recorded in Rev. viii. 1) noticed and disputed as having any connection with man's redemption. The nature of human transgression, the punishment threatened against it, viewed in connection with the punishment and condition of fallen angels, would prevent angels making any attempt at restoring the human race. Besides, angels being incapable of shedding blood, no "angel-man" could have borne the burden of human guilt and the fire of divine justice; Hence (3) The great work was wrought out by Jesus Christ. He assumed our nature for this purpose. In this work the ever-blessed and adorable Trinity has graciously condescended to be engaged.—John iii. 16, 17; Col. i. 19, 20; Acts ii. 22-36; v. 31; Eph. i. 20-22; Luke i. 68-70; 1 Peter i. 18, 19.—Pp. 303-308

I.—In describing *what is implied in human redemption*, several and various words employed by the sacred writers denoting some particular phase, operation, or effect of the redemption work are noticed—viz. (1) The "atonement," which literally signifies *to be at one*; (2) The word "propitiation" is often used to denote the atoning sacrifice offered by Jesus Christ, because it atoned for and covered our guilt as the mercy-seat did the tables of the law.—

Rom. iii. 25; John ii. 2; iv. 10; (3) The word "redemption" is also frequently used to signify substantially the same thing, though its literal meaning is to *buy*, or *buy again*.—See Acts xx. 28; 1 Cor. vi. 20; Rev. v. 9; (4) The term "reconciliation," as employed in Scripture, describes our restoration to the favour and enjoyment of God.—2 Cor. v. 18; Rom. iii. 24-26.—Pp. 308-309.

The mystery found in the work of human redemption is too profound for any created mind to comprehend. None can say what considerations swayed the Divine Mind in this stupendous work. Into these "things angels desired to look." It has sometimes been asked, "Could not the Almighty, in his sovereign power, have saved the human race without the humiliation and death of his Son, Jesus Christ?" Remarks:—(1) It is not the province of human reason to determine this awful question, and to indulge in speculative theories, merely to gratify the curiosity of inquisitive minds, is presumption, and tremendously dangerous. (2.) Whatever He does is perfectly right, though we cannot understand it. According to the light we have, this is the only means that could be devised. The wisdom, mercy, justice, purity and goodness of God are signally displayed, and are in complete harmony with the whole work of redemption in its origin, manifestation, and completion.—Pp. 310-311.

II.—*The history of redemption.* Not certain how much of the plan of salvation Adam and the early generations of mankind knew; but, from the fact of Abel's offering, it is reasonable to suppose that the appointment of sacrifices for sin formed a part of the gracious revelation made to Adam after his transgression. The opinion of Mr. Scott, contained in the following quotation, is regarded as having a Scriptural foundation, viz., "that if God commanded Adam, after the fall, to shed the blood of innocent animals, and to consume part or the whole of their bodies by fire—representing thereby the punishment merited by sin, in and after death, and prefiguring the sufferings of Christ—the use of altars and sacrifices is intelligible." Abel's sacrifice, more excellent than Cain's (1) because it was more suitable in its nature to typify the great sacrifice of Christ; and (2) Because it was offered in faith. M. Ruff and Dr. A. Clarke quoted.—Pp. 312-313.

Two objections have been raised against the doctrine of animal sacrifices being appointed by the Lord, viz., because several passages seem to discountenance it, and also that the practice is contrary to the teachings of nature. The first objection has no good ground to rest upon, seeing that the passage of Scripture upon which the chief stress is laid (Jer. vii. 22, 23) refers exclusively to the transaction at Marah (Exod. xv. 23-26); at which time God spake nothing concerning sacrifices. Dr. Doddridge says, "According to the genius of the Hebrew language, one thing seems to be forbidden and another commanded, when the meaning

only is that the latter is generally to be preferred to the former." See Hosea vi. 6; Isa. xliii. 22; Joel ii. 13; Matt. vi. 19, 20; Of the second, it is enough to say that the Jewish sacrifices were of Divine appointment, and typical of Christ's sacrifice. Apart from this they were pompous and unmeaning ceremonies, totally unworthy of God, and inconsistent with His wisdom and goodness. To the question—"Why was not the Saviour immediately given?" we answer: (1) Because it seemed good to the all-wise God to act otherwise; and (2) because by the glorious manifestations of God, and the various predictions concerning Christ during the period of 4,000 years, together with the fact that when these predictions met with their fulfilment, the Levitical ordinances, types, and ceremonies were dispensed with by Christ; the grand scheme of human redemption as presented in the Bible appears as of Divine origin, and the only means of restoring and elevating fallen man to happiness and heaven.—Pp. 314-317

Texts shewing man's inability to restore himself:—Job ix. 2, 3, 20; Prov. xx. 9; Job. xxv. 4-6; Psa. cxliii. 1, 2.

Those showing redemption to be the work of God:—Psa. lxxii. 17; Isa. xlii. 1, 4, 6, lii. 7; Jer. xxxi. 31, 33, 34; Mal. iii. 1, 4; Heb. i. 1, 2; Titus ii. 14; Luke i. 68-75; and 1 Peter i. 3-5.

Redemption by Christ.

ANALYSIS OF DISSERTATION XVI.

I. THE NECESSITY of Christ being a perfect man appears evident from the fact that atonement must be made for sin in the same nature that had offended and violated the divine law; and, also, because pure divinity, unaccompanied with humanity, could not meet the requirement of divine justice. Hence, the "shedding of blood" necessary, as proved by the following Scriptures:—Lev. xvii. 11; Matt. xxvi. 28; Rom. v. 8, 9; Eph. i. 7; Col. i. 13, 14; Heb. ix. 12, 14; 1 John i. 7; Rev. i. 5, 6.—Pp. 318, 319.

II. As our redemption was effected by the shedding of blood, the person who offered himself as a vicarious sacrifice must have a nature capable of bleeding and dying, as well as a nature of infinite perfection to sustain him, and to give infinite value to the sacrifice. This twofold nature found in Jesus Christ, "The word was made flesh," &c.

(1.) That God the Son took our nature upon Him and died for us, is taught in the following texts:—Phil. ii. 6-8; Matt. xx. 28;

John x. 11, 15, 17; Rom. v. 8; 1 Cor. xv. 3; Gal. i. 3, 4 and others. P. 320.

(2.) That Christ the Son of God had a human nature is evident from the following passages in which He is spoken of as "the seed of the woman," and as born of the blessed Virgin (Gen. iii. 15; Matt. i. 16, 18, &c.); as the "seed of Abraham" and the "seed of David" (Gen. xxii. 18; 2 Sam. vii. 12, 16, &c.); as "a child born" and "a Son given," &c. (Isa. ix. 6, xxxii. 2); as one who "increased in wisdom and in stature" (Luke ii. 52); as subject to hunger, thirst, weariness, temptation (Matt. iv. 2; xxii. 18, 19; John iv. 7; xix. 28); as having a human soul, and, therefore, capable of suffering, &c. (Luke xix. 41; John xi. 35; Acts ii. 31); as a man whose body and soul were disunited by death (Acts ii. 27; Luke xxiii. 33, 46; John xix. 33); as the "*Son of Man*" (Matt. viii. 20; xxv. 31; Luke xxi. 26; John iii. 13, 14); and, when referred to as possessing "two natures," He is called "God, who purchased the Church with His own blood" (Acts xx. 28; 1 Pet. i. 19).—Pp. 321, 322.

III. Jesus Christ being man's *substitute* and *representative* in His *death*, *resurrection*, *ascension*, and *intercession*; and, as these are the grand basis of man's restoration to eternal salvation, they require a few remarks:—*First*—THE DEATH OF CHRIST. It was "according to the Scriptures." 1 Cor. xv. 3. Remarks:—

(1.) The *vicarious* death of Christ is one of the most important articles in the Christian Creed. Gal. vi. 14; 1 Cor. ii. 2.

(2.) It was an act of *obedience* to the will and requirements of His heavenly Father. This stands in opposition to the *disobedience* of the first transgression, and counteracting it. Rom. v. 19; Phil. ii. 8, 9; Matt. xxvi. 39; John x. 17, 18. It was God's will that this *obedience* should be rendered and this sacrifice made. Isa. liii. 6-10. These, therefore, secure to believers a higher and a more glorious life than that forfeited by our first parents. Rom. v. 20, 21.

(3.) The death of Christ abolished for ever the legal and typical sacrifices of the Mosaic dispensation. Heb. x. 4, 10, 12. A vicarious sacrifice is a victim substituted for the guilty, slain for their sins, and presented unto God as an atonement for them, with a view to satisfy His justice and procure His favour. Lev. i. 2-4. Patriarchal and Levitical sacrifices prefigurative of the sacrifice of Christ. Heb. ix. 11-15.—Pp. 322-327.

(4.) On account of the death of Christ, God hath made and confirmed the new covenant, and, of course, abolished the old one. The latter was made with the Jews at Sinai, by the mediation of Moses, in pursuance of the promise made to Abraham respecting his posterity, and was the type of the former. Heb. ix. 18; Gal. iv. 24. The first covenant was limited, temporal, and des-

tined to vanish away ; the second is amplified and free, perfect and eternal. They are, in their fundamental principles, one, and require *faith* as the essentially necessary condition for the bestowment of pardon and salvation upon the truly penitent.—Pp. 328, 329.

(5) By the atonement of Christ the true character of God is manifested as the *just God* and Saviour of the human race, and reveals, in a most admirable manner, His infinite perfections.

Secondly. THE BURIAL OF CHRIST.—It is regarded as historically important, and was employed by the Apostle Paul in summing up the evidences of the divine authority of Christianity. 1 Cor. xv. 4. It was :—

(1) *The fulfilment of inspired prediction.* Isa. liii. 9 ; Ps. xiv. 10.

(2) *An undeniable proof of His death.*

(3) The manner of his burial, and the precautions taken by His enemies to secure His body in the sepulchre, strongly attest the fact of His death.

(4) *It was a striking proof of His humility.*

Thirdly. THE RESURRECTION OF CHRIST.—The validity and utility of apostolic preaching hinged upon this glorious fact. 1 Cor. xv. 14-17.

(1) *It demonstrated that He was the Son of God.* Rom. i. 3, 4.

(2) *It is an evidence and an earnest of the general resurrection.* “Now is Christ risen from the dead, and become the first fruits of them that slept,” &c. 1 Cor. xv. 20-22 ; Rom. viii. 11 ; John xi. 25 ; v. 28, 29.

(3) Christ's resurrection has been disputed and denied by both the Jews of old and by modern infidels. It is utterly unlikely that the disciples should have stolen Him away by night ; nor is it likely that His enemies would do so, seeing such an act would further the cause they sought to hinder and destroy. Saurin and Augustine quoted. The evidence of Christ's resurrection glanced at :—1. The *men* who bore testimony to it were eye-witnesses of the fact they avowed ; 1 John i. 1-4. 2. The *validity* of their testimony may be argued from the character of the tribunals before which they gave evidence. Learned Jews, heathen philosophers, rabbins, lawyers, courtiers, and kings. 3. They propagated this doctrine where the transaction took place. 4. The *time*, as well as the place, shows the sincerity and truthfulness of the apostles' statements. 5. The apostles' *motives*, by which they were induced to assert the fact of the resurrection, go to prove it. Suffering, persecution, and death awaited them. Saurin's eight extravagant suppositions, if the resurrection be denied, noticed.—Pp. 330-341.

MAN'S REDEMPTION BY JESUS CHRIST.

“How God made man in high estate,
 With heart so pure, with mind so great
 When man by guilt was sunk in woe,
 How God in love did mercy show,
 Held out to all His aid Divine,
 Revealed His will and high design;
 How Jesus left his home on high,
 And came to earth for man to die;
 How we by Jesus' blood shall rise,
 And meet our Father in the skies;
 How Father, Son, and Holy Ghost
 Shall hear them sing who once were lost.”

I.—THE NATURE OF THE ATONEMENT.

WE have now to consider that which is presented to us in the Sacred Scriptures as the great wonder of the universe, the chief display of Divine wisdom, and the masterpiece of boundless compassion and grace—THE SCHEME OF REDEMPTION BY JESUS CHRIST. We are not insensible to the beauties of this fair earth, nor to the marvellous discoveries which the science of astronomy has made in the heavens above; these works, as we have seen in previous chapters, reveal to us the natural attributes of God; but in the work of redemption all the attributes of the Divine character appear in brightest glory and sweetest harmony. Paul admired it: 1 Cor. ii. 2; angels desire to look into it: 1 Peter i. 12; Eph. iii. 10; God himself glories in it, as that in which all the perfections of His character harmoniously blend and triumphantly exult: Psal. lxxxv. 9, 10; 2 Cor. iv. 6; while those who have become savingly acquainted with this grand mediatorial scheme, as the foundation of their hope and the source of their joy, look on earth and heaven as but the gilded frame, and “THE LORD OUR RIGHTEOUSNESS” as the picture.

Surely, then, it ought to be carefully studied and thoroughly investigated by those whose salvation depends upon it. And especially is this the case when we remember that it has often been seriously misunderstood and grossly misrepresented. Indeed, no other doctrine of the Christian religion has been more bitterly and ungenerously assailed. The orthodox view on the subject has been thus stated: “Christ truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.” In other words, in

consideration of the meritorious sacrifice of Christ, God forgives the sins of penitent believers. But for Christ's atonement, original sin would have been summarily punished in the persons of Adam and Eve, and we should have had no personal existence; and if that atonement did not extend to our actual transgressions and personal guilt, better for us never to have been born; for without atonement there can be no forgiveness of sin: and so depraved is our nature, and so powerful are the incentives to sin, that, despite the aid of the Holy Spirit, we should be apt to sin and need forgiveness. But God, in His wisdom and mercy, has provided a Lamb for a burnt-offering, whose meritorious sacrifice procures pardon for actual as well as original sin, provided we receive the atonement with an humble, lowly, penitent, and obedient heart.

And yet there is no fact, perhaps, in the history of our Lord which has been more insidiously attacked than that of his vicarious suffering. Unitarians and Latitudinarians have made this doctrine the battle ground of theological disputation. According to the teaching of these men, Jesus laid down His life merely to test the sincerity of His mission and His life-long devotion to the doctrines which he inculcated. It was not, they tell us, as an atonement for the sins of the world, but as a triumphant vindication of the consistency of His life, and in order to set an example of patient endurance. Dr. Priestley says, "This doctrine of atonement is one of the radical, as well as the most generally prevailing, corruptions of the Christian scheme." And again, he calls it "a disgrace to Christianity, and a load upon it, which it must either throw off, or sink under." Further, he says, "Christ being only a man, his death could not in any proper sense of the word atone for the sins of *other men*." Again, he asserts, that "in no part either of the Old or New Testament do we ever find, asserted or explained, the principle on which the doctrine of atonement is founded; but that, on the contrary, it is a sentiment everywhere abounding, that every man must stand on the ground of his own personal merits before God."

But God claims the glory of saving His people. Isa. xliii. 11, xlv. 17, 21, 22. If we lose sight for an hour of the great fact that, from first to last, all is of God, our power is

gone, our usefulness at an end, and our faith is imperilled. It is all of grace, all Divine, all supernatural. Man is nothing here but the unworthy recipient of the rich blessings of a free salvation. Man's wisdom in this region is utter folly ; man's righteousness filthy rags ; man's power miserable weakness. We are lost, undone, helpless, guilty, polluted ; and unless God comes to our help, we must perish for ever. Tit. iii. 3-7. Christ is called the " Captain of salvation : " Heb. ii. 10 ; the " Author of eternal salvation : " v. 9 ; " the Saviour of the world : " 1 John iv. 14 ; a " Prince and a Saviour : " Acts v. 31 ; " Neither is there salvation in any other," etc., iv. 12.

Not only Unitarians, but some of the Broad Church party, of whom Dr. Stanley is the conspicuous ornament and chief, cannot get over the humiliation involved in the idea that the Son of God became a sacrifice for us in the sense of enduring the infliction of Divine wrath, which would otherwise have fallen upon guilty man. Their theory has been thus stated, " It is the glory and joy of our humanity that Christ took it unto Himself ; and conquering sin in it, purified it, and gave it the seed of a higher life. Through uttermost self-sacrifice, He reconciled its deepest sorrows with complete perfection ; redeemed it and drew it to God ; and made manifest in time the eternal facts of his infinite love—His personal union with our nature—and the law of self-sacrifice as the deliverance of His universe." Now, if this be not a misrepresentation of the opinions of this party, we can only gather therefrom that they consider the sacrifice of the Saviour to consist in the fact of his coming into our world, assuming our nature, and in it enduring to the uttermost the malice and rage of wicked men. But with equal studiousness it is insinuated that in the cup He was compelled to drink there was no infusion of the element of Divine wrath. It was a transaction wholly between man and the Saviour, in which God the Father had no place ; His justice requiring no satisfaction, and His righteousness needing no expiation. How completely this representation of this cardinal doctrine of our faith obliterates all trace of the Christian doctrine of the atonement will be seen on further investigation of the subject. What, then, are we to understand by the atonement of Christ, or, by the term " satisfaction " ? which is often used by theologians to de-

scribe the nature of the atonement. These are grave and vital questions, meriting a distinct and frank answer.

1. *Christ's death was not necessary to make God love us, but was, on the contrary, the most priceless gift and the most profound exposition of God's love.* John iii. 16, 17 ; 1 John iv. 9, 10.

2. *It is not, properly speaking, the paying of a debt.* The old Calvinistic reasoning on this point was, "Sin is a debt—Christ has paid ours ; a debt once paid cannot be demanded a second time ; therefore, those whose debt Christ has discharged are unconditionally free in respect to it. Now here is a double fallacy. True, sin is a debt ; but it is something more, of which this argument takes no account. Again, Christ's death may resemble, but is not identical with, a money payment. The case is rather one for equitable commutation ; and its circumstances may, in the judgment both of surety and of creditor, call for special arrangements to guarantee the release of the debtor. The word *debt* cannot suggest these ; and, therefore, but imperfectly illustrates the liabilities incurred by breaking the law of God. Nor is sin merely a personal wrong, to be dealt with at the discretion of the party aggrieved. It is a violation of public rights and order, in the custody of the Sovereign, and placed under sanctions and guards which He is pledged to uphold."—*Jesus Christ, the propitiation for our sins* ; being the Fernley Lecture by Rev. J. LOMAS.

The Rev. James Spence, M.A., says : "The atonement of Christ is not a strictly judicial transaction, giving precisely equivalent gain for loss, value for damage, and glory for dishonour ; it is not a nice hair-breadth retribution of an eye for an eye, or a tooth for a tooth ; it is not an exact price that pays to a fraction our debt, and neither a mite more or less than just places the law of God in the same position as before it was transgressed ; it is not a parallel or equal measure of obedience and suffering just answering to the disobedience and punishment which man deserved ; nor is it a ransom barely sufficient to redeem those who are saved : but it is a wise, just, holy, and magnificent manifestation of boundless righteousness and benevolence, exhibiting the glorious grandeur of the Deity, in bringing good out of evil, and over-ruling the sin of man for the honour of the Divine

government; for magnifying the holy law, and clothing it with brighter splendour than could the obedience or sufferings either of angels or men; for more impressively showing the excellency of holiness and the hatefulness of sin; for securing the higher bliss of the creature who embraces it; and for affording a basis of reconciliation to the whole human race—to those who reject its provisions, equally, as to those who accept them.”

Mr. Hill says; “The word *satisfaction* is known in the Roman law, from which it is borrowed, to denote that method of fulfilling an obligation which may either be admitted or refused. When a person, by the non-performance of a contract, has incurred a penalty; but if, instead of paying the penalty itself, he offers something in place of it, the person who has a right to the penalty may grant the discharge, or not, as he sees meet. If he is satisfied with that which is offered, he will grant the discharge; if he is not satisfied, he cannot be called unjust; he may act wisely in refusing it. According to this known meaning of the word, the sufferings of Christ for sin have received the name of a *satisfaction* to the justice of God, because they were not the penalty that had been incurred, but something accepted by the Lawgiver instead.”

Dr. Cooke says: “The atonement is such a satisfaction to Divine justice as renders it compatible with the righteousness of God to pardon the penitent.” And Dr. Jenkyn affirms, “A satisfaction or atonement is any provision introduced into the administration of a government, instead of the infliction of the punishment of an offender; any expedient that will justify a government in suspending the literal execution of the penalty threatened; any consideration that fills the place of punishment and ensures the purpose of government as effectually as the infliction of the penalty on the offender himself would, and thus supplies to the government just, safe, and honourable grounds for offering and dispensing pardon to the offender.”

Such, we believe, to be Scriptural views of the doctrine of satisfaction, namely, something that may justify the exercise of clemency and mercy, without relaxing the bands of just authority. Rom. i. 5, 6; iii. 25, 26; 1 John ii. 1, 2.

II.—ITS NECESSITY.

1. *Its necessity arises from the human conscience.* Moral responsibility is a fact; every man has a silent monitor in his own heart, to whose voice he will do well to hearken. The moral sense, the feeling of right and wrong, is an innate principle of man's moral constitution, implanted by the Almighty. "Conscience derives its primary convictions not from without, but from within; in the language of science intuitively; in the language of religion, direct from heaven. It is a Divine inspiration, the voice of God within us, the law written upon the heart. It is cultured, not by intellectual teaching, but by submission and obedience. Were you to improve the intellect ever so vastly, that of itself would not add one jot towards improving the conscience, as the history of demoralised intelligence too sadly proves. The culture of the intellect depends upon the right use of our perceptive and logical powers; whereas, the culture of the conscience depends altogether upon the submission of the will to our intuitive sense of right. All experience demonstrates that our moral judgments become more correct, comprehensive, and authoritative as the natural product of prompt obedience; just as an ear trained to music becomes, by practice, more refined." Well, universal conscience has produced a sense of universal guilt. That mankind, in every part of the globe, and in every rank of life, have possessed a consciousness of evil, a sense of guilt, and a feeling of moral distance from God, is a fact that requires no proof and admits of no controversy. Conscience and common sense unitedly declare that sin cannot go unpunished. Hence the bodily mortification, long pilgrimages, cruel ceremonies, and costly offerings, by which men in all ages have sought to pacify conscience and escape merited punishment. The ancient Ethiopians sacrificed their boys to the sun, and their girls to the moon; the Phœnician magistrates and princes presented the dearest of their children as sin-offerings to their demon deities; the Scythian profusely poured forth sacrificial blood under the spreading oaks where he worshipped; the Egyptians sacrificed red-haired men at the tomb of Osiris; one of the Chinese monarchs was slain for the sins of the people; the Persians and Indians have their sanguinary rites; and the Druids

sacrificed human beings to their gods. But these cannot remove guilt, nor give the troubled conscience rest. The words of the prophet Micah may be justly considered the language of an awakened conscience ; v. 6, 7. But alas ! rivers of oil and oceans of blood are not sufficient to purchase pardon for sin, or wash out a single stain. Others have tried reformation and good works. They have become benefactors, protecting the defenceless, feeding the hungry, clothing the naked, &c. But then, an attention to duty for time to come cannot atone for past acts of transgression. We are sinners of yesterday as well as of to-day ; of the past as well as of the present. Every one must perceive that that individual who owes ten talents does not honour the demands of his creditor by the payment of five. He is a debtor still. Suppose, for instance, that a criminal, indicted for theft, should offer this plea : "I have obeyed more laws than I have broken. I have stolen only once or twice, and have respected the rights of my fellow-men thousands of times, and I certainly ought to be acquitted." Would the plea be respected? No criminal would be so foolish as to urge it. But men of intelligence rely upon the same as between themselves and God.

But obedience can never cancel disobedience. We have only done our duty when we obey in every act. If we fail in one act, obedience ever after will not change the fact nor obliterate the guilt. That sin will stand for ever a blot, a shame upon the soul, and shut it out of heaven unless washed away by the blood of Christ. A sin can never be recalled, never be changed, never be made anything else than a sin, and its guilt must stand so long as the sin exists. Others have tried repentance, but repentance merely acknowledges the justice of the sentence, and will be of no avail towards gaining a state of justification. It can no more pardon or save the soul than the tears and tremblings of a convicted criminal can cancel his sentence or obliterate the memory of his crime.

The very best of men acknowledge their best works to be defiled, and themselves to always be in need of a better righteousness than their own : David prayed, "Enter not into judgment with thy servant ; for in thy sight shall no man living be justified." *Psa.* cxliii. 2. Paul was of the

same mind. Rom. iii. 23, 24 ; Phil. iii. 9. One of Scotland's most illustrious martyrs, James Guthrie, far from valuing himself on his faithfulness, wondered that God should have mercy on a wretch like him. Bishop Hooper, when burning, cried : " O Christ ! I am hell, and thou art heaven." Martin Luther sought, by severe bodily mortification, to obtain peace ; thus hoping to make amends for the evil he had done. He says : " I tormented myself to death to procure peace with God, but, surrounded with fearful darkness, I nowhere found it." At length, a man of God said to Luther, " Instead of making a martyr of thyself for thy faults, throw thyself into the arms of the Redeemer, confide in Him, in the righteousness of his life and the expiation of His death." Soon after, while toiling on his bare knees up the stone steps, known at Rome as Pilot's staircase, in the vain hope of propitiating the Divine favour, there thundered in his ear these words, " The just shall live by faith." The words entered into his heart as a power. He fled the degrading spot, and soon after he believed on Christ, and that removed guilt and caused him to leap for joy. How truthfully did Addison, the poet, say, " As a thinking man cannot be but very much affected with the idea of his appearing in the presence of that Being *whom none can see and live*, he must be much more affected when he considers that this Being whom he appears before will examine all the actions of his past life, and reward or punish him accordingly. I must confess that I think there is no scheme of religion, besides that of Christianity, which can possibly support the most virtuous person under this thought. Let a man's innocence be what it will, let his virtues rise to the highest pitch of perfection attainable in this life, there will be still in him so many secret sins, so many human frailties, so many offences of ignorance, passion, and prejudice, so many unguarded words and thoughts, and in short so many defects in his best actions, that without the advantage of such an expiation and atonement as Christianity has revealed to us, it is impossible that he should be clear before his Sovereign Judge, or that he should be able to stand in his sight. Our holy religion suggests to us the only means whereby our guilt may be taken away and our imperfect obedience accepted."—*Spectator*, October 18, 1712,

It is thus a fact that the instincts and unsophisticated judgments of the soul demand a sacrifice for sin such as a man cannot provide. "The idea of it (sacrifice) is founded on that sense of justice which is inherent and ineradicable in every human bosom. When we see an injury inflicted, resentment rises within us, and it is not appeased until redress is given to the injured party, and an adequate retribution inflicted on the wrong-doer. This is an original instinct or conviction of our moral nature. It recognises the necessity of satisfaction when a man breaks the law of equity or honour to his fellow-man. It recognises the necessity of satisfaction, also, when a man breaks the law of duty to his God. Its appeal is to law; to law as implying authority and right, on the one hand, obligation and responsibility on the other."—(*Dr. Candlish.*) Our creator alone has the power to relieve us from guilt and punishment, and he does so only through the infinitely meritorious sacrifice of Christ.

2. *From the demands of God's moral government.*—We have already seen that God gave to man a law, adapted to his powers of comprehension, and suited to his character as a voluntary agent. The great outline runs thus, "Thou shalt love the Lord thy God," etc. Luke x. 27. We ask, Can any one do less than this law requires and be innocent? Certainly not. Richard Watson says, "Sin is a transgression of the law. The law is transgressed three ways—by a violation of its precepts, by a neglect of its injunctions, and by a defect of its observance; bringing all under the terrible penalty of death." Now, a ruler who never punishes rebellious subjects, and who so pardons as to reproach his own government and laws, will spread evil by his so-called goodness, and will be cruel in his apparent kindness. "Assuming a government to be righteous, and assuming its commandments to be holy, just, and good, all transgression must be visited with the rod, or so forgiven as to vindicate the broken law and maintain the position and the authority of the ruler, thereby condemning the sin while saving the sinner. The parent who gives commands to his children, sees them disobey, and takes no notice of their disobedience, or threatening, always fails to punish, will soon be in the position of a slave to his offspring. The master who gives orders, but cares not to have them executed, will

soon find his servants riding upon horses, and himself walking as their attendant by their side. The pastor who allows every man in the church to do that which is right in his own eyes, will soon find that his 'charge' is not a church of Christ, but a congregation of evil-doers. The monarch who bends to every strong faction, will soon find himself broken on the wheel of revolution. Society is impossible without government, and no government can continue which does not maintain and vindicate its laws.

"Now, sin having entered into our world, God must either punish and destroy, or pardon and save. If he punish and destroy, a race is ruined in whose creation and life he has taken special delight, and in their ruin an enemy of God achieves a signal triumph. But if he pardon and save, without some special provision for the dispensation of pardon, will he not acknowledge his creative work to have been imperfect, and his covenant of life unwise, and his commandment unholy, and the penal sanction of his law unjust? and will he not seem to say that sin is not an evil and a bitter thing?" The problem to be solved is, How can God be just and yet the Saviour of the sinner?" (*Rain upon the Mown Grass*, by SAMUEL MARTIN.)

The solution of this problem is found in the sacrificial death of Christ. Fastened to the accursed tree, seemingly by the wicked instrumentality of human malignity, but in reality by the infinite and predestined arrangement of the Divine lover of the human soul, Jesus, on the Cross, appeared as the proxy for a guilty world. He placed himself in the sinner's stead—the one and only Mediator and Substitute for our offences. This is evident from the following passages of Holy Writ, which the reader will do well to consult:—Zach. ix. 9; Isa. liii. 5, 6, 10; Dan. ix. 24, 26; Matt. xx. 28; xxvi. 28; Mark x. 45; John i. 29; iii. 14, 16; x. 11; xv. 13; x. 15; Rom. iii. 24-26; v. 6-8; 2 Cor. v. 21; Gal. iii. 13; Eph. i. 7; ii. 13; v. 2, 25, 27; Col. i. 14, 15, 20; 1 Tim. ii. 5, 6; Tit. ii. 14; Heb. vii. 27; ix. 12, 26; x. 19; xii. 24; x. 20; 1 Pet. i. 18, 19; ii. 24; iii. 18; 1 John i. 7; ii. 2; Rev. i. 5; v. 9; xii. 11. To say that Jesus endured the bitter agony and shame and death of the Cross merely in the spirit of a martyr is to pervert the Gospel. It leaves unpaid and unsolved the vast body of evidence upon the subject of

Sacrifice which glares upon us from the moral firmament with which God has surrounded His revelation. By type, by prophecy, and by every variety of illustration suggestive of sacrifice by substitution, the Holy Spirit has, in the Old Testament, spanned over a period of time estimated at four thousand years. From the first dark hour when sin entered into Paradise, until that other hour of darkness when the sin-offering was "once for all" presented by our great High Priest, all types, symbols, and shadows prefigured and predicted not only the sincerity of the martyr, but the sacrifice of the sin bearer. Any attempt to explain away the atonement, so that the death of Jesus shall be made to assume merely the aspect of martyrdom, is to uproot the very foundations of the Christian religion. To eliminate from the Crucifixion the element of Sacrifice, is to remove the only fact which gives both force and meaning to the complicated ritual of the Levitical Dispensation. If the death of Christ were not a sacrificial expiation, the entire system of Judaism, with its multiplied forms and ceremonies, would be an unmeaning and frivolous masquerade. The sacrificial death of Christ, though in its origin and details it far transcends the finite faculties of mortal man, is yet distinctly revealed as a Divine truth not knowable by reason, but resting on the testimony and authority of the revealed Word. It is the keystone of the Christian arch, which, if removed, renders the whole plan of the Gospel a mass of unintelligible and contradictory confusion.

Concerning Christ as our Saviour we may further observe that he was—

(a.) *The Divinely Appointed Saviour.*—John x. 17, 18; 2 Cor. v. 21.

(b.) *The Promised Saviour.*—He was the woman's seed promised in Paradise. Gen. iii. 15; the "Shiloh" seen by Jacob, Gen. xlix. 10; the "Prophet" revealed to Moses; Deut. xviii. 15; the "Prince of Peace," spoken of by Isaiah; Isa. ix. 6; to him gave all the prophets witness. The law was his shadow.

(c.) *He was a Voluntary Saviour.*—Psa. xl. 7, 8; Heb. x. 7; John xii. 27, 28; Matt. xxvi. 29.

(d.) *He was the Incarnate Saviour.*—We have already seen that Christ is spoken of in the Sacred Scriptures as a *man*,

and that He is represented as speaking the language and acting the part of a man. Heb. ii. 14.

(e.) *He was the Divine Saviour.*—"Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever." Rom. ix. 5. He is God and man, having two natures united in one Person for ever. This we hold to have been absolutely necessary in order to his being qualified to be a Mediator between God and man, and, as such, to lay his hands upon both. Had He not been man, He could not have been made subject, as our Surety, to the law which we had broken; nor have obeyed and suffered as our representative: and had He not been God, his obedience and sufferings could not have had that infinite value which was indispensable to their efficacy for justifying and saving the unnumbered millions of his people. Again, had not his Person been constituted in this wonderful manner, why should the inspired writers appear to labour as they do, for adequate expressions to set forth the transcendent mystery and glory of his appearance in the flesh?

(f.) *He was a Sinless Saviour.*—Heb. vii. 26, 27.

(g.) *He was the All-sufficient Saviour.*—All the blessings of salvation are inseparably connected with Christ. Repentance, Acts v. 31; Faith, 1 Pet. i. 20, 21; Pardon, Eph. i. 7; Peace, John xvi. 33, Rom. v. 1.; Rest, Matt. xi. 28; Joy, Rom. v. 11; Sympathy, Isa. lxiii. 9, Heb. iv. 15; The Holy Spirit, John xv. 26; Fruitfulness, John xv. 4, 5; Strength, 2 Cor. xii. 9, Phil. iv. 13; Wisdom, 1 Cor. i. 30; Consolation, 2 Cor. i. 5; Preservation, Jude, i.; Hope, 1 Tim. i. 1; Col. i. 27; Deliverance (1) from sin, Acts iii. 26, Matt. i. 21; (2) From the world, Gal. i. 3, 4; (3) From the curse, Gal. iii. 13; (4) From cares, 1 Pet. v. 2; (5) From the fear of death, Heb. ii. 14, 15; Victory over death, 1 Cor. xv. 5, 7; Access to God, Eph. ii. 18; Salvation, 1 Thess. v. 9, Heb. vii. 25; Resurrection from the dead, John xi. 25, 1 Cor. x. 20-22; Eternal glory, 1 Pet. v. 10, Rev. vii. 14, 15; Believers are said to be "rooted and built up in him, Col. ii. 6; to "Walk in Him," Col. ii. 6; to "Grow up in Him," Eph. iv. 15; to "Follow his steps," 1 Pet. ii. 21; to "Know the fellowship of his sufferings," Phil. iii. 10; to "Grow in the knowledge of him," 2 Pet. iii. 18; to "Wait for him from heaven," 1 Thess. i. 10;

And to ascribe the glories of their salvation to him, Rev. v. 9; to be "complete in him," Col. ii. 10; to be "perfect in him," Col. i. 28, Rom. xi. 36; Eph. i. 3-14.

The sufferings which Christ endured at the close of His career can only be explained on the ground of his substitution in the place of sinners; Isaiah, whose prophecies read more like a history than a prediction, said, "He was despised and rejected of men, a man of sorrows, and acquainted with griefs;" Isa. liii. 3. He suffered in his body, when pinched with hunger, when parched with thirst, when his hands and his feet were pierced with nails, and when his sacred head was crowned with thorns; but these bodily sufferings were light compared with the distress of his soul, hence it is said, "When his soul shall make an offering for sin," &c. 10 v. "He shall see of the travail of his soul," &c., 11v. "He poured out his soul unto death," 12 v. In harmony with these predictions we find him breathing forth the agony of his soul in this touching appeal to his Father;—"Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour." John xii. 27. Now, whence arose this trouble of soul? As yet no hands had smitten his cheek, no nails had pierced his hands and his feet, nor had he as yet been buffeted and scourged. Why, then, this trouble of soul? Was it the anticipation of these things which caused him to say, "Now is my soul troubled?" No. For when on the Cross he made no complaint of his bodily sufferings. He does not say, "O, wicked soldiers, O cruel death." But, "My God, my God, why hast Thou forsaken me?" His trouble, doubtless, arose from the fact that he began to apprehend the bitterness of that cup he was to drink in the Garden and on the Cross. He knew that as the sinner's substitute he would have to undergo that awful deprivation of his Father's presence, which was the consequence of sin and the effect of Satan's malice. The case stood thus: Mankind stood exposed to the frown of God. But Christ had become the sinner's substitute, and in a way inexplicable to us these frowns were to rest upon him. In the Garden, and on the Cross, he was to bear the sins of many and to suffer the just for the unjust that he might bring them to God. All the waves and billows of the Divine wrath were to roll over his pure and

spotless soul. For the transgression of the people he was to be stricken. And how he felt when the light of the Divine countenance was withdrawn, and his father's frown rested upon him, is evident from his own language, "My soul is exceeding sorrowful, even unto death." "My Father, if it be possible, let this cup pass from me;" as though he had said, "I can bear the greatest sufferings from men; I can drink of that cup which is full of the enmity of men and the malice of devils, but this cup, 'Father, if it be possible, let this cup pass from me!' Nevertheless, not my will, but thine be done." His mind was wrapt in gloom; his soul was full of agony, and he uttered the bitter cry, "My God, my God, why hast thou forsaken me?" At length the cloud passed away; the tide of sorrow ceased to flow, and the sufferer exclaimed, "It is finished," and gave up the ghost. Creation was covered with a veil of sackcloth; the sun, as if ashamed of the deed which was being perpetrated beneath its rays, withdrew its light. The rocks split asunder; the graves yielded up their dead, and the earth heaved and rocked to its utmost centre.

Surely it is an awful indication of the darkness of man's understanding, and of the enmity of his heart, if he can deny the doctrine of the vicariousness of Christ's untold sufferings. He suffered, the just for the unjust, that he might bring us to God. His death averted the Divine displeasure, met the demands of a broken law, satisfied Divine justice, expiated human guilt, opened heaven, defeated hell, and provided salvation for all who repent and believe. "Deaths of martyrs and murderers are not without influence—the one, examples of good; and the other, warnings to the wicked: but it is degrading the cross of Christ to compare it to the stakes of martyrs. On one hung the Saviour of the world, and to the other were attached sinful creatures, however truly they testified to the truth as it is in Jesus, which is our example."

The resurrection of Christ furnished an ample proof of the Divine acceptance of his atoning sacrifice.—When the Redeemer came upon earth it was to accomplish a specific object—"to put away sin by the sacrifice of himself." "He died for our offences, and rose again for our justification." Had not this been the case, the foundation which sustained the faith of the

ancient church had been destroyed, and the hopes of salvation founded upon it, extinguished for ever. Christ's spotless nature, his sinless life, his perfect fulfilment of the law, the sublime doctrines he taught, the benevolent works he performed, the pure worship he established, his sufferings and obedience unto death, would have passed away like a tale that is told, had he not also risen from the dead. The whole Christian system had been scattered to the winds, and man, left in the ruins of the fall without help and without hope, had inevitably sunk into endless perdition. Hence the Apostle Paul, when writing to the Corinthians said: "If Christ be not risen," &c.; 1 Cor. xvi. 14-17. But, bowing his head on the cross he said, "It is finished," and his resurrection from the dead was the authentic response of the everlasting Father. If the atonement had not been complete, the Father, whose laws had been broken, and whose rights had been assailed, would not have sent an angel to roll the stone from the door of the sepulchre. But, as the Queen's image gives currency to our coin, without increasing its intrinsic worth, so the acceptance of the death of Christ, which is infinitely meritorious as a sacrifice for human guilt, stamped by his resurrection from the dead, and made available to our salvation. "As the stamp," says Ambrose, "adds no virtue, as matter of real value, to a piece of gold, but only makes that value which it had actually before applicable and current unto us, so the resurrection of Christ was no part of the price or satisfaction which he made unto God; yet it is that which applies all his merits, and maketh them of force unto them who believe." Hence, read the following:—Rev. i. 18; Heb. x. 12-14; Rom. i. 3, 4; iv. 25; John xx. 15-17; xiii. 31-33; xiv. 2, 3; xvi. 16; Luke xxiv. 26; Matt. xxviii. 18-20.

Christ's resurrection is the type and pledge of the resurrection of all his people; 1 Cor. xv. 20; John v. 28, 29; Rev. i. 18; iii. 7. That the resurrection of Christ was not a cunningly-devised fable, but a well-authenticated fact, is evident from the following sources of information. (a) The peculiar nature of the miracle itself; (b) the character of the witnesses; (c) the sublimity of that religion which it authenticates; (d) the effect which the proclamation of it has had upon the world.

I.—“The first evidence is the peculiar nature of the miracle itself. A brilliant French writer gives what he considers a rational account of the legend of the resurrection. His theory is, that it had no foundation in fact, but sprung from the affection of his disciples. He is kind enough to allow that the disciples were not conscious liars, but he asserts that their affection outran the truth. After the crucifixion they found it impossible to believe that their Master was gone for ever, and this persuasion, that he would return, assisted by the ghost-seeing superstition of the woman, soon grew into a belief that he had actually risen: and the story of the ascension was added, in latter days, in order to give completeness to the legend. Thus, therefore, the Apostles bore unparalleled danger, toil, and suffering, in order to bear false witness for a dead Christ. But the ‘Romance of Renan’ will not bear inquiry. Our Lord died a criminal’s death. About this there could be no mistake. But, in order to prevent by anticipation any stories of a resurrection, he was laid in a new tomb hewn out of the solid rock, a huge stone was rolled to the mouth and sealed with the governor’s seal, while Roman soldiers, the most faithful of all sentinels, guarded the sacred spot. Yet, in the face of all these precautions, the story of the resurrection was a current rumour in the city; why, then, did not the priests re-open the grave, and, by disclosing the wounded body, for ever destroy the rising superstition? If Christ be not risen, not only did the priests leave the people in deadly error, but they sacrificed their own interests and overturned their own order. Let us try this theory by an ordinary case: Suppose that in a northern village an imposter should arise, teaching a new religion. By pandering to the passions of the poor, by taking an artful advantage of favourable circumstances, and by a certain grace and charm of manner, he secures a multitude of followers. Attended by these rustic disciples, revolutionary both in politics and religion, he enters the metropolis in a time of general festivity. In the most venerable cathedrals he denounces the ministers of religion; in the most solemn temples he blasphemes God and Christ; and in the highest courts of judgment he accuses the rulers of cruelty and oppression. Seized by his enemies in an unguarded moment, he is tried for his blasphemy and treason,

and in the sight of the whole city is put to death. Could his followers believe him to be risen? Could even the most deluded of them go up to the very courts of Parliament and there declare that the murdered one had risen to life? Would it not be easy to re-open the grave and to destroy the growing folly? Now this is exactly the story of Christ's death. Publicly He entered that city where his form and features were widely known; publicly He denounced the hypocrisy of the priests and Pharisees; publicly He died on that awful Friday; and as publicly, in less than two months after his death, in that very city, his followers proclaimed the fact of his resurrection. Here was no *legend*, growing up in a corner, and gradually becoming a popular belief; but Christ was seen of Peter, then of the twelve, after that of above five hundred brethren at once, and last of all by St. Paul as one born out of due time.

II.—A second course of argument arises from the character of the witnesses. They were men from the humbler ranks of life—were many of them mean, weak, and cowardly; and they could expect no worldly advantage from the story they related. They could win no honour for their Master, for He was dead; they could hope nothing for themselves but to share his doom. Without any motive, then, if Christ be not risen, they underwent incredible sufferings, travelled laborious and painful journeys, sacrificed comfort, and even life, in order to preach a lie. Neither let anyone say that men have often died for false opinions; this is no question of opinions, but of facts, and of facts which could not be mistaken. These men, not one or two, but five hundred at once, planned a league to deceive the world, to say they had seen a Saviour whom they had not seen; this league was formed in the interests of the noblest morality; and no sufferings, toil, or death, were ever able to elicit the truth. Strangest of all, the lie prospered, and the world was tricked into its own salvation. Those who deny the resurrection of Christ must believe that men possessed of at least ordinary intelligence were so infatuated by love of pure morality as to give up freely everything unto it, and were more steadfast in bearing witness to a falsehood than the most upright of men have ever been in defence of the truth; and to believe this needs not the sober faith of a Christian, but all the boundless credulity of infidelity itself.

III.—Evidence of equal value, again, is afforded by the sublimity of that religion which this miracle proves to be divine. We have already said that this fact is the foundation-stone of our holy religion ; if, therefore, the resurrection of Christ never happened, it follows that Jesus of Nazareth, no longer a messenger from God, was only an impostor, and his disciples were the active preachers of a lie. Thus it would happen that ignorant fishermen of Galilee—men full of Jewish bigotry and prejudice, fools and slow of heart, built up a system of religion to which the loftiest intellects have bowed in lowest reverence ; a system framed with such cunning art that the advancing progress of the sciences and the growing light of human knowledge, so far from destroying, as they do other superstitions, only serve to discover new beauties and harmony. Without any divine inspiration—without any of those noble endowments which mark the achievers of earthly enterprises—without any advantage of birth, position, or education—they solved the most mysterious problems ; they unfolded hopes which have inspired half a world ; they dispelled the thick gloom of despair—they have alleviated the horrors of war, and broken the bonds of the slave ; they have kindled a very blaze of glory upon the bed of death, and have brightened the dark shades of eternity with the unutterable splendours of immortal hope. Surely they were not impostors who wrote the Gospel of truth. Did a self-seeking priest pen the Sermon on the Mount?—or did a lying monk compose the legend of a coming judgment ? It cannot be. To believe that the fishers of Galilee constructed a religion wherein every doctrine bears the evident stamp of truth, and where the whole system, like some stately temple, shines with a perfect symmetry and beauty ; to believe that intense lovers of ceremony should abolish almost every rite ; that bigoted Jews first taught universal charity ; that in an unbelieving and licentious age faith and purity should grow unsown ; and that men whose whole lives were spent in propagating a lie should teach the most sublime morality—to believe all this is to surpass the wildest credulity of superstition itself, and needs the madness of atheism.

IV.—The fourth great bulwark of defence is the success which has attended the preaching of the Gospel. The apos-

ties went forth and conquered the world. Christianity appeals to no passions, and uses no human weapon, and hence its amazing success is no mean evidence of its truth. From its apostles derived their inspiration, and it supported dying confessors. It has overturned human philosophies, and taught Divine wisdom, and "has invited the nations of Europe to behold their God." While, moreover, idolatry in all its forms benumbs and deadens the soul; while Moham-med has cast his followers into a licentious sleep; while the tragical results of infidelity are seen in that universal massacre which deluged France with blood; the story of Jesus and the resurrection has had a kindly influence upon domestic manners; has abolished superstitions and cruel rites; has embellished our nation with the splendid monuments of philanthropy; and has enriched us with the eternal treasures of peace, purity, and hope. Conceive some rustic clowns inventing a religion like the Gospel of Christ—but the thing is utterly incredible; even in this day of light and knowledge, Mormonism shows what religion man invents. Christ, then, is risen from the dead. None can dethrone him. Our religion stands secure, a temple and a fortress joined in one; and though floods of unbelief may dash against its base, though tempests of unhallowed passion may roar around the walls, and though hosts of ungodly men may assail the gates; though the mountains be removed, and cast into the midst of the sea, yet will we not fear, for the Lord of hosts is with us, the God of Jacob is our refuge. Soon also shall the day come when, amid the islands of Fiji, or the hot sands of Africa, where the Andes lift up their awful heads, or where pearls are fetched from the glittering sea, every greeting of earth shall be the old but ever new story, "The Lord is risen, and hath appeared unto me."—BAMFORD BURROWS.

FACTS AND ILLUSTRATIONS.

(363.) *The power of the law.*—Law—law. What a fearful thing it is in its aspects towards transgression! Even human law—weak, uncertain, mutable, imperfect—yet how its violator recoils if it hem in to destruction! See yonder! through the dark night hurries a trembling fugitive! That man's hands are stained with

blood. In silence and solitude, with no human eye to see, he struck the fatal blow, and now on swift foot turns from the face of the dead man! But, alas for him, the avenger of blood is on his track! Law! Law! that inexorable power of retribution—with an eye that gathers evidence from a footprint in earth, or a stain in water, or a whisper in air—is following his footsteps, and will find him and lay a mighty hand on him, and bind him in iron fetters which no power can break, and consign him to dungeons whence no skill can deliver. And if human law is terrible, what think ye of Divine law? God's natural laws are fearful! You see a fair child gathering flowers on the brink of a precipice, singing its glad songs and weaving its dewy garlands; it approaches the dizzy verge! Far out, in the cleft of a rock, grows a tempting violet; the child sees it, longs for it—reaches for it—reaches too far! See, its little feet slip! and you shudder, recoil, cry out with terror! Why? Is not God merciful? Are not God's providences gracious? Yes, indeed, but even God's merciful providences are according to immutable ordinances. That child is under the law. The law that holds the universe together, and is as inexorable as its Maker, hems it in, and presses on it, and will dash it to destruction. And do you think God's moral laws are narrower in their play, or weaker in their pressure? Oh ungodly man! be alarmed for yourself! You are pursuing your chosen courses under law—"under law!" You are gathering flowers of sin upon precipices, and below are unfathomed depths of indignation and anguish; and the moral law that binds into one rejoicing universe all sinless ranks of life is over you, and around you, and pressing you down to destruction, and at the next footstep your feet may slide, and there be none to deliver! Oh, the overwhelming thought! Beings passing to immortality under law.

(364.) *Not the Righteous, but Sinners.*—In one of our English cathedrals there is an exquisite stained window, which was made by an apprentice out of the pieces of glass rejected by his master, and it was so far superior to every other in the church, that according to tradition the envious artist killed himself with vexation.—All the builders of society had rejected the "sinners" and made the painted window of the "righteous." A new builder came; his plan was original, startling, revolutionary; his eye was upon the condemned material; he made the first last, and the last first, and the stone which the builders rejected he made the head stone of the corner. He always specially cared for the rejected stone. Men had always cared for the righteous; it was left to Christ to care for sinners.

(365.) *Man's need of a Saviour.*—A Romish Priest, pronouncing a eulogy on the late Prince Albert, soon after his death, expressed a hope that his many exalted virtues might plead for him before

the throne of God in heaven. But it is impious to affirm that the doctrine of works is the foundation of religion; for salvation, which is the true object of religion, is grounded upon the good which God bestows on us, not upon the good we do.

When Rowland Hill was, some years ago, in Scotland, he was introduced to a minister somewhat resembling himself in piety and eccentricity. The old man looked at him for some time very earnestly, and at length said, "Weel, I have been looking for some teem at the leens of your face." "And what do you think of it?" said Mr. Hill. "Why, I am thinking that, if the grace of God had na changed your heart, you would ha been a most tremendous rogue." Mr. Hill laughed heartily, and said, "Well, you have just hit the nail on the head."

(366.) *The necessity of the Atonement.*—To argue that any restorative means would be beneath the "dignity" of the Creator is in fact to argue that God is finite. What mattered it that all the universe besides was pure, there was one orb on which a moral blight had settled, and, apart from the love of the Infinite Heart for finite but kindred intelligencies, the very foundation of his being necessitates that He should restore the ruin. It is the enunciation of no *new* truth to declare that what is unnoticed in rectitude, in the preservation of its own orbit, may become intensely prominent by going wrong. The hundredth sheep was unnoticed in the flock, but the ninety and nine were left, to seek it, when it strayed. A nerve, an artery, a gland of whose very existence we were ignorant, may become the centre of profoundest interest in abnormal states. A name hitherto unknown to the world may, by the atrocities of a few moments, arouse the interest of a nation, awake a continent into action, and cause the civilised world to seethe with indignation. And this earth had thrust itself upon the notice of God and angels, not because of its amplitude in the scale of being, not because it was an enormous portion of the whole, but because of its sin—because of its infraction of the moral glory of the universe.—*London Quarterly Review*.

(367.) *Tantalus a type of the sinner.*—The punishment of Tantalus is the doom of those who try to wash away their sins by other means than the precious blood of Christ. "I saw," says Homer's Ulysses, "the severe punishment of Tantalus. In a lake, whose waters approached to his lips, he stood burning with thirst, without the power to drink. Whenever he inclined his head to the stream, some deity commanded it to be dry, and the dark earth appeared at his feet. Around him lofty trees spread their fruits to view; the pear, the pomegranate, and the apple, the green olive and the luscious fig quivered before him, which, whenever he extended his hand to seize them, were snatched by the winds into clouds and obscurity." Thus tormented are the men who seek

forgiveness through their own works and deservings and offerings ; but those who look for redemption through Christ's blood find it as readily and surely as they find water who go to fetch it from an open and everflowing fountain.

(368.) *The Sacrificial work of Christ.*—It is perfect: not perfect perhaps in all that men would consider belonging to perfection; for it does not remove every hardship from human reasoning, or solve every mystery that confounds man's instincts. It does not account for the awful fact that in the universe of a God whose handiwork is perfect, moral disorder should enter and remain, not fully repaired, for ever. But it does display a scheme for restoration as glorious in its manifestation of God's moral attributes as the creation is in its manifestation of His natural attributes. The mystery of the alliance of God with our nature in the person of His Son; of the universal atonement offered by this Divine-human Person to God; of the probationary government of the free spirits of men and the God-man; of the administration of the government by the Holy Ghost, who seals forgiveness and effects a full sanctification—are such displays of the Divine wisdom and holiness and love as will occupy the praises of eternity.—PROFESSOR POPE, *Didsbury College*.

(369.) *Humility.*—In the early part of Hervey's ministry, when he was an avowed Armenian, there lived in his parish a ploughman, who usually attended the congregation of Dr. Doddridge, and was well instructed in the doctrines of grace: Mr. Hervey being advised by his physician, for the benefit of his health, to follow the plough, in order to smell the fresh earth, frequently accompanied this ploughman in his rural employment. Understanding the ploughman was a serious person, he said to him one morning, "What do you think is the hardest thing in religion?" to which he replied, "I am a poor, illiterate man, and you, sir, are a minister; I beg leave to return the question."—"Then," said Mr. Hervey, "I think the hardest thing is to deny sinful self:" grounding his opinion on that solemn admonition of our Lord, "If any man will come after me, let him deny himself." "I harangued," says Mr. Hervey, "upon the import and extent of the duty, showing that merely to forbear the infamous action is little—we must deny admittance, deny entertainment, at least, to the evil *imagination*, and quench even the kindling sparks of irregular desire. In this way I shot my random bolt." The ploughman replied, "Here is another instance of self-denial, to which the injunction extends, and which is of very great moment in the Christian religion: I mean the instance of renouncing our own strength and our own righteousness—not leaning on that for holiness, nor relying on this for justification." In repeating the story to a friend, Mr. Hervey observed, "I then hated the righteousness of Christ, I looked at the man

with astonishment and disdain, I thought him an old fool, and wondered at what I then fancied the motley mixture of piety and extravagance in his notions. I have seen clearly since who was the fool—not the wise old Christian, but the proud James Hervey. I now discern sense, solidity, and truth in his observations.”—*Brown's Memoirs of Hervey.*

(370.) *The Lady and her Physician.*—A lady being visited with a violent disorder, was attended by a latitudinarian physician, who insisted that repentance and reformation were all that either God or man could justly demand, and denied the necessity of an atonement by the sufferings of the Son of God. The lady had not “so learned Christ.” On her recovery, she invited the doctor to tea, and in the course of conversation observed, that her long illness had occasioned him many journeys and expenses; she further observed, “I am extremely sorry that I have put you to so much trouble and expense, and also promise that on any future illness I will never trouble you again; so you see I both *repent and reform*, and that is all you require.” The doctor shrugged his shoulders, and remarked, “That will not do for me.” Why then, alas! should he deem it would do for God?

(371.) *Robert Hall on the Atonement.*—The first sermon that Mr. Hall preached at Cambridge was on the Atonement. Accustomed as the congregation had been to the worse than Socinian views of their late pastor, the subject selected was one which could not fail to give offence to many of the hearers. “Immediately after the conclusion of the service, accordingly, one of the congregation, who had followed poor Mr. Robinson through all his changes of sentiment, went into the vestry and said, “Mr. Hall, this preaching won't do for us; it will only suit a congregation of old women.’ ‘Do you mean my sermon, sir, or the doctrine?’ ‘Your doctrine.’ ‘Why is it that the doctrine is fit only for old women?’ ‘Because it may suit the musings of people tottering upon the brink of the grave, and who are eagerly seeking comfort.’ ‘Thank you, sir, for your concession. The doctrine will not suit people of any age, unless it be true; and if it be true, it is not fitted for the old women alone, but is equally important at every age.”

(372.) *The Innocent voluntarily suffering for the Guilty.*—At one of the New England colleges, not many years ago, a company of joiners were employed in the erection of a building. A temporary shed had been put up in the college yard, where the work went on, and where, at night, the tools were left, protected only by the honesty of the neighbourhood. From some cause or other, a feud arose between some of the students and the workmen, and the next day, when the latter came to their work, they found their tools in a sad condition. Planes were gapped and notched, saws dulled, and chisel handles split, and augers had been bored into

the ground. The indignation which this injury excited threatened very serious consequences. Some measure of retaliation was expected from the mechanics, which, of course, would be repaid again by the students, and thus, it was feared, that a deadly and permanent hostility would be produced.

It was impossible to ascertain the authors of the mischief; and if they had been discovered, punishment would probably have made them more secret in their future plans. A species of *moral substitution* removed the difficulty entirely. The plan was this:—After evening prayers, when the students were all assembled, one of the officers stated to them the case, described the injury, presented an estimate of its amount, and proposed to them that they should raise, by voluntary contributions, a sum sufficient to remunerate the injured workmen.

“There is no claim upon you for this,” said he, “not the slightest. The mischief was undoubtedly done by some of you; but it was certainly by a very small number, and the rest are in no degree responsible. Still, by leaving their tools so completely exposed, the workmen expressed their entire confidence in you. This confidence must now be shaken; but if you take the course I propose, and voluntarily bear the injuries ~~themselves~~, you will say, openly and publicly, that you disavow all participation in the offence, and all approval of it; and you will probably prevent its repetition. Still, however, there is no obligation resting upon you to do anything of the kind. I make only a suggestion, which you will consider and decide upon as you please.”

The students were then left to themselves, and after a few minutes' debate, occasioned by a slight opposition from a few individuals, the vote was carried almost unanimously to assume the injury themselves. The money was contributed and paid. The innocent suffered, and the guilty went free, and the moral effect of the transaction was most happy. The whole quarrel was stopped at once. The tools were repaired and left afterwards in perfect safety, though as unprotected as before. The great design, in healing the breach created and repairing the injury sustained by the workmen, a strong moral impression upon the community, to arrest the progress of sin, and to create an universal feeling against it, was most admirably secured through the voluntary consent of the innocent to suffer the consequences which ought justly to have been borne by the guilty.

The reader will perceive that it has not been our object, in the preceding illustration, to find a parallel among human transactions for the great plan adopted in the government of God, to render safe the forgiveness of human sins. Such a parallel cannot be found. All that we have been attempting to show is, that the principles upon which the plan is based have a deep-seated foundation in the very constitution of the human mind, and that they are

constantly showing themselves, more or less perfectly, whenever a real moral government is intelligently administered here.

(373.) *The crucifixion of Jesus Christ.*—Among the Romans, the despotic power was so terrible, that if a slave had attempted the life of his master, all the rest had been crucified with the guilty person. But our gracious master died for his slaves who had conspired against him. He shed his blood for those who spilt it. He was willing to be crucified, that we might be glorified. Our redemption was sweeter to him than death was bitter, by which it was to be obtained. It was excellently said by Pherecides, That God transformed himself into love when he made the world. But with greater reason it is said by the apostle, God is love, when he redeemed it.

(374.) *Calvary—the place of Christ's death.*—Calvary—a spot infamous in the annals of crime, and historically connected with the most revolting features of slaughter—had always been regarded by the people with feelings of abhorrence. The blanched remains of executed criminals suggested the nomenclature of the place. It was the “Satory” or the “Newgate” of that period—the locality specially set apart for carrying into effect the extreme penalty of the law. Wonderful as it may seem—and to us it may well seem wonderful—this was the scene of the crucifixion of Jesus. From that time forth the accompaniments of gloom and terror, with which popular imagination had invested it, were to give place to other and far different associations. The death of Jesus Christ has for ever pre-eminently consecrated both the word and the scene by the mysterious but sublime events of which Calvary was the theatre. We say events; for it was not merely the central figure of our dying Saviour which places Calvary in such prominent relief, but all the circumstances of that memorable day are invested with peculiar interest. There and then the one, final, and all-sufficient sacrifice for the sins of a ruined race was consummated. On the uplifted Cross one afternoon, little more than eighteen hundred years ago, the Saviour of mankind, by that “one offering, perfected for ever them that are sanctified.” At one stroke He abolished for all time every other sacrifice for sin. By the Divine arrangement the Jewish ceremonial, with its rites, its sprinklings, its washings, and its feasts, from that day became things of the past. Henceforth, by a new and living way, men of every caste, however widely separated by sea and land, whether Jew or Gentile, bond or free, were to have unconditional and unfettered access to God the Father through the Lord Jesus Christ.

(375.) *Christ dying for Man.*—History informs us of a warlike monarch who was wounded in battle by a poisoned arrow. Death was inevitable, unless some one, with courage and love sufficient, would suck the poison out of the wound. Such an one appeared

in his own wife, who extracted it with her lips. The life of her husband was spared. In like manner Christ was punished, that we might be pardoned, 1 Pet. ii. 24. The Rev. John Hunt, the missionary to Fiji, says, "I was much impressed yesterday with the quantity of the precious blood which Christ shed. It flowed from his temples when they were crowned with thorns; from his back when he was scourged with cords; from his hands and feet when he was nailed to the tree; and from his side when pierced with a soldier's spear. This thought affects one much. The provision to wash from sin is abundant. There is a fountain opened in the house of David for the purpose."

(376.) *Christ the Great Substitute*.—It is not by incarnation, but by blood-shedding, that we are saved. The Christ of God is no mere expounder of wisdom; no mere deliverer or gracious benefactor; and they who think that they have told the whole Gospel when they have spoken of Jesus revealing the love of God do greatly err. If Christ be not the *substitute*, He is nothing to the sinner. If He did not die as the *sin-bearer*, He has died in vain. Let us not be deceived on this point, nor misled by those who, when they announce Christ as the Deliverer, think they have preached the Gospel. If I throw a rope to a drowning man, and risk my life to save another, I am a deliverer. But is Christ no more than that? If I cast myself into the sea and *risk* my life to save another, I am a deliverer. But is Christ no more? Did He but *risk* His life? The very essence of Christ's deliverance is substitution of Himself for us, His life for ours. He did not come to *risk* His life: He came to die; He did not redeem us by a little loss, a little sacrifice, a little labour, a little suffering: "He redeemed us to God by His blood;" "the precious blood of Christ." He gave all He had, even His life, for us. This is the kind of deliverance that awakens, "To Him that loved us and washed us from our sins in His own blood."—DR. BONAR.

(377.) *Thoughts on the Crucifixion of Christ*.—"For he shall be delivered up to the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge Him and put Him to death." Such was Christ's own prediction, and thus it came to pass. The Jewish rulers invoked the aid of the Roman soldiers. They accused Christ of offences against the Roman Government, which was then supreme in Judea. They desired of the Romans that He might be put to death by crucifixion, which was the Roman mode of execution, instead of being stoned to death, agreeably with the customs of the Mosaic law. And so it came to pass. The Gentiles put him to death in their own form and mode. How little did they know what they were then doing! How little did the Jews know that they were calling for the crucifixion of their own Messiah, for whom they had

long waited, and whom they had long expected ! How little did the Romans then think that they were performing an act the effects of which would recoil upon their own nation ! How little did they suppose that the apparently poor Jewish peasant, whom they were hurrying off to execution between two thieves, was the Son of God in human form ; and that God the Father would over-rule it as a sin offering for the sins of man ! That that criminal, as *they* supposed him then to be, would be the author of a new religion, which in name and in the matter of outward form, should supersede their own ! That a future emperor should one day arise who would adopt that form of religion, and forbid the retention of crucifixion as a form of criminal punishment in honour of that very Jew who was then the "despised and rejected of men," cast out by his own nation, deserted by his friends, and hurried to execution by foreign hands ! Yet so it was, and so it came to pass ! Men, most unconsciously, become the instruments for the carrying out of God's plans ; and these plans are often very different from their own plans and purposes ! God often takes the wise in their own craftiness ! The Jews thought they were getting rid of a troublesome disturber of their sinful peace, and a bold reprover of their cherished sins. The Romans thought that they were merely putting out of the way a poor fanatic. But God was over-ruling all for the making of a great sin-offering, whereby he could be just, and the justifier of them that believe in Jesus. We are told by St. James that if the princes of this world had known it, they would not have crucified the Lord of Glory. But they did not know it, and they did crucify Him ; and God over-ruled the event and their wickedness for the promotion of His own glory and man's good. So taught the inspired Apostles. Christ voluntarily surrendered Himself to suffer the penalty due to human sins. And he bore our sins in His own body on the cross. And so by His death there came life to the world.—REV. C. H. DAVIES.

(378.) *Emanuel—God with us.*—It is the glory of the world, that He who formed it, dwelt on it ; of the air, that He breathed in it ; of the sun, that it shone on Him ; of the ground, that it bare Him ; of the sea, that He walked on it ; of the elements, that they nourished Him ; of the waters, that they refreshed Him ; of us men, that He lived and died among us ; yea, that He lived and died for us ; that He assumed our flesh and blood, and carried it to the highest heavens, where it shines as the eternal ornament and wonder of the creation of God. It gives also a lustre to Providence. It is the chief event that adorns the records of time, and enlivens the history of the universe. It is the glory of the various great lines of Providence, that they may point at this as their centre ; that they prepared the way for its coming ; that after its coming, they are subservient to the ends of

it; though in a way, indeed, to us at present mysterious and unsearchable. Thus we know that they either fulfil the promises of the crucified Jesus, or His threatenings; and show either the happiness of receiving Him, or the misery of rejecting Him.—MACLAURIN.

(379.) *Kazainak the Greenlander*.—Kazainak was a robber chieftain, inhabiting the mountains of Greenland. He came to a hut where a missionary was translating the Gospel of John. He wanted to know what he was doing, and when the missionary told him how the marks he was making were words, and how a book could speak, he wished to hear what it said. The missionary read the story of Christ's sufferings, when the chief immediately asked, "What has this Man done? Has He robbed anybody? Has he murdered anybody?" "No," was the reply; "He has robbed no one, murdered no one; He has done nothing wrong." "Then, why does He suffer? Why does he die?" "Listen!" said the missionary. "This Man has done no wrong; but Kazainak has done wrong. This Man has not robbed any one; but Kazainak has robbed many. This Man has murdered no one; but Kazainak has murdered his brother; Kazainak has murdered his child. This Man suffered that Kazainak might not suffer; died that Kazainak might not die." "Tell me that again," said the astonished chieftain; and the hard-hearted murderer was brought to the foot of the cross.

(380.) *The Asiatic Queen and her Son*.—A certain Asiatic Queen, departing this life, left behind her three accomplished sons, all arrived to years of maturity. The young princes were at strife as to who should pay the highest respect to their royal mother's memory. To give scope for their generous contentions, they agreed to meet at the place of interment, and there present the most honourable gift they knew how to devise, or were able to procure. The eldest came, and exhibited a sumptuous monument, consisting of the richest materials, and ornamented with the most exquisite workmanship. The second ransacked all the beauties of the blooming creation, and offered a garland of such admirable colours and delightful odours as had never been seen before. The youngest appeared, without any pompous preparations, having only a crystal basin in one hand, and a silver bodkin in the other. As soon as he approached, he threw open his breast, pierced a vein which lay opposite to his heart, received the blood in the transparent vase, and, with an air of affectionate reverence, placed it on the tomb. The spectators, struck with the sight, gave a shout of general applause, and immediately gave preference to this oblation.

If it was reckoned such a singular expression of love to expend a few of those precious drops for the honour of a parent, O how matchless! how ineffable was the love of Jesus in pouring out all his vital blood for the salvation of his enemies!

(381.) *The substitute*.—During the late war between France and Germany, a summons was sent to Germans in England to take their place with the troops before Paris. A gentleman at that time was walking along the streets of London, when he met a German friend. Surprised to see him there, he stopped him, and asked him how it was he was not in France.

"Oh, I am dead!" was his answer.

"Dead? Tell me what you mean," said his friend.

"I will explain it to you," replied the German. "My name was called, among others, and I thought I should have to leave England; but I had no wish to do so, and set to work to find some way by which I might escape. The command was stringent, so that it was impossible to evade it; but at length I found a substitute, willing, for a sum of money, to take my place. I gladly paid the sum down, and saw him off, thankful to know that I was free to remain in England. He had not, however, been many days with our army, when a French shell burst close to where he was standing and he was killed. He was there for me; his death was counted as mine; so, in the eye of the law, I am dead, and the German nation has no further claim upon me."

This is substitution—one man taking the place of another, and answering for him, and giving his life to the horrors of war in his stead.

The sinner stands before the bar of God condemned for sins, and only waiting the execution of the sentence of death, but Jesus appears as the great substitute.

(382) *Redemption a proof of love*.—The King of Armenia not fulfilling his engagement, Cyrus entered the country, and having taken him and all his family prisoners, ordered them instantly before him.

"Armenius," said he, "you are free; for you are now sensible of your error. And what will you give me if I restore your wife to you?"

"All that I am able."

"What if I restore your children?"

"All that I am able."

"And you, Tigranes," said he, turning to the son, "what would you do to save your wife from servitude?"

Now Tigranes was but lately married, and had a great love for his wife. "Cyrus," he replied, "to save her from servitude, I would willingly lay down my life."

"Let each have his own again," said Cyrus; and when he departed, one spoke of his clemency, another of his valour, another of his beauty and the graces of his person; upon which Tigranes asked his wife "if she thought him handsome?"

"Really," said she, "I did not look at him."

"At whom, then, did you look?"

"At him who offered to lay down his life for me!"

"Greater love hath no man than this, that he should lay down his life for his friends." Tigranes was willing to die for his wife. But while we were yet enemies Christ died for us. How far this love all earthly love excels!

(383.) *The Atonement Received.*—A friend who lately came from Paris told me of an English groom there, a very careless old man, who had, during a severe illness, been made to feel that he was a sinner. He dared not die as he was. The minister whom he sent for got tired of visiting him, having told him all he then knew of the way of salvation. But one Sunday afternoon the groom's daughter waited in the vestry after church, saying, "You must come once more, sir; I cannot see my father again without you." "I can tell him nothing new," said the preacher; "but I may take the sermon I have been preaching, and read it to him." The dying man lay, as before, in anguish, thinking of his sins and whither they must carry him. My friend, I have come to read you the sermon I have just preached. First, I shall tell you the text—*He was wounded for our transgressions.* Now I shall read." "Hold!" said the dying man. "*I have it!* read no more, *He was wounded for MY transgressions.*" Soon after he died, rejoicing in Christ's righteousness.

When I heard the story, I remembered Archimedes running through the streets of Syracuse straight from the bath where he had found out, in bathing, the secret of testing whether the king's crown had or not been alloyed by the goldsmith in making it. And as he ran, he cried, "I have found it! I have found it!"

Poor philosopher, you had only found out a new principle in science! Happy groom, who had found in Jesus Christ a crown for an immortal soul!

The minister who visited the dying groom was thus led to seek and find salvation.—*The late* SIR JAMES Y. SIMPSON, *Bart., M.D.*

(384.) *Flying for Refuge.*—There was once a little bird chased by a hawk, and in its extremity it took refuge in the bosom of a tender hearted man. There it lay, its wings and feathers quivering with fear, and its little heart throbbing against the bosom of the good man, whilst the hawk kept hovering overhead, as if saying, 'Deliver up that bird, that I may devour it.' Now will that gentle, kind-hearted man take the poor little creature that puts its trust in him out of his bosom, and deliver it up to the hawk? What think ye? Would you do it? No, never. Well then, if you flee for refuge into the bosom of Jesus, who came to seek and save the lost, do you think He will ever deliver you up to your deadly foe? Never, never, never.—DUNCAN MATHESON.

(385.) *The Irish Scholar's Question.*—Dr. Tyny, of New York, was asking lately in a Coungaught school about the way to heaven.

"Believe in the Lord Jesus Christ, and thou shalt be saved," the voices shouted in chorus. "But I don't like that way, I'm determined to go by my own good works." "If Abraham," he was answered, "were justified by works, he hath whereof to glory, but not before God." "Well, but I mean to do more and better works than Abraham." "Sir," said a boy, "by the deeds of the law shall no flesh be justified in His sight, and sure your honour is flesh." "Well, then, what must I do to get to heaven?" A little ragged fellow, whose knees were out of his trowsers, replied, "*Your honour must go on board the Lord Jesus Christ, and stick to Him.*" "What is the difference between going to New York in a ship, and going on board the Lord Jesus Christ?" "Sir, if you go on board a ship to go to New York, you may never get there; but if you go on board the Lord Jesus Christ to heaven, you are sure to get there." "And how am I sure?" "If you go on board a ship, she may be wrecked, but the Lord Jesus Christ can never be wrecked."

In another school, as they were reading of the Pharisee and the publican, "Tell me," said Dr. Tyny, "how it is that the righteousness of Jesus justifies the believing man." A little boy replied, "Why, the righteousness of Jesus covers up our righteousness." "But you told me we have no righteousness." They were puzzled. At last a little girl of not more than ten lifted up her head and said, "Sir, I can tell." "Well, two letters will settle the whole thing." "I know what they are," she said; "they are *u* and *n*. The righteousness of Jesus must cover up our unrighteousness."

(386.) *Christ suffering for man.*—Two individuals, a young man and woman, some years ago went from the Isle of Wight to Portsmouth to be married. The wind blew furiously, and the sea ran very high, and a wave swept away the young bride from on board. The bridegroom, seeing his spouse thus carried off, plunged after her into the water, and laid hold of her in his arms; but they both sank to rise no more. In the salvation of man it is *not* so. Jesus, the bridegroom, saw his spouse swept off in the great shipwreck in Eden, leaped after her, plunged into the depth of misery, took hold of her nature, and saved her from her eternal doom. "The water compassed him about even to the soul; the depth closed him round about; he went down to the bottom of the mountains; the earth with her bars was about him; he went into the deep, into the midst of the seas, and the floods compassed him about." All the waves and billows of divine justice went over him; but, for all that, *he kept fast hold of his Church*; and some thought he was drowned when they said, "We trusted that it had been he which should have redeemed Israel;" but early on the third day he was up from the bed of death, crying as he rose, "Behold I am alive for evermore; and because I live my Church shall live

also." The Saviour's love led him to endure sufferings, the value of which saves from sin, cleanses from guilt, and reconciles to God those that are far off.

(387.) *Free Indeed.*—An old negro—a *Christian minister*—was being sold once at a slave-block. The auctioneer said of him, "What bid do I hear for this man? He is a very good kind of a man; he is a minister." Somebody said, "Twenty dollars," (he was very old and not worth much); somebody else, "Twenty-five—thirty—thirty-five—forty." The aged Christian minister began to tremble; he had expected to be able to buy his own freedom, and he had just seventy dollars, and expected with the seventy dollars to get free. As the bids ran up, the old man trembled more and more. "Forty—forty-five—fifty—fifty-five—sixty—sixty-five." The old man cried out, "*Seventy.*" He was afraid they would outbid him. The men around were transfixed. Nobody dared bid, and the auctioneer struck him down to himself—"Done—done!"

But, by reason of sin, we are poorer than that African. We cannot buy our own deliverance. The voices of death are bidding for us; and they bid us in—and they bid us down. But the Lord Jesus Christ comes, and says, "I will buy that man; I bid for him my Bethlehem manger; I bid for him my hunger on the mountain; I bid for him my aching head; I bid for him my fainting heart; I bid for him all my wounds." A voice from the throne of God says, "It is enough. Jesus has bought him."

(388.) *The Joy of Freedom*—The tears of a slave girl, just going to be put up for sale, drew the notice of a gentleman as he passed through the auction mart of a Southern Slave State. The other slaves of the same group, standing in a line for sale like herself, did not seem to care about it, while each knock of the hammer made her shake. The kind man stopped to ask why she alone wept, and was told that the others were used to such things, and might be glad of a change from the hard harsh homes they came from, but that she had been brought up with much care by a good owner, and she was terrified to think who might buy her. "Her price?" the stranger asked. He thought a little when he heard the great ransom, but paid it down. Yet no joy came to the poor slave's face when he told her she was free. She had been born a slave, and knew not what freedom meant. Her tears tell fast on the signed parchment, which her deliverer brought to prove it to her. She only looked at him with fear. At last he got ready to go his way, and as he told her what she must do when he was gone, it began to dawn on her what freedom was. With the first breath, she said, "I will follow him! I will serve him all my days!" and to every reason against it she only cried, "He redeemed me! He redeemed me! He redeemed me!" When strangers used to visit

that master's house, and noticed, as all did, the loving, constant service of the glad-hearted girl, and asked her why she was so eager with unbidden service night by night and day by day, she had but one answer, and she loved to give it—"He redeemed me! he redeemed me! he redeemed me!" "And so," said the servant of Christ, who spent a night on his journey in a Highland glen, and told this story in a meeting where every heart was thrilled, "let it be with you. Serve Jesus as sinners bought back with blood, and when men take notice of the way you serve Him, the joy that is in your looks, the love that is in your tone, the freedom of your service, have once answer to give: 'He redeemed me!'"

(389.) *Redemption by Price and by Power.*—Dr. Bates says: "When Christ died for us, it was not his design only to quiet our conscience but to quicken our souls. The death of Christ, as there was *value* in it to purchase God's favour, so there was *virtue* in it to restore to God's image." There could be no redemption for a lost sinner save by "price and by power." Sin involves two great calamities, either of them fatal without some "divine relief," and, together, like the lock and the bar which make doubly hopeless the doomed criminal's incarceration, sin brings condemnation, and it brings bondage. While violated law holds its thunders suspended above the unforgiven sinner's head, depraved habits chain him in a fetter whose links only seem to become more cruelly strong the more he tries to rend them. He must be ransomed, and he must be delivered. The "price" must achieve the one; the "power" effect the other.

How is it possible to see in Christ a Saviour adequate to all the needs of lost men, and not see in Him at the same time the Man who suffers and the God who saves, is beyond comprehension. That the God *may* save, on principles which do not themselves violate that law upon whose integrity the safety of the moral universe depends, the Man must suffer. The suffering of the Man, however, has efficacy only because *God* is in Christ reconciling the world unto himself. For it is "the world," the sinful human nature, that needs to be "reconciled." God loves the world, and in this originates the whole method of atonement and redemption. But the world hates God, and only the "power" which works in regenerating grace can kill the evil spirit that is in it, and fill it with answering love. The suffering Saviour; the new-creating Spirit. "By price and by power."

(390.) *Forgiveness with God.*—A peasant was met one day by his priest, who remonstrated about his absence from confession. He replied, that if he did confess, was he, the priest, able to give him absolution for every sin? His reply was that he could not. "What, then, am I to do with those sins for which you can give

no absolution?" The answer was, "You must pray to God for forgiveness." "In that case," said he, "I had rather pray to God at once without coming to you at all." This silenced the priest at once, and he turned away.

(391.) *Luther's Conflict with the Devil.*—When Martin Luther awoke to a sense of his danger, Satan, either in reality or in a dream, appeared in the depth of the night and charged him with all the sins and scandals of his past life. Luther, with that self-possession for which he was so remarkable, said to Satan, "Take up the slate that lies upon the table and write down all the sins of which I have ever been guilty." Satan, glad to have an opportunity of accusing a child of God, took up a pencil and wrote a long and painful roll of the real and imputed sins of Luther. "Have you written all?" said Luther. "Yes," replied Satan, "and a black and dark catalogue it is, enough to deter you from making any attempt to reclaim others until you have purified and reclaimed yourself." Luther replied, "Take up the slate and write as I shall dictate to you. My sins are many, my transgressions in the sight of an infinitely holy God are countless as the hairs of my head; but, Satan, after the last sin you have recorded write the announcement which I shall repeat from the first Epistle of St. John, first chapter, and seventh verse: 'The blood of Jesus Christ, God's Son, cleanseth from all sin.'" Luther attained peace, and Satan obtained no advantage over him.

(392.) *The Only True Rest.*—The needle's point in the seaman's compass never stands still, but quivers and shakes till it comes right against the North Pole; the wise men of the East never stood still till they were right against the star which appeared unto them, and the star itself never stood still till it came right against that other star which shone more brightly in the manger than the sun did in the firmament; and Noah's dove could find no rest for the sole of her foot all the while she was fluttering over the flood, till she returned to the ark with an olive-branch in her mouth. So the heart of every true Christian, which is the turtle-dove of Jesus Christ, can find no rest all the while she is hovering over the waters of this world, till it have silver wings of a dove, and with the olive-branch of faith, fly to the true Noah, which signifieth rest, till Christ puts forth His hand out of the ark, and taking it in, receives it to Himself.—R. CLARK.

(393.) *The Righteousness of the Law and of the Gospel.*—An Indian and a white man, being at worship together, were both struck with conviction by the same sermon. The Indian was shortly after brought to rejoice in pardoning mercy; the white man was for a long time under distress of mind, and at times almost ready to despair; but at length was brought to a comfortable sense of forgiving love. Some time after, meeting his Indian

brother, he thus addressed him :—"How is it that I should be so long under conviction, when you found comfort so soon?" "Oh, brother!" replied the Indian, "me tell you; there come along a rich prince, he propose to give you a new coat; you look at your coat and say, 'I don't know, my coat pretty good, I believe it will do a little longer.' He then offer me a new coat; I look on my old blanket, I say, 'this good for nothing, I fling it right away, and accept the new coat.' Just so, brother, you try to make your old righteousness do for some time, you loth to give it up; but me, poor Indian, had none, therefore I glad at once to receive the righteousness of the Lord Jesus Christ."

(394.) *Wesley on Salvation by Faith*.—Nothing but the preaching of this great doctrine can effectually prevent the increase of the Romish delusion amongst us. It is endless to attack, one by one, all the errors of that Church. But salvation by faith strikes at the root, and all fall at once where *this* is established! It was this doctrine which our Church justly call "the strong rock and foundation of the Christian religion," that first drove Popery out of these kingdoms; and it is this alone can keep it out. For this reason the adversary so rages whenever 'salvation by faith' is declared to the world. For this reason did he stir up earth and hell to destroy those who first preached it; and for the same reason, knowing that faith alone could overturn the foundations of his kingdom, did he call forth all his forces, and employ all his arts of lies and calumny to affright Martin Luther from reviving it. Nor can we wonder thereat, for as that man of God observes, 'How would it enrage a proud, strong man armed, to be stopped and set at nought by a little child coming against him with a reed in his hand! Especially when he knew that little child would surely overthrow him and tread him under foot!' Even so, Lord Jesus! Thus hath thy strength ever been made perfect in weakness! Go forth then, thou little child that believest in Him, and his right hand shall teach thee terrible things! Though thou art helpless and weak as an infant of days, the strong man shall not be able to stand before thee! Thou shalt prevail over him, and subdue him, and overthrow him, and trample him under thy feet! Thou shalt march on under the great Captain of thy salvation, 'conquering and to conquer,' until all thine enemies are destroyed, and 'death is swallowed up in victory.'"

(395.) *The Welcome Message*.—Sometime ago a minister preaching in a neglected part of a large town in England, took for his text, "God so loved the world," etc. John iii. 16. A large number of toil-worn and weather-beaten men assembled to hear the Word of Life. At the close, many of them publicly expressed their gratitude for the service, and wished the gentleman to visit them again and hold a similar service. One man, somewhat ad-

vanced in life, very poorly clad, and with a strong Hibernian accent, exclaimed, "That's the message, sir, I have long wanted to hear. I've been as miserable as sin and the devil could make me the last nine months. I could get no rest night or day. My conscience was troublesome, and I knew I could never beat peace till I obtained the pardon of my sins. I went to the priest and made confession and did penance, and not a bit of ease could I obtain, and now I see its Jesus Christ who must pardon me and speak peace to my troubled soul. I'll go to Him at once and confess all my sins, and believe in Him with all my heart."

(396.) *The Super-aboundings of Grace*.—"Where sin abounded, grace hath much more abounded." "Through the offence of one many were dead." And as men multiplied, the offence abounded. The waters deluged the world, but could not wash away the dreadful stain. The fire fell from heaven, but could not burn out the accursed plague. The earth opened her mouth, but could not swallow up the monster sin. The law thundered forth its threat from the thick darkness on Sinai, but could not restrain, by all its terrors, the children of disobedience. Still the offence abounded, and multiplied as the sands on the sea-shore. It waxed bold, and pitched its tents on Calvary, and nailed the Law-giver to a tree. But in that conflict sin received its mortal wound. The victim was the victor. He fell, but in His fall He crushed the foe. He died unto sin, but sin and death were crucified upon His cross. Where sin abounded to condemn, grace hath much more abounded to justify. Where sin abounded to corrupt, grace hath much more abounded to purify. Where sin abounded to harden, grace hath much more abounded to soften and subdue. Where sin abounded to imprison men, grace hath much more abounded to proclaim liberty to the captives. Where sin abounded to break the law and dishonour the Lawgiver, grace hath much more abounded to repair the breach and efface the stain. Where sin abounded to consume the soul as with unquenchable fire and a gnawing worm, grace hath much more abounded to extinguish the flame and heal the wound. Grace hath abounded! It hath established its throne on the merit of the Redeemer's sufferings. It hath put on the crown, and laid hold of the golden sceptre, and spoiled the dominion of the prince of darkness, and the gates of the great cemetery are thrown open, and there is the beating of a new life-pulse throughout its wretched population, and Immortality is walking among the tombs!—CHRISTMAS EVANS.

(397.) *The Freedom of Salvation*.—I was told lately by a young man who had been in Scotland, that he came one day to a gate, when the gate-keeper's little girl ran down and shut it, saying, "You have not to pay anything to pass; you have only to say,

'Please allow me to go through.'" The young man did as he was directed, and simply repeated, "Please allow me to go through," and the gate was immediately opened. The owner just wished to preserve the right of entrance; that was all. So, simply "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—SPURGEON.

(398.)—*Preaching Christ to the Heathen*.—The earliest English missionaries to the Pacific Islands toiled long without any outward show of success. In no savage could the ambition be aroused to be anything better than a savage, and no Pagan heart was softened towards Christianity. The missionaries instructed the people earnestly respecting the follies and atrocities of Heathenism, and said enough to convince even the lowest intellect of the superior excellence of the Christian system. But no heart responded, and no will relented. When at length hope was at its lowest ebb, a missionary, while reading aloud the third chapter of St. John's Gospel, was surprised by the exclamation of a chief, in a tone of excitement and wonder,—“What words are those? Let me hear those words again.” Trembling, and grateful even to tears, under this first sign of inquiry, the reader probably threw all his own feelings into his voice, while he repeated the sentence, tenderly and earnestly,—“God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Weeping and overwhelmed, the old Pagan asked again and again, if this was true,—if it could be true. It was the story of Christ the Saviour of sinners. He heard and believed; and this was the first sheaf in the Otaheitan harvest. A converted Heathen in another quarter of the globe related his own experience as follows:—“While I was an idolator, a missionary came to my people, and told us that it was wrong in us to lie, and rob our neighbours, and kill one another. We told him to go away; for we knew all that before. Another came and preached to us that there was a great God above who made us, and who would punish us if we were wicked. We told him we understood that before he came, and we did not want him. At length one of the Moravian Brethren visited us. He came to my cabin, and sat down by me, and told me that God came to this wicked world; that He took a body like mine, to suffer and die for me; that He did it because He loved me, and wished to wipe out my sins, and make me good, and raise me to heaven. Then I felt bad for my sins, and then I loved Jesus. That man was my friend. He brought me good news, such as I wanted to hear.”

(399.) *Christ, the Minister's Theme*.—Dr. South declares that the text, the theme, the language and the application of a sermon should be Christ. The following well illustrates his meaning:—

A young man had been preaching in the presence of a venerable

divine, and after he had done he went to the old minister and said—

“What do you think of my sermon?”

“A very poor sermon, indeed,” said he.

“A poor sermon?” said the young man; “it took me a long time to study it.”

“Ay, no doubt of it.”

“Why, did you not think my explanation of the text a very good one?”

“O yes,” said the old preacher, “very good indeed.”

“Well, then, why do you say it is a poor sermon? Didn’t you think the metaphors were appropriate and the arguments conclusive?”

“Yes, they were very good, as far as that goes; but still it was a very poor sermon.”

“Will you tell me why you think it was a poor sermon?”

“Because,” said he, “there was no Christ in it.”

“Well,” said the young man, “Christ was not in the text; we are not to be preaching Christ always; we must preach what is in the text.”

So the old man said—

“Don’t you know, young man, that from every town, and every village, and every little hamlet in England, wherever it may be, there is a road to London?”

“Yes,” said the young man.

“Ah,” said the old divine, “and so from every text in Scripture there is a road to the metropolis of the Scripture—that is, Christ. And, my dear brother, your business is, when you get a text, to say, ‘Now, what is the road to Christ?’ and then preach a sermon running along the road to the great metropolis—Christ. And,” said he, “I have not yet found a text that has not a road to Christ in it. If I should, I would make one. I would go over hedge and ditch, but I would get at my Master, for the sermon cannot do any good unless there is a savour of Christ in it.”

(400.) *A Dying Charge*.—A minister taking leave of a devoted Christian who was near the end of life’s journey, said, “Have you any words of encouragement for me in my work as a Christian minister?” “O yes,” said she, “I have. Go out into the highways and hedges, and compel them to come in; assure them there is yet room! That Saviour who has pardoned my sins will forgive the vilest sinner. Tell them all to come! Christ died for all, and all may come and live.” Turning her eyes to the old family Bible, she clasped it to her heart and exclaimed, “Precious volume! thou hast been a lamp to my feet!” and then handing it to me, she said, “O, Brother Gaddis! take this blessed Word of God; send it to the heathen; publish its blessed truths wherever

you go; declare its threatenings, proclaim to the weary and heavy laden its precious promises, and tell them it comforts me in my sickness! And, O tell them, for me, it suits every case, and is adapted to every condition."

(401.) *The Distressed Sinner Comforted.*—John Bunyan was walking one day in a field, in great trouble of soul at the discovery of his own vileness, and not knowing how to be justified with God, when he heard, as he imagined, a voice saying to him, "Your righteousness is in heaven." He went into his house and took his Bible, thinking to find there the very words that had thus sounded in his heart. He did not discover the identical expression, but many a passage of Scripture proclaimed the same truth, and showed him that Jesus, at the right hand of God, is complete righteousness to every one that believeth.

(402.) *The Cross of Christ.*—The cross is *the foundation of a church's prosperity*. No church will ever be honoured in which Christ crucified is not continually lifted up. Nothing whatever can make up for the want of the cross. Without it all things may be done decently, and in order. Without it there may be splendid ceremonies, beautiful music, gorgeous churches, learned ministers, crowded communion tables, huge collections for the poor. But without the cross no good will be done. Dark hearts will not be enlightened. Proud hearts will not be humbled. Mourning hearts will not be comforted. Fainting hearts will not be cheered. Sermons about the Catholic Church and an apostolic ministry—sermons about baptism and the Lord's Supper—sermons about unity and schism—sermons about fasts and communion—sermons about fathers and saints—such sermons will never make up for the absence of sermons about the cross of Christ. They may amuse some. They will feed none. A gorgeous banqueting room, and splendid gold plate on the table, will never make up to a hungry man for the want of food. Christ crucified is God's grand ordinance for doing good to men. Whenever a church keeps back Christ crucified, or puts anything whatever in that foremost place which Christ crucified should have, from that moment a church ceases to be useful. Without Christ crucified in her pulpits, a church is little better than a cumberer of the ground, a dead carcase, a well without water, a barren fig tree, a sleeping watchman, a silent trumpet, a dumb witness, an ambassador without terms of peace, a messenger without tidings, a lighthouse without fire, a stumbling block to weak believers, a comfort to infidels, a hotbed for formalism, a joy to the devil, and an offence to God.

(403.) *Christ the Christian's Hope in Death.*—We are told that Bengel, the great German scholar, when upon his death-bed, requested a dear friend to read to him the sacred Scriptures. When

the reader came to the passage, "The blood of Jesus Christ, God's Son, cleanseth from all sin," the dying man stopped him, saying, "Add no more, it is enough; I shall die on these words." His vigorous and cultivated intellect had laid in vast stores of knowledge; he had gone the round of the sciences, and pressed his way through the thick fog-banks of metaphysical and theological speculations, till he had found the only resting-place—faith in a Saviour's death.

"I have taken much pains," says the learned Selden, "to know every thing that was esteemed worth knowing amongst men; but with all my disquisitions and reading, nothing now remains with me to comfort me, at the close of life, but this passage of St. Paul, 'It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners.' To this I cleave, and herein I find rest."

A young man in Denbeighshire, within a short time of his death, requested his father to give him his Testament. He received it, and opened it, but soon found that the sight of his eyes had departed. Returning the book to his father, he said, "Father, I cannot see to read; you must read for me. Turn to 1 John, chapter xi., verses 1 and 2." With weeping eyes and a tremulous voice, the old man read the passage. When he uttered the words, "And He is the propitiation for our sins," the youth said, "That is enough. Now, dear father, place my finger on those precious words." This was done, and with his finger resting on the dying testimony, and his soul trusting in Christ, he gently resigned his spirit into the hands of his loving Redeemer and Advocate."

(404.) *Three Wonders in Heaven*.—John Newton said: "When I get to heaven, I shall see three wonders there. The first wonder will be to see so many people there whom I did not expect to see; the second wonder will be to miss many people whom I did expect to see; and the third and greatest wonder of all will be to find myself there."

(405.) *Christ Triumphant*.—Archimedes, the ancient philosopher, felt so strongly the power of mechanical forces that he said, "Give me a fulcrum on which to rest my lever, and I will move the world;" but he could find no such fulcrum. But God has provided a fulcrum for us and pointed out the lever; the doctrine of Divine influence is the fulcrum upon which we rest our lever, the Word, to elevate the world from sin to righteousness. "What," said a skilful Brahmin to a solitary missionary, "you talk about converting India to the Christian religion? Chee, chee! it cannot be done! Do you see that forest (a strip stretching some twenty-five miles)? You might as well take an axe and fell that forest!" "Done!" said the pale-faced Englishman. "I can do it. But, mark you! every stick I cut will be a handle for another

axe, and another, and another, and yet another, until the wood rings with the strokes of the fellers, and every branch shall be lopped off, and every trunk shall be laid low." And every convert to Christ becomes a handle for another axe, until every twig and branch of heathenism shall fall and be found no more.

(406.) *Power of the Atonement.*—On the ground of morality the advocates of propitiation hold a strong position. Systems which ignore the Atonement lack regenerative power and aggressive enterprise. They have no missionary institutions worthy of the name. They have done little to reform the vicious and criminal classes of our own country, and nothing to give the light of truth and the blessings of salvation to the perishing myriads of heathendom. But the preaching of the cross transformed ancient Rome; it won the victories of the Reformation, and it has erected far and wide the memorials of its wondrous power. In these times, when Christ crucified is to the Ritualists a "stumbling-block," and to the Rationalists "foolishness," we are thankful for another vindication of the doctrine which lies at the very root of everything that is vital in the intellectual and religious life of individuals and nations.

(407.) *The Importance of Christ's Resurrection.*—Present and future are alike bound up in our belief of our Master's Resurrection and Ascension; and dreary indeed must this present be, and gloomy and clouded that future, if our belief in our risen Lord be uncertain, partial, or precarious. We may think perchance that we are free to speculate, to poise historical credibilities, to boast the liberty of a suspended assent to what seems all too objective and material for the falsely spiritualizing tendencies of the age in which we live. We may think so now; but when the end draws near, when sorrows break us, when age weakens, when darkness begins to close around us, where will all such licence of thought be, and what will it avail us? How shall dust and ashes hope to ascend into the Heaven of heavens, if it cannot feel with all the fulness of conviction that *One* who was bone of our bone, and flesh of our flesh, has entered into those realms before us, and has taken up our very nature, glorified and beatified, to the Right Hand of the Everlasting Father? May this thought ever teach us to ascend heavenward in soul and spirit now, to learn the path and to know the way, that so we may ascend in body, soul, and spirit hereafter.—BISHOP ELLICOTT.

(408.) *The Believer's interest in the Resurrection of Christ.*—Women were first at the sepulchre on the morning of Christ's resurrection, and they seem still to take the lead. Says one of these holy women: "On the resurrection of Christ depends our eternal all. Upon that single and glorious truth hinges every

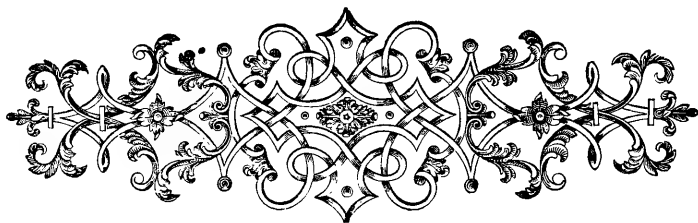
other." In her last illness she said: "I wish you to keep my poor wandering mind fixed upon that one blessed truth—Christ's glorious *resurrection*; for if Christ rose again, and is alive, I shall certainly rise and live with Him for ever." Christ's resurrection, and the rising of His people at the last day, are inseparably united, and both are the very heart and strength of the Gospel.

(409.) *The Glorification of Jesus.*—The glorification of Jesus is the pledge of our future glorification. 1 John iii. 1, 2. Study the description of the transfigured Jesus, with his face shining as the sun, and his raiment white as the light. John saw that impressive sight, and carried it evermore as a dazzling photograph imprinted upon the tablet of his memory. But on the isle of Patmos a being appeared to him all radiant with glory, and John fell down to worship. His long-absent, beloved Master seemed to stand before him. There could be no mistake, for on his bosom he had leaned. When lo! this brilliant form, rivalling in dazzling splendours the transfigured person of Jesus, forbids the worship of John, saying, "I am of thy fellow-servants the prophets." A mortal man was so transformed as to be mistaken by John for the Lord of Glory. Thus shall you and I be like Him, our Elder Brother, the first fruits from the dead, the pledge and pattern of our resurrection and of glorified bodies. The old Roman patricians put to death their younger offspring, and the modern English aristocracy disinherit them, in order to aggrandise the titled heir. But this family is unlike the rich and noble families of this world, in the fact that its head desires to multiply its members, having for them an inexhaustible inheritance. Sordid and selfish men form marriage alliances for themselves and their children where the dividend is large and the divisor is small, in order to secure the greater inheritance. But the estate of our Heavenly Father is so immense, exhaustless, and absolutely infinite, that the divisor cannot be so large as to diminish the portion of any one—

"The more that come with free good will
'Twill make the feast the better still."

Friend, to become a member of this family you must be born again.—REV. D. STEELE.





Did Christ Descend into Hell?

ANALYSIS OF DISSERTATION XVII.



THE doctrine of the descent of Christ's human soul into hell, a mere human opinion founded upon two or three passages of Scripture, which, at first sight, seem to favour such an idea. (1) There is no express declaration in the Bible that He descended into hell; and (2) Neither is this article found in the most ancient Christian creeds, when rightly explained. Those creeds which had the article of Christ's descent into hell, did not contain the article relating to his *burial*, and those which omitted the *former* contained the *latter*. Doubtless both articles were eventually conjoined in subsequent creeds.

(a) *Rufinus*, of the 5th century, says "The Papal Church mentioned the burial only and without adding 'He descended into hell.'"

(b) *Vossius* says, "The Churches of the East generally understood by Christ's descent into hell, what the Churches of the West denominated by his burial."—Pp. 342-344.

It is not definitely known when and by whom these synonymous expressions began to be regarded as of different meaning:—(1) *Erasmus* says it was done about A.D. 1365, by *Thomas Aquinas*; (2) others say it was done as early as A.D. 359 at Constantinople. The following passages examined:—(1) Psa. xvi. 10; the word *soul* is taken by *Witsius* and *Beza* to mean the *person*, or, more particularly, the body of Christ, and the term *hell* to signify the grave. Reasons:—1st, *Nephesh* is rendered *dead body*; and 2nd, *Sheol* sometimes means the *grave*. This explanation plausible, but objectionable, as (a) doing violence to the text, and (b) by explaining away its natural meaning. *Soul* in this passage signifies the Saviour's human soul, and *Sheol* the invisible and separate state of disembodied spirits, without any reference to their happiness or

misery, and not *the place of torment*. Wesley's note on Acts ii. 27, noticed.—Pp. 344-346.

(2) 1 Pet. iii. 18-20 considered. "The spirit by which Christ was quickened means the human soul of Christ, and might be read, "*in which he went*," &c.—*Bishop Horsley and W Carpenter*. This view is semi-popish, unsound, and incompatible with the evident meaning of other passages of Scripture. He preached by righteous Noah to the disobedient and degenerate people living in the days of the patriarch by the inspiration of the Holy Spirit, by whose influence He was Himself quickened and raised from the dead —P 347

(a) *The persons to whom Christ preached.* The Antediluvians—*souls* confined in the *prison* of hell, and not, as Dr. A Clarke says, "prisoners under Divine arrest and condemnation in the days of Noah;" (b) *the time when he preached to them.* It was while they lived in bodies upon earth, or, when once the long-suffering of God waited in the days of Noah. Compare 1 Pet. iv. 6. The go-pel was preached to the Antediluvians while they were living, but they are *now* dead, and imprisoned in hell for rejecting that preaching.—See *Wesley and Burkett*; (c) Christ preached to them by the Holy Spirit in the ministry of Noah.

Many reasons given why Christ preached to them:—(1) Some say it was *to display to lost souls and devils the power of His kingdom and the victory he had gained over them*; (2) *or to announce salvation to the fathers and exalt them to heaven*; (3) *or to free the damned from thence and to reprieve them to the end of the world, when they shall be remanded to eternal flames*. The first of these notions is erroneous.—Pp. 348-351.

(1) The Scripture does not teach that there is a *Limbus Patrum*, or a place contiguous to purgatory; but that departed souls go immediately to a *fixed* state of happiness or misery; (2) Neither do they teach the doctrine of a purgatory, which is (a) derogatory to the atonement of Christ, as well as erroneous and dangerous.—Doddridge quoted.—Pp. 351-353.

Passages of Scripture which show:—

1. *That when the soul leaves the body at death it not only lives in conscious activity, but that it enters into an unchangeable state of being*.—Luke xvi. 19-28; xx. 37, 38; xxiii. 42-43; 2 Cor. v. 6, 8; Phil. i. 23, 24.

2. *Passages which Papists urge in support of a Purgatory*:—Matt. v. 25, 26; xii. 32; 1 Cor. iii. 10-15; xv. 29; 1 Pet. iii. 19.

3. While Protestants hold that the Papists pervert the above Scriptures in urging them as teaching the doctrine of a Purgatory, they regard the following as in direct opposition to such a doctrine: Isa. lvii. 2; Luke xvi. 22; xxiii. 43; 2 Cor. v. 8; Rev. xiv. 13; xxii. 11.

4. Such a doctrine is *derogatory to the atonement of Christ*:—Matt iii. 7-10; Acts iv. 12; Gal ii. 16. It is so by turning man's attention from the sufferings of the Redeemer to the supposed virtue of his own; and encourages him to depend upon them for salvation.

The Priesthood of Christ.

ANALYSIS OF DISSERTATION XVIII.

THE work of redemption not completed until Jesus Christ ascended into heaven and officiated as High Priest or "Mediator of the better covenant." Among the evidences of His ascension the following are to be noticed:—

(1.) The apostles were eye-witnesses of His ascension, and were informed by the angels that He had been "taken up from them *into heaven*," Acts i. 10, 11. Also St. Stephen's and St. John's visions. Acts vii. 56; Rev. i. 17, 18.

(2.) As a proof of His ascension into heaven, and that He is "glorified with the Father," He received and bestowed the Holy Ghost.

(3.) Christ ascended into heaven, and took His seat at the right hand of the Majesty on high, that He might officiate as High Priest in the heavenly sanctuary, and in that capacity consummate the work of atonement by pleading the infinite efficacy of His blood on behalf of mankind.—Pp. 354-357.

As the Priesthood of Christ forms an essential part of the Christian system, we offer a few remarks illustrative of it:—

(1.) As Jesus Christ could not have been our High Priest had He remained upon the earth; that is, He could not complete the service answerable to His sacerdotal appointment; it was necessary that He should ascend into the "holy place made without hands." His entry into heaven corresponds with the entry of the Jewish high priest into the most holy place on the great day of atonement. Heb. ix. 24.

(2.) As to the *manner* of His intercession much cannot be said. Still, from various representations relative to the mediatorial work of Christ, we are authorised to conclude that, as a priest, His *manner* of intercession is *real*; but whether actual and vocal, or only virtual, we cannot say. He intercedes by showing Himself as man's surety, and as having met all the requirements of divine justice in His vicarious sufferings. Through Him the prayers and thanksgivings of the saints are offered unto the Father. He is, moreover, our *sole* Advocate or Mediator.—Wesley quoted.

(3.) As "a priest denotes a person commissioned by divine authority to offer up a real sacrifice to God," there can be but one priest in the Christian Church. Christ alone sustains that Office. Hence the instituted priesthood of Papists, Mormons, and others, is false and anti-scriptural, and traceable to ignorance, pride, and superstition.—Pp. 357-361.

The history of a priesthood in the Christian Church dates from the second century, "when the Jews, by the second destruction of Jerusalem, were bereaved of all hopes of the restoration of their Government to its former grandeur, the notion that the ministers of Christianity succeeded to the character and prerogatives of the Jewish priesthood, was industriously propagated by the Christian doctors."—Pp. 362-363.

Texts on the Priesthood of Christ:—Heb. viii. 4-6; ix. 6-12, 23, 24; vii. 25, 28; ix. 11, 12; xiii. 15; iv. 15; Eph. v. 2.

The Kingship of Christ.

ANALYSIS OF DISSERTATION XIX.

I. Christ's Kingship promised under the Old Testament, and typified in the Jewish Theocracy. His being King, an evidence of His having completed the work of redemption.

II. Christ is King by (1) "legal investiture"; and (2) "as a reward of His voluntary humiliation and obedience unto death."

III. Christ must reign as King until all His enemies are put under His feet. These enemies are twofold—1. *temporal*; 2. *spiritual*. Among the first the Jews and Romans of ancient times were His bitterest enemies. They took counsel together to destroy His Kingdom—Nero, Domitian, Dioclesian.—Pp. 364-367.

IV. By the Kingdom and reign of Christ, we sometimes understand the empire of grace, and particularly in reference to a period when Christ shall universally reign amongst mankind. The *Millenium*, or reign of Christ for "*a thousand years*," much discussed. Two opinions:—

(1.) That He will reign *personally* a thousand years.

(2.) That He will reign universally by the powerful operations of His grace, preceded by some mighty displays of His sovereign power in the salvation of the penitent, and in the destruction of the rebellious. Bishops Hall and Newton's cautious remarks.—Dr. Chalmer's remark.

(3.) The reign of Christ will be *spiritual* during the *Millenium*, diffusing genuine Christianity through all the nations of the earth.—Pp. 368-371.

Passages on the Kingship of Christ.—Psa. ii. xxi. 3, 5, 6; lxxii. 7-12; cx. 1-6; Isa. xxxiii. 22; xlix. 25, 26; 2 Tim. iv. 18; Col. i. 13; 2 Cor. x. 5; 1 Cor. xv. 25.

THE PRESENT OFFICES OF CHRIST.

“When gathering clouds around I view,
And days are dark, and friends are few,
On Him I lean, who not in vain
Experienced every human pain;
He sees my wants, allays my fears,
And counts and treasures up my tears.”

CHRIST having died for our offences and risen again for our justification, He became the Head of all things to the Church, the Great High Priest, the Shepherd and Bishop of our souls. For the sufferings of death, God crowned him with glory and honour. Heb. ii. 9. On this point, how unequivocal is the assertion of the Most High himself, “I will set my King upon my holy hill of Zion.” Ps. ii. 6. How explicit the acknowledgment on the part of Christ, “All things are delivered to me of my Father.” And how full and satisfactory is the declaration of the Holy Ghost by the mouth of the apostle, “God hath highly exalted,” etc. Phil. ii. 9; Acts ii. 33; v. 31; Heb. x. 12-14. When John was favoured with a view of heaven, he beheld Christ as the central object and all attractive charm of the place. When he looked to the throne, he saw Christ in the midst of it as a lamb newly slain,—Rev. v. 6; when he looked to the altar he saw him interceding by his own blood; when he looked to the green pastures and still waters of Paradise, he beheld him feeding His flock,—Rev. vii. 17; when he looked to the armies of heaven he saw them marshalled to execute God’s purposes of mercy and judgment to mankind, and Christ was at their head, in a vesture dipped in blood,—Rev. xix. 13. Hence he is living, not a life of glory only, but a life of office. His love for his people, his interest in their welfare, and his efforts to make them happy did not terminate on the Cross. The ligature which unites Christ and his people remains, and is all sensibility and life. He says, “Because I live, ye shall live also.” There are

I. HIS PRIESTLY FUNCTIONS.

Under the law, God appointed a priesthood. He called Aaron and his sons “from among the children of Israel,” to

minister to Him in the priest's office. They were formally separated off from the people, and called to minister in the Sanctuary, where no one who was not a priest could stand. They ministered on behalf of the people; and through the priesthood Israel worshipped God. Now, in the epistle to the Hebrews, we have an inspired commentary on all these things. Under the law, everything proclaimed distance from God, but nothing could bring the sinner nigh. The exclusion of the people from the Holy place, the barring of the Holiest against the priests, the restriction on the high priest as to his entrance thither—all declared that the way into the holiest of all was not yet made manifest, while the first tabernacle was yet standing. But now all is changed! When the Lord Jesus expired upon the cross the veil of the Temple was rent from the top to the bottom. By the sacrifice of himself he put away sin, and when the real barrier of the sinner's approach to God was broken down, there was no longer any necessity for proclaiming distance. In that one offering of Christ all the types of old found their fulfilment, and were set aside: the priesthood, that had been constituted by God at Sinai at the moment of Christ's death, lost its existence—that is, ceased to be owned by God, who speedily called his Son from the grave, and, by that very call, constituted Him High Priest according to the order of Melchizedek. Now, concerning Christ's intercession, we observe—

(1.) *It is real.*—The High Priest, under the law, was not to enter into the Holy Place without blood. After confessing his own sins, and the sins of the people, he was to slay the devoted victim with his own hands. Hence the apostle says, "Every high priest is ordained to offer gifts and sacrifices." Heb. v. 1. A sacrifice has been defined as "the solemn infliction of death on a living creature, generally by effusion of its blood, in a way of religious worship, and the presentation of this act to God as a supplication for pardon, and a supposed means of compensation for the insult and injury offered by sin to His majesty and government." "Without shedding of blood there is no remission of sin." "Wherefore," says Paul, "it is of necessity that He"—Jesus the Son of God—"should have somewhat to offer." Hence, Christ having died upon the cross, entered into the holy place, having obtained eternal

redemption for us. His intercession is founded upon the atonement which he made by the shedding of his own infinitely precious blood. The sacrifice which he offered is all sufficient. Ages do not exhaust its virtue, and the successive millions that have drawn from it do not diminish its fullness. Its efficacy will extend to millions yet unborn, and His intercession, which is founded upon it, will never cease till all the ransomed church of God be saved to sin no more. Heb. ix. 7-14.

(2.) *It is righteous.*—"He is the eternal friend of justice, as well as of man. It is no part of his work to offer excuses for our offences, or to palliate them. He does not plead in extenuation of our guilt the severity of the law, the slightness of our transgressions, the number and strength of our temptations, or the greatness of our depravity. He fully admits the enormity of our crimes, the equity and excellency of the law which condemns us, the desperate wickedness of our hearts, and our just liability to eternal punishment; but he claims our justification from guilt, and exemption from punishment, on the ground that He himself became the propitiation for our sins, suffered the penalty of the broken law, the just One, in the room of unjust sinners, and fulfilled all its requirements in our stead. All, therefore, who believe in Jesus are entitled to a complete acquittal and to eternal glory,—not on the footing of their own merit, but because of the full satisfaction which he has made for them. Thus, his intercession proceeds on a principle of the strictest equity."

(3.) *It is sympathetic.*—The High Priest, under the law, was required to be of a merciful disposition, that he might sympathise with those for whom he made intercession. Heb. v. 1-2. As he had to meet the necessities of the guilty, and to alleviate the condition of the wretched, it was necessary that he should be incident to all the pains and sufferings of humanity. It was thus that Christ became qualified for the priestly office. Heb. ii. 10-18. While he feels for his people, as man; he helps them, as God. There is not a suffering saint upon earth, however poor may be his circumstances, or however obscure his situation, whom Jesus Christ does not graciously regard, and with whom his merciful heart does not affectionately sympathise.

(4.) *It is comprehensive.*—Neither the number of our wants, nor the extremity of our sorrows, can make him shrink from interesting himself on our behalf. With infinite merit to plead, and with love in his heart far surpassing our highest conceptions as to its tenderness and strength, can we imagine that his intercession is narrow and partial? No! The cares of millions are no burden to him, and amidst the claims of thousands each has its full share from the understanding and love which are infinite.

(5.) *It is gracious.*—Many who solicit urgently favours for themselves are cold and careless in their pleadings for others. It is only where the heart is interested, and where benevolent and generous feelings operate powerfully, that we can expect a man will make the cause of another his own, and plead it as warmly as if it were. Thus it was that Abraham pleaded for Sodom and Gomorrah as if the cities had been his own possessions. Gen. xviii. 23-32. Moses bore upon his mind and heart the burden of all Israel, and would willingly have had his name blotted out from among the living, if, by so doing, he could have spared the rebellious people. Num. xiv. 12-16. Of Christ we read, “Being in an agony, he prayed,” etc. Matt. xxvi. 39. And Jesus took with him into heaven the same heart of tenderness that he possessed on earth. Though no tear can dim the lustre of his glorious eye, and no sorrow can press down his spirit, yet he is touched with a feeling of our infirmities. Heb. iv. 15.

“Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For He has felt the same.”

(6.) *It is prevalent.*—How can it be otherwise? In the days of his flesh he said, “I know thou hearest me always.” John xi. 42. He prays, “Lord, let it alone this year also,” and the sentence of the barren fig tree is suspended. He prays, “Father forgive them,” and the sins of the guilty are blotted out. He prays for the consolation of the good, and the comforter descends to save the afflicted that lie low in grief. He prays for their protection, and the Almighty’s hand is stretched down to shield the feeble and the defenceless. He prays for their sanctification, and the grace of God makes them perfect in every good word and work. He prays, “Father, I will that they also whom thou hast given me may

be with me where I am," and the command is given, "Open ye the gates that the righteous may enter in." How extensive are the requests of Jesus! No blessing, necessary for our happiness, can be omitted in his prayers, nor can he offer a petition which his father's heart doth not welcome, and which his Father's hand is not ready and quick to fulfil.

(7.) *It is through the intercession of Christ that our prayers find acceptance with God.*—Every morning and evening the High Priest burned incense upon the altar, and as that incense went up to heaven, and he ministered there before the Lord, the people were without, worshipping. Now this is a glorious type of the offering up of our prayer, and the acceptance of it through the intercession of Jesus. In Rev. viii. 3, we read, "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with" (or, as Barnes renders it, "*add it to*") the prayers of all saints upon the golden altar which was before the throne." Christ is that angel, and the grand truth taught us in the passage is that He stands receiving from the ends of the earth the prayers of all his saints. The prayers of the best of men are exceedingly imperfect and utterly unworthy the Divine approbation; but, in the hands of our great High Priest, they undergo a purifying process. Prayers that would never have reached heaven are rendered acceptable, ah! a "sweet smelling savour," through the infinite merit and prevalent intercession of our glorious High Priest, who constantly appears in the presence of God for us.

(8.) It has been asked, *How does Christ plead?* We cannot tell. Whether he pleads with an audible voice, or whether his very appearance in our nature speaks on behalf of his saints, and is thus prevalent with the Divine majesty, are questions which we cannot decide. We know that audible utterance is not necessary for the execution of Christ's priesthood. He stood, when on earth, by the grave of Lazarus, and as he lifted up his eyes to heaven, he groaned in spirit, and said, "Father, I thank thee that thou hast heard me; and I knew that thou hearest me always; but because of the people which stand by I said it." So that the audible utterance of his will in heaven is not necessary for the perfection of his intercession. "This intercession consists in his per-

sonal appearance ; in the presentation of his sacrifice, and claiming the benefits arising from it."

It has been said that when Arschylus, the Greek poet, was condemned to death, his brother, who was an orator and a hero, was summoned to plead his cause. While the audience were gazing with intensity of interest to hear what would be said, he silently lifted up the stump of his dismembered arm which he had lost in the service of his country, and said not a word. The multitude burst into a shout of applause, and his brother was pardoned. The dumb eloquence of that mutilated arm spoke more powerfully than words that burn. In like manner, Jesus our Great High Priest, while interceding for us in heaven, presents his hands and side which were pierced for us, and thus speaks far more powerfully in our behalf than could the eloquence of angels.

II. CHRIST'S KINGLY FUNCTIONS.

It was predicted of Christ, "HE shall sit and rule upon his throne ; and he shall be a priest upon his throne : and the counsel of peace shall be between them both."—Zech. vi. 13 ; Num. xxiv. 17 ; 2 Sam. vii. 16 ; Isa. ix. 6, 7 ; Dan. vii. 13, 14 ; Micah v. 2 ; Zech. ix. 9 ; Luk i 31-33. "The execution of his kingly office in heaven is as necessary as that of his priestly. The discharge of both are requisite to the accomplishment of the counsel of peace in the salvation of his people. Supreme and universal dominion over all worlds must belong to him who is king and head of the church, otherwise her safety could not be ensured."

(1.) *As a divine person the Saviour has all kingly power inherent in himself.*—We have already seen that he bears the names, claims the honours, and exercises the prerogatives of deity. "In him dwelleth all the fullness of the Godhead bodily." Col. ii. 9. (See pp. 217 to 225).

(2.) *He reigns as King in virtue of his mediatorial sufferings.*—"All power is given unto him in heaven and in earth." As the reason of this fact, we may state that all power is given unto him in the way of *honorary reward*. "He humbled himself, and became obedient unto death, even the death of the Cross." Thus he satisfied the demands of insulted justice, and reconciled sinful man to his offended Creator.

Hence, throughout the Word of God, we find that his elevation to the right hand of the Father is uniformly connected with his previous sufferings and death, and that as a reward for these sufferings, "God hath highly exalted him," etc. Phil. ii. 9. Again, the same apostle states that the cause of his present exaltation is derived from his past sufferings, "For the sufferings of death he is now crowned with glory and honour." Heb. ii. 9.

The greatest monarchs that have ever swayed a regal sceptre on earth have had limits to their dominions, and enjoyed but a transient reign. But the dominion of Christ pervades all space, and extends to all orders of intelligent beings, whether angelic or human; "And hath put all things under his feet, and gave him to be the head over all things to the Church." Eph. i. 21, 22; Heb. i. 13; ii. 8.

(a.) *Angels are subject to Christ.*—Angels and archangels, cherubim and seraphim, supremely love and constantly serve the Lord Jesus Christ. Col. i. 15-17; Eph. i. 21; Col. ii. 10.

(b.) *Devils are subject to Christ.*—While on earth he triumphed over principalities and powers, making a show of them openly. Col. ii. 15. And ere long "Satan shall be seen as lightning falling from heaven." Jude 6; James ii. 29; Mark i. 24; v. 10; Luke viii. 31; Matt. xxv. 41; John xii. 31; Rev. xx. 1-3, 7, 8.

(c.) *Men are subject to Christ.*—"He has power over all flesh," John xvii. 2; Isa. ii. 2; Rev. xi. 5; Psal. lxxii. 17; Dan. vii. 27; Psal. lxxxix. 27. Kings on their thrones, statesmen in their cabinets, sceptics in their pride, are all subject to Him; and he can bring good out of evil, light out of darkness, order out of confusion. He can make events, apparently the most adverse, subserve His purpose, riding upon the whirlwind and directing the storm.

(d.) *The future world is under His control.*—Rev. i. 18; iii. 7; John v. 22; 2 Pet. i. 11; Rev. xxii. 1-4; xxi. 22, 23; 1 Cor. xv. 24-28.

(e.) *The entire church is under his government and care.*—Indeed the Church is the main object of Christ's care and authority. All the rest of the world is governed with reference to its interest. "As an indulgent prince, while he extends his regards, and affords his protection to all his

subjects, pays a particular attention to those who claim affinity with him, and makes their interest and welfare a grand object in all his counsels ; so the followers of Christ are those for whose preservation, prosperity and increase, everything else is adjusted and regulated." He is able to relieve all the wants and accomplish all the hopes of those that are under his care. He has universal power and boundless resources, and he has all this for them. The fiends of hell are as much under his control as the feeble worm ; he can render the lion as harmless as a lamb, and fire as soft and agreeable as the most salubrious air. Matt. v. 21-48 ; Mark 28 ; Luke ii. xxi. 15 ; Rev. i. 16 ; ii. 1 ; Phil. iv. 13 ; John xiv. 2, 3 ; 2 Tim. iv. 8.

(f.) *His dominion is everlasting.*—As no power on earth can quench the lights of heaven, or stay the chariot of the rising sun, so no power on earth can quench the light of the Gospel, or hold in check the advancing triumphs of the Prince of Peace. Lord Macaulay's supposed reflections of the New Zealander standing on London Bridge and gazing on the ruins of St. Paul's Cathedral can never attach to the spiritual kingdom of Christ. Historical and local ties may be severed, systems fade, institutions be forgotten, but the church shall stand, for against it the gates of hell and the tooth of time are alike powerless.



FACTS AND ILLUSTRATIONS.

(410.) *Priestly Assumptions.*—The great truth taught us in the New Testament is this, that Jesus Christ is the great High Priest, and all believers priests unto God, even a royal and a holy priesthood. 1 Peter ii. 5-9 ; Rev. i. 6. But the warnings against apostacy were soon forgotten, and, therefore, "the idea of a priestly order, under a modified form, reappeared, or was transferred from the Old Testament to the Christian Church, and the Apostolic doctrine of the universal priesthood of the believers retreated in proportion."—(Schaff). Priesthood, therefore, as seen in the Romanists and Ritualists of the present day, is really Judaism under the garb of Christianity ; it is the result of a return to that which God set aside ; it is a denial of the perfection of the atoning work of Christ ; in a word, it stands in direct antagonism to Christ and His Cross, and the Gospel of God as proclaimed by the apostles

It is a contemptible mimicry of that which was of God, and which, taken as type and shadow, sets forth all those glorious truths which the men who now imitate it really deny, for to cling to a type is to deny that such type has been suspended by the antitype.

(411.) *A Man on the Throne.*—Payson once wrote to a friend thus:—"A MAN now fills the throne of heaven. And who is this man? Mark it well—it is a man who is not ashamed to call you BROTHER! You may not now know what He is doing with you, but you shall know hereafter—you shall see the reason of all the trials and temptations, the dark and comfortless hours, the long and tedious conflicts—and you will be convinced that not a sigh, not a tear, not a single uneasy thought, was allotted to you without a wise and gracious design."

(412.) *To Doubting Christians.*—If Jesus were on earth, would you not go to him and ask him to save you? Would you not believe him if he said to you, "Thy sins are forgiven thee; thy faith hath saved thee; go in peace?" Thus he speaks to you in the Bible. Hear his voice, believe what he says, command away every doubt by the authoritative voice of the mighty Saviour.

Two gentlemen were lately conversing together on this momentous subject. One said to the other, after pointing out to him the mighty works of Christ on the cross,—

"Do you need any thing more?"

The other replied,—

"Yes, I think I do; I think I must have some work of my own."

His friend replied,—

"Jesus, at the right hand of God, is my title, and my only title, to salvation. Here are pen, ink, and paper; now write me down a better."

The truth is that Christ in glory is the proof of the complete and all-sufficient value of his death. If a friend becomes surety for me, and is thrown into prison on account of my debt, and I afterward meet that friend walking at liberty, I am sure he must have made full satisfaction for my debt, otherwise he would not be out of prison. So the Lord, at the right hand of power on high, is a proof that he has answered to the full every demand of God against me as a sinner. His death is every thing or nothing. It is either the entire blotting out and canceling of every charge that can be made against me, or it avails me nothing.

(413.) *One Mediator.*—Once in the City of Rome, giving a gentleman of the place an account of a sermon I had heard a Friar preach in the Colosseum, I said that though many things in it pleased me, one did not: he never gave the people to understand that they might go for absolution direct to God without the offices of a priest. That intelligent and noble man leaned across the table, and, with an eager look, said, "Do you believe that a man

can obtain absolution without the intermediation of a priest?" Of course, I replied that our view of the place and work of the minister of the gospel was directly the opposite of that. Instead of his being a power between God and the sinner, we hold that his happiest work is to make the sinner feel that there is no power, visible or invisible, between him and the Saviour, and so to encourage him and lead him direct to the One Mediator. He then put some question, which seemed to say, "What, then, is the apparatus of absolution?" This, he was told, was settled by a few words of St. Paul. "The word is nigh you." 2 Rom. x. 6-10, Here the whole apparatus is "nigh" the man, in his own person—his heart to trust in the Saviour, his mouth to call upon Him; that is all the apparatus. Wherever a man stands feeling his need of salvation, there are all things now ready—the loving Saviour, the free pardon, the blood that speaketh peace, the heart to believe, the mouth to call upon the Lord.

When the Roman heard this, he looked up and said, "How grand that is! why, that could be done in a quarter of an hour." Yes, it may be done in a quarter of an hour; for this salvation is a free gift. Matt. vii. 7, 8.—REV. W. ARTHUR, M.A.

(414.) *God's Sovereignty*.—Some of you are familiar with the sound and sight of the busy loom. When you first entered the factory or mill, all seemed to be turmoil and confusion; but you soon found that there was the same mechanism in all, and that all were moved in manifest agreement, deriving their motion from one unseen, but sufficient, source. You also found that the results were various, and that every loom was doing its own work after its own kind. You marvelled how it came to pass that, with such machinery, the unity of which, in its bewildering diversity, grew upon you, there should be produced so varied a work. In your wonder you stood beside a loom and watched its action. There was the flying shuttle, ruled by iron destiny, flitting to and fro with a strange monotony and seeming waywardness, dragging its woof-thread through and through the unalterable warp that travelled through its pre-ordained course with its one array of changed threads. Gradually, as you still kept watch, it dawned upon you that the warp was ever-varying, notwithstanding its identity; and that its ceaseless shifting did, somehow or other, give character to the pattern of the piece. What strange chance had ordered all these changes that thus combined for one harmonious result, or was its chance at all? Was it not rather that an over-ruling mind, a skilful hand, had made provision, and, by the pre-adjusted cards, determined when and how the warp should change? And so the shuttle flitted on, and the unseen force kept up the motion; but another and higher will ordained the shifting of the warp, and so wrought all things after the counsel of his own knowledge. So

is it ever in matter and in morals, with fixed laws and free agency ; for the outer world keeps on, and the inner will revels in its waywardness, but the Lord that sitteth in the heavens ordains ; and now by restraint, now by permission, doth over-rule or change as seems Him meet. For free-will does not imply free-muscle, and the liberty of man concerns choice and purport and effort—not accomplished action. The fixedness of laws and the unbroken order of the mechanism do not exclude the sovereign law of the one Creator, and the “one counsel of the Lord alone doth stand.” Hence it comes to pass that the unity of all truth is becoming a more manifest and startling reality than the philosophers and poets of other days dared even to guess.—Rev. J. W. OLVER, B.A.

(415.) *Prayer Answered.*—What a powerful encouragement is the providence of God to engage in the duty of prayer ; that prayer is scarcely expressed by the lips of a believer until it rises with greater speed than an angel's wing, and soars higher than an archangel's flight, and reaches the throne of God. Wherever there is a child of God, the eye of God is upon him. Let him be in the deepest coal-pit of Northumberland, or the loftiest crag of the Alps, or in some subterranean crypt, or secret catacomb, or in the region where the sun never shines, or in the desert scorched by his rays ; let him be shut up in the cells of the Inquisition, or like the Waldenses amid the ravines of the Alps, where the sword of persecution may drive him ; he is seen and overshadowed by the Lord, and kept carefully as if he were the only person in the universe, and his Maker's name is engraven upon him. Some cannot reconcile the poverty and sufferings of God's people with the providence of God. Let men remember that persecution chased the martyrs up to heaven ; Jacob flies as an exile from home, and the whole desert is luminous with visions of celestial glory ; Joseph is sold into Egypt, and he rises next to Pharaoh, and feeds two starving nations—Egypt and Canaan. Oh, let us trust God where we cannot trace him, being well assured that God will not fail to make good. Rom. viii. 28. That shines as a star of the first magnitude ; and we know that all things work together for good to them that love God.

(416.) *God acknowledged.*—Some young ladies, conversing with their teacher as to what they would do in the event of an anticipated calamity, asked their teacher where her refuge would be ? She answered, “My refuge would be in my God.”

During the Rebellion of 1745, Colonel Gardiner accompanied the Rev. Ebenezer Erskine, of Stirling, to a meeting of the gentlemen of the town ; and when endeavouring to inspire the company with the same patriotic heroism which glowed in his own bosom, he proceeded to state the deficiencies of the enemy's force in arms, in numbers, and in military talents ; and affirmed

that, were he at the head of a certain regiment, which he once had the honour to command, he would not be afraid to encounter their whole army. Mr. Erskine, standing by him, and marking his expressions, tapped him gently on the shoulder, and thus whispered in his ear: "Colonel, say *under God*." That great man, whose piety was equal to his courage, replied, smiling, "Oh yes, Mr. Erskine, I mean that; and having God for our General we must be conquerors."

(417.) *Not for Money, but for Christ*.—He couldn't do it for money? No, but he could do it for Christ.

The man's name was Shapau. He was a converted Karen, from the mountains west of Burmah, and had learned to love his Bible much. But there were some kidnappers and dog-eaters, called Bghais, who were nearly as ignorant as the dogs they ate; and the missionary wanted to send Shapau to teach them the gospel, so he was offered four rupees a month if he would go. Shapau took his Testament and went out to consider. On his return, his face shone with unearthly radiance.

"Well, Shapau," said the missionary, "can you go to the Bghais for four rupees a month?"

"No, teacher," very solemnly said he, "I could not go for four rupees a month; but *I can do it for Christ*."

There was deep meaning in that eye and in that grasp of the hand, when he said, "I can do it for Christ."

He went, and established about forty Christian churches, and baptised nearly a thousand of the Bghais, whose souls God gave him for his hire.

(418.) *Carrying on business for Christ*.—"Many years ago, happening to be in South Wales, I made the acquaintance of a Welsh gentleman. He was then a landed proprietor, living in his own mansion, and in very comfortable circumstances. He had been before carrying on an extensive business in a large town. By the death of a relative he had unexpectedly come into possession of this property. After considering whether he should retire from business, he made up his mind that he should still continue to carry it on, though no longer for himself, but for Christ. I could not help being struck with the gleesomeness of a holy mind which lighted up his countenance when he said: 'I never knew before what real happiness was. Formerly I wrought as a master to earn a livelihood for myself; but now I am carrying on the same work as diligently as if for myself, and even more so, but it is now for Christ, and every halfpenny of profit is handed over to the treasury of the Lord, and I feel that the smile of my Saviour rests upon me.' I think that is an example worthy of being imitated."—DR. DUFF.

(419.) *Suffering for Christ*.—The following is an extract from a

memorandum book in which similar incidents were inscribed at the time they came under Mr. Richardson's notice:—"A female spoke at the lovefeast which I held at Tiverton, and said, 'I found peace with God, and obtained a sense of His pardoning love a short time since in chapel; but when I went home both my master and mistress frowned upon me, and said, 'If you do not give up going to that place, you shall leave our house; we will not have any of your religion here. Almost immediately after, I took the typhus fever, and was sent home very ill; my father and mother were very angry and unkind, and said that they would not have me, that the Methodists had made me ill, and they might take care of me. My father would not speak to me, nor come near me. But I kept praying for them, and trusting in the Lord. I thought a time of affliction was not a time to give up prayer, and that though my father and my mother might forsake me, the Lord would take me up. I was restored again, and when I had got a good deal better, my father came to my chamber door, and said, 'You may be gone in the morning; the Methodists made you ill, and they may take care of you.' So in the morning, when I heard him going out to work, I shouted out, 'Good-bye, father,' but he never replied, and I left in the course of the day, not knowing what would become of me; but I prayed to the Lord, and He was with me, and gave me supporting grace. I went to my old place, and though they were so angry with me before, they took me in again, and now they are not only my master and mistress, but kind friends, and say that, though I am a Methodist, I am as good a servant as ever I was. And both my father and mother have become kind to me, and I am now praying and hoping that God will save father and mother, and master and mistress. O that I may soon see them all happy in the Lord.'"—*The Peasant Preacher*.

(420) *Christ rejected*.—A quarter of a century ago, in the place where I was then settled in the ministry of the gospel, there was an aged couple, living in a remote part of the parish, upon whom I was accustomed to call. The wife had been for many years an invalid. I used to find her sitting in her chair with her Bible and hymn-book on a stand by her side. These books were very precious to her, and were perused all that her failing eyesight would allow. By the grace of God, she bore her afflictions with Christian submission.

Her husband, though not a professor of religion, was a moral man. On this he seemed to depend for his final acceptance with God. But, alas! how little did he know of himself! It at length came his turn to suffer. His religion was put to the test. Disease came upon him in a painful form. He writhed in agony upon his bed. His daughter-in-law, who was a Christian, one day asked

him how he felt toward God. "*I hate Him!*" was his honest reply. He had always hated Him; but he knew it not. Men know not their hearts until they are tried. The word of inspiration is true—'The carnal mind is enmity against God.' There is no real love to God in the unregenerate heart. However moral men may be in their outward conduct, and however amiable, they are wholly destitute of holiness whilst in their natural state. Hence the indispensable necessity of regeneration as a preparation for heaven. 'Except a man be born again he cannot see the kingdom of God.'

(421.) *The Fate of the Apostles.*—All the Apostles were assaulted by the enemies of their Master. They were called to seal their doctrines with their blood, and nobly did they bear the trial. Schumacher says:—

"St. Matthew suffered martyrdom by being slain with a sword at a distant city of Ethiopia. St. Mark expired at Alexandria, after having been cruelly dragged through the streets of that city. St. Luke was hanged upon an olive tree in the classic land of Greece. St. John was put in a cauldron of boiling oil, but escaped death in a miraculous manner, and was afterwards banished to Patmos. St. Peter was crucified at Rome, with his head downward. St. James the Greater was beheaded at Jerusalem. St. James the Less was thrown from a lofty pinnacle of the temple and then beaten to death with a fuller's club. St. Bartholomew was flayed alive. St. Andrew was bound to a cross, whence he preached to his persecutors until he died. St. Thomas was run through the body with a lance at Coromandel, in the East Indies. St. Jude was shot to death with arrows. St. Matthias was first stoned and then beheaded. St. Barnabas of the Gentiles was stoned to death by the Jews at Salonica. St. Paul, after various tortures and persecutions, was at length beheaded at Rome by the Emperor Nero." Such was the fate of the Apostles, according to traditional statements; and though we cannot authenticate them all, we, at least, know that the hatred of the world to these men and their teachings was sufficient to render the accounts not very improbable.

(422.) *Man conquered by Love.*—There is law in the moral as well as in the natural world. But no law is so inexorable that the law-giver cannot control it; and it has been declared by the Almighty Lawgiver that the kingdom of this world shall become the kingdoms of our Lord Jesus Christ. Two professors—Airey, the mathematician, and Sedgwick, the geologist—were taken upon one occasion to the Land's End. Sedgwick at once began, with hammer in hand, to search for specimens, while Airey squatted upon the sand and watched the advancing tide. Sedgwick having found a new specimen ran to Airey, exclaiming, "Look, look at

this!" "Look at *that*," responded Airey, pointing to the advancing breaker. "I shall think something of mathematics when I can reduce a breaker to an equation." The mathematicians can reduce a tide-wave to an equation, but a breaker rather puzzles them. But there is no breaker of human passion that cannot be controlled and reduced by the mighty law of love. An American was once boasting to an Italian about the beauty and greatness of his country. They had greener fields, and bluer skies, and louder thunder, and "forkeder" lightning than any other country. "But," said the Italian, "you have no Vesuvius." "Well, no," said the American, "we have no Vesuvius, but we have a Niagara that could put it out in five minutes!" And so there is no fire of human passion that cannot be put out by those healing streams that issue from the fountain of life.—DR. PUNSHON.

(423.) *The Voice of Christ*.—Not long ago I was in the city of Geneva, and passing through its wonderful cemetery I saw there a tomb of marvellous beauty which impressed my mind. It was a huge bronze door, close bolted and barred, and outside that door stood the exquisite figure of an angel holding the door fast and listening attentively to hear the trumpet of resurrection, when the dead should come forth. The nations of Europe have been until lately barred and bolted fast, and the tombs have been guarded, not by angel forms, but by the demon forms of superstition and ignorance. But the voice of Jesus has been heard, even as He spake to buried humanity, 'Come forth!' and the dead have started into life, though they were bound with the ligaments of the grave; and that same voice says to you and me, "Loose them and let them go."

(424.) *The Enduring Name*.—When Ptolemy built Pharos he would have his name put upon it, but Sostratus, the architect, did not think that the king, who only paid the money, should get all the credit, while he had none; so he put the king's name in the front in plaster, but underneath, in the eternal granite, he cut deeply enough "Sostratus." The sea dashed against the plaster and chipped off bit by bit of the king's name till all was gone, and there stood the name of "Sostratus." So it may be with denominational differences; the waves of time may wash them away, but the name of Christ will outlive all changes.

(425.) *The Saving Touch*.—When our Saviour was hanging on the cross there were proud priests and scoffers that came round and said, "Come down from the cross, and we will believe on thee." But not one word had he for mocking scoffers. But by-and-bye a poor, penitent thief said to him, "Lord, remember me"; and our Lord had a word for him. Now, God's written Word is something like that living Saviour. There are scoffers, but the Word does not

speak to them ; but when poor penitents come inquiring, " What must I do ? " they get a Divine response. A great fable sometimes encloses a great truth. It is an old story of the Empress Helena, how she went to the Holy Land to find the cross. Excavations were made, and they found three crosses, but how were they to know which was the true one ? So they took a corpse, and put it upon one and another, and as soon as the corpse touched the Saviour's cross it started into life. Now this is how we attest the divinity of the Bible. It makes dead men live.

(426.) *Cross Providences.*—The perplexities of Providence are a familiar theme : but probably we do not sufficiently consider how these affect us in relation to the growth of our knowledge. But, it may be said, does not God teach us by means of His providence ? Undoubtedly He does. But, generally speaking, He teaches us in a very peculiar way, and He teaches a particular part of our nature. He educates the heart rather than the head. He teaches us to trust rather than to know. And hence He teaches us very much by concealment rather than by revelation—by seeming contradictions—"Thou art a God that hidest thyself." Providence frequently comes just like a cloud over the face of our knowledge, and the voice which reaches our poor sense and reason from the cloud seems a plain contradiction of all we had expected and thought. Providence often seems to blot out the "promises," just as the clouds in a wintry night blot out the stars, leaving us suddenly in the dark, as if we had never known anything ; or, as if we had been deluding ourselves with a light which was not light—with a hope which was not hope, but a mockery and delusion.

(427.) *The World Righted.*—In the early days of Methodism, a good old man, full of quaint, racy ideas, took for his text, "The men that have turned the world upside down have come hither also." His divisions were three :—first, the world is wrong side-up ; second, it can be put right ; third, we are the men to do it. There was a great deal of sound philosophy about that ; for if every church member, not in his own strength, but with Divine power, would but go forth, filled with the love of God, and yearning for the salvation of souls, very speedily would this world be recovered.

(428.) *Christ's Kingdom Spreading.*—The Rev. G. Mather, speaking at a public meeting, said he had been looking at one of the grandest pictures he ever saw ; it was Dore's "Christ Leaving the Prætorium." To him the conception seemed almost unique. To the right hand of the picture were priests dressed in the gorgeous robes of the Sanhedrim, and on the high priest's face was a kind of malicious smile as if he felt a momentary triumph in having succeeded in crushing the Nazarene. Women were weeping and stern soldiers, with spear and shield were pressing the people back.

In the centre the Saviour was coming down the steps, clad in a white robe, his temples lacerated and bleeding; there was a tearful sensibility in the eye, and yet with pity on the countenance there was mingled a strange, mystic consciousness of power; while He was stepping down the stairs towards the cross, to death and desolation, there was an expression on his kingly brow which indicated a glorious triumph, an immortal and universal victory. All those priests had gone, the procurator and the very throne of the emperors had crumbled into decay, and now, standing amid the crumbling tombs of those mighty monarchs of the earth, were the heralds of that same Jesus, that despised Nazarene. And while the other kingdoms had passed away the kingdom of Him who bore our griefs and carried our sorrows was every day expanding into vaster amplitude and more glorious power.

(429.) *A Regenerated World.*—Our readers will doubtless have heard of the legend of the “Seven Sleepers”—how the youths fled from Ephesus and took shelter in Mount Cælian. Stones were rolled to the door of the cave that there they might die; but they embraced one another and fell asleep. Two centuries passed away, yet on they slept; till at last, as if by chance, the stones were rolled away from the entrance, and as the light flashed into that cavern, the sleepers started from their long slumber, and thinking that they had only slept for a few hours, they sent one to buy bread in the city. And forth he went, but tremblingly, for fear of the Pagan power; but, lo! the world was changed. A gilded cross shone forth from the gates of the city, and in his wonderment he asked, “Where do the Christians live?” “Oh!” said the stranger, “we are all Christians here.” Ah; there was beauty in that legend. We, too, shall sleep a slumber deeper far than the fabled sleep of the seven youths, and could we rise from our tombs, in the years that are to come, and ask, “Where do the Christians live?” a restored world would answer, “We are all Christians here,” whilst from the four winds would come the grand acclaim, “The kingdoms of this world have become the kingdoms of our God and of his Christ.”

(430.) *The Holy Spirit Needed.*—There was a lad went down from Bolton to Southport some time ago. The tide recedes nearly a mile at Southport, and sometimes you see the vessels on the shore close up to the town. The lad asked how they could drag the vessels all up there. He had never been at the seaside before, and they told him the tide came up twice a-day, and if he waited he would see it come up and float the vessels off. But the lad replied, “You may tell that to a O’dham lad, but you will never get a Bowton chap to believe it.” But the fact is, the people who never have received the grace of the Eternal Spirit cannot tell how

the thing is done, and they may speculate till they are blind or dead, and yet they will not perceive what are the means of converting human souls. If we honour the Holy Spirit, the Holy Spirit will honour us. We want, at this time, the tide to rise and lift all our little vessels, in our little circuits, and in our little classes, and in every Church. What at this time we should especially keep our mind intent upon is that we should preach the Holy Ghost as at the beginning. We want the tide to rise. Those who know anything of the action of the tide, know that spring tides are produced by the operation of the sun and moon when they are in conjunction. When they are in conjunction, then the water is drawn up by centripetal attraction—the attraction of gravitation. Here is the point. The Lord Jesus Christ is that sun; and the moon is the Church; and when there is harmony between the moon—the Church of Christ—and the sun—the Sun of Righteousness—and these draw together, the tide always rises highest then.

(431.) *Christ Preached.*—An aged Christian said to a minister, some time ago, “I used to understand, and our aged ministers used to tell me, about God and Christ; but now they have sent young men from the schools, and they speak of physical laws, of spirit-physical laws, of moral laws, and of spiritual laws. I know nothing about laws, but I do know something about Jesus Christ, and I wish they would speak to me about Him. The old preachers used to say—Who speaks? To whom does he speak? What does he say? and what is that to me? Well, now, that is very good. “Who speaks?” God. “To whom does he speak?” To me. “What does he say?” Eternal Redemption. “What is that to me?”

(432.) *Victory to Jesus.*—We have heard of a debate being held between a Brahmin and a Church Missionary; the result was, the Brahmin lost his temper, and became greatly irritated. The bystanders cried out, “Victory to Jesus! Victory to Jesus!” And who does not wish victory to Jesus?—victory over every false system, and over every poor sinner on the face of the globe?

(433.) *The World bowing to Christ.*—My heart hath been to-day overwhelmed with the fulness of meaning that is attached to the name of Jesus. Peter says, “There is none other name under heaven given among men whereby we must be saved.” Paul says, “It is a name at which every knee shall bow, of things in heaven, and things in earth, and things under the earth.” My thoughts were led to contemplate the difference between what the spirit in the apostle saw in this name, and what is discerned in it even by the highest saint, how much more than by the rejecting sinner, who sees no beauty in Him that he should desire Him. But when the soul is awake, how precious is that name which to the dead

brings life—to the condemned, pardon—to the unholy, purity—to the stranger, a son's place and portion—to the soul bowed down under the dominion and condemnation of sin, freedom from its punishment and slavery, even the liberty of dear children to be free in doing the Lord's will! Surely, we may bless God for the unspeakable gift of his precious name, which gives peace to the sad soul, and feedeth the hungry with good things.

(434.) *The spread of Christianity.*—Christianity, like as a child, goes wandering over the world. Fearless in its innocence, it is not abashed before princes, nor confounded by the wisdom of synods. Before it the blood-stained warrior sheathes his sword, and plucks the laurel from his brow, the midnight murderer turns from his purpose, and, like the heart-smitten disciple, goes out and weeps bitterly. It brings liberty to the captive, joy to the murderer, freedom to the slave, repentance and forgiveness to the sinner, hope to the faint-hearted, and assurance to the dying. It enters the hut of the poor man, and sits down with him and his children; it makes them contented in the midst of privations, and leaves behind an everlasting blessing. It walks through cities, amid all their pomp and splendour, their imaginable pride, and their unutterable misery, a purifying, ennobling, connecting, and remedying angel. It is like the beautiful champion of childhood, and the comfortable associate of age. It ennobles the noble; gives wisdom to the wise, and new grace to the lovely. The patriot, the priest, the poet, and the eloquent man all derive their sublime power from its influence.—MARY HOWITT.

(435.) *The Gospel in China.*—It is but 62 years ago since Dr. Morrison landed in China, and yet during those years what extraordinary changes have taken place! The Doctor was obliged to go by way of America to China; such was the extreme jealousy of the commercial classes of this country, and such the fears of interfering with our trade there, that Dr. Morrison could not go under the British flag, or at least did not think it advisable to do so, but went by way of America. It was said that Dr. Morrison, calling at a merchant's office in either New York or Boston, a gentleman addressed him with a smile of incredulity, and said—"Dr. Morrison, do you suppose that you will make an impression upon the idolatry of China?"

The Doctor turned round, and said, with peculiar emphasis, "No; but I expect that God will."

And how very remarkably have the anticipations of that devoted man of God, Dr. Morrison, been fulfilled! It was his express desire that God would station him in that part of the world where the difficulties were greater than anywhere else, and, to all appearance, insurmountable; and no one can calculate at this time

the difficulties which he had to encounter in the very arduous position he was placed in, especially in endeavouring to master the hieroglyphics of that very difficult language. His coadjutor, in referring to those difficulties, observes that to acquire the Chinese language was a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, memories of angels, and lives of Methuselah. Such were some of the difficulties that Dr. Morrison had to encounter; but, perhaps, if ever there was a man who more carefully counted the cost, or who more fully entered into the sentiment of this verse than another, it was Dr. Morrison:—

“Faith, mighty faith the promise sees
And looks to that alone,
Laughs at impossibilities,
And cries “it *shall* be done.”

(436.) *Never sound a Retreat.*—There is an anecdote told of a Highland piper, who was taken prisoner in one of the French battles. It is said that Napoleon was much struck with his bold and daring appearance, in his wild mountain dress, and asked him to play on his instrument, the shrill notes of which had often sounded amid the glens and hills of his native land. “Play a pibroch,” said Napoleon, and the Highlander played it. “Play a march”—and he also played that. “Play a retreat.” “Na, na,” said he, “*I never learned to play a retreat.*”

The Christian has entered upon a life-long conflict with the powers of darkness, under the leadership of the great Captain of his salvation, and he is never to sound a retreat till his last enemy lies vanquished at his feet.

(437.) *Christianity no Failure.*—It was sometimes said that Christianity had failed. Failure in commercial life meant inability to meet engagements. Then they were safe, because they had engaged to do nothing but go into all the world and preach the gospel to every creature. They were not responsible for the success of the gospel which they took. He was glad they were not. They left that in higher hands. For the last four or five years his residence had been on missionary ground, and if he believed in the power of the gospel before, when his experience was confined to the boundaries of this “tight little island,” with an occasional glimpse of life on the Continent, he believed still more in it now. It had elevated the North American Indian, than whom in his natural state there was no more degraded specimen of humanity; Chinamen in San Francisco, cultured Japanese, and others had been brought to the feet of Jesus. It had been his happiness to pay an official visit to the missions of his own Church on the north-east coast of Vancouver's Island, to a little spot called the Indian Village, peopled exclusively by Indians, where he preached through an interpreter. Here the speaker humorously depicted the diffi-

culties of such a task. He preached there, and baptized two little Indian papooses. In the village were two streets, called respectively "Heathen" and "Christian" Street. The Heathen-street was close to the river, lying low, the dwellings, sheds or shanties, built of logs filled in with mud, sixty or seventy feet long, with one door, no windows, and a chimney—the door and chimney being the only two orifices—with five, six, seven, and sometimes ten families herding together like the beasts of the field, without decency or comfort; the most degraded and mis-shapen abortions of humanity that could be found. In Christian-street he found little white-washed cottages, the institution of the family apart; comfort, industry, and the idea of home. There they were, close together, not 100 yards apart, the two systems side by side—the old father, 60 or 70 years of age, living in the Heathen-street, and the son living in the Christian-street, with migrations from the former to the latter constantly going on.—*Speech of Dr. PUNSHON.*

(438.) *The Character and Conduct of Jesus.*—In the conduct of Jesus we discover what a genuine Christian ought to be. Through the whole progress of his eventful life, he preserved a uniformity of character. No changes in circumstances wrought any change in him. He was the same person when surrounded by the hordes of the multitude that he was when arraigned at Pilate's bar. On the former occasion, he discovered no symptoms of ambition; and, in the latter, he betrayed no want of fortitude. It was the purity of his morals, the sublimity of his doctrines, the equanimity of his life, and magnanimity of his death, that extorted from his bitterest enemies a confession *that he was the Son of God*. Is it possible to contemplate such a Being, and not be struck with wonder and admiration? What sweetness! What purity of manners! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind! What truth in his replies! How great the command over his passions! In a word, he was a perfect model of all possible excellencies!

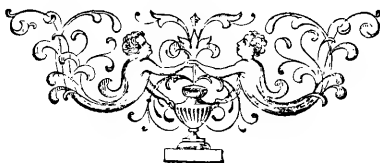
(439.) *The Bible indestructible.*—There is a frontispiece to Wycliffe's Bible which has always seemed to me very significant. A fire is there spread, representing Bible Christianity, and around that fire are congregated a number of remarkable and important individuals, all endeavouring to devise some means of putting out the fire. Among them I find one gentleman with horns and a tail, representing, I suppose, his Satanic Majesty; another is the Pope of Rome surrounded with red-hatted Cardinals; Mohammed is also one of the group, and Infidelity has likewise its representative. They are all suggesting some method of extinguishing the fire, and one of them recommends that they should blow on it

until they blow it out. That recommendation is adopted, and there they are with swollen cheeks and extended lips blowing on the fire. But, instead of blowing it out they are blowing it in. And they blow themselves out of breath before they can extinguish it, for it is a God-enkindled flame, and no human power can put it out. It will spread and burn until the world shall be illumined by its glare, and then the enemies of Christianity will know that they have expended their strength in vain.

(440.) *The Emperor Julian*.—The Roman Emperor, Julian the Apostate, expired A.D. 363. Julian was nephew to Constantine the Great. When Constantine died, he left his empire to his three sons, and when they were dead, Julian reigned in their stead. He had been a professed Christian; but he fell from Christianity, and turned a pagan; and, therefore, is called the apostate. When he came to the throne, he used his utmost endeavours to overthrow the Christian church, and set up paganism again in the empire. He put down the Christian magistrates, and placed heathens in their room; he built the heathen temples, and became a most notorious persecutor of the Christians, and, as is thought, against his own light. He used to call Christ, by way of reproach, the Galilean. He was killed with a lance in his wars with the Persians. When he saw that he was mortally wounded, he took a handful of his blood, and threw it up towards heaven, crying out, "O Galilean, thou hast conquered."

(441.) *The Language of the Future*.—It has often been said that the British and Foreign Bible Society has laboured hard to repair the consequences of the confusion of tongues at Babel. But though that noble society has succeeded in circulating 80,000,000 copies of the Holy Scriptures throughout the world, it has been compelled to do so in 180 languages. But now there seems a fair prospect of doing this in one language; for Professor Decandolle, in his recent work, "The History of Science," states it as his decided conviction that in sixty years hence the English language will be spoken by 860,000,000 of mankind, the German language by 124,000,000, and the French by not more than 69,000,000. The Professor indicates two essential conditions which the coming language must fulfil: First, it must have both enough of German and Latin words, or forms to commend it both to the Teutonic and Latin races; secondly, it must be written and spoken by a considerable majority of civilized people. Grammatical simplicity, clearness, and especially brevity, are also important. The English language alone fulfils these conditions, or will fulfil them, fifty or a hundred years hence. It is half German and half Latin. It holds a position among the principal languages now in scientific intercourse very like that which was held by the French between the Latin and several modern languages. The discovery of America doubled its

use, and the movement of population in both hemispheres fixed its destiny. It is now spoken in great Britain by thirty-one millions, in North America by forty-six millions, in Australia and New Zealand by two millions—in all, seventy millions of people. German is spoken, at the present time, by sixty-two millions, French by forty-two and-a-half millions. Then, as Professor Decandolle estimates that, as the population of England doubles in fifty years, and that of the United States, &c., in half that time, the probable number of English speaking people in the year 1970 will be spoken by eight hundred and sixty millions, when, at their present rate of increase, German will be spoken by one hundred and twenty-four millions, and French by sixty-nine and-a-half millions. Moreover, English is much more spoken in Africa and Southern Asia than all other European languages put together. The language of more than three-quarters of Christendom, and of the most active and the most reading people, will necessarily be the one in which all valuable works in other tongues will be translated—that in which they will have many times more readers than in their originals. Already, as our author remarks, German works are largely read by French-speaking people in English translations. As this goes on, English must become the dominant, if not the universal, language, so far as science and literature are concerned. Nothing could more conclusively prove the ever-increasing ascendancy of Protestant nations than this calculation, which puts them, as compared with Popish nations, in a majority of something like ten to one. As to the Latin language—the poor old Pope's language—this great writer seems to think it quite beneath his notice, and leaves it out of the reckoning altogether.—*From PRIMITIVE METHODIST.*





The Extent of the Atonement.

ANALYSIS OF DISSERTATION XX.

THE question to be settled is, whether Christ has made atonement for all men, or only for a part of the human race. In showing that Christ has provided salvation for all, we remark:—1. That there is not any passage in the Bible which expressly states that He died to save only a part of mankind, or that the atonement is limited to a specific number. Eph. i. 1-11 cannot justly be taken as teaching a limited atonement.

(1.) Because it refers to the predestination of all whom God knew would believe in Christ to the adoption of sons; and (2) because the Scriptures do not say whosoever is elected in Christ shall believe and be holy, but whosoever believeth shall not perish, but have everlasting life. Messrs. Roby and Leask noticed; the failure of the latter to reconcile *Calvinism* with *Arminianism* referred to. Can we believe unless we are elected? as a question is unreasonable because faith determines our election.—Pp. 372-376.

2. A judicious selection of passages which prove that Christ died for *all men*.—1 Tim. ii. 1-16; Calvin's remark on this text. The interpretation of the word "all" in a synecdoctrinal sense in such passages as Mark xvi. 15 is unwarrantable, for if Christ had not died to atone for all men *without exception*, God could not, as an all-perfect Being, will the salvation of all men. All His purposes and plans harmonise; and the notion of *divine duplicity* is, as a doctrine, as distressing to man as it is derogatory and insulting to God.—Pp. 377-381.

3. That as "the will of God is, that all men should be saved and come to a knowledge of the truth," he must have made provision in the atonement for the salvation of all men. Christ

"tasted death for every man."—Heb. ii. 9.—A. Barnes on this passage.—P. 382.

4. 1 John ii. 1, 2 examined. The words "the whole world" does not—1. refer, as some say, to the elect world; 2. Nor were they written by St. John to the Jews; 3. Nor yet are they to be regarded as employed in a loose and indefinite sense; but 4. As meaning the whole degenerate world. v. 19. The remarks of Wesley, Scott, and R. Morrison referred to. M. Henry says, "The price of redemption paid by Christ was sufficient to redeem as many worlds as there are sinners in the world.—Pp. 383-386.

Isa. liii. 4-6, 8, 10-12; Matt. xx. 17-19, 28; Luke xxiv. 45-47; John iii. 14-17; Acts ii. 21, 22-23, 32; xiii. 38, 39; Rom. iii. 21, 22, 24-26; v. 17-19; viii. 1, 3, 4; Gal. iii. 13; iv. 4, 5; Phil. iii. 3, 8, 9; 1 Tim. ii. 4-6; 1 John ii. 1, 2.



DOCTRINE DEFINED.

"Free was the offer, free to all, of life
And of salvation; but the proud of heart,
Because 'twas free, would not accept; and still
To *merit* wished, and choosing, thus unshipped,
Uncompassed, unprovisioned, and bestormed,
To swim a sea of breadth immeasurable,
They scorned the goodly bark, whose wings the breath
Of God's eternal Spirit filled for heaven,
That stopped to take them in—and so were lost."—POLLOCK.

IN a previous chapter we have seen that the atonement of Christ was vicarious in its character—that is, the death and sufferings of Christ were not for himself, for he knew no sin; but for us sinful creatures, that we might be made the righteousness of God in him. And hence the question occurs, To what extent does God wish his salvation to be enjoyed? Is the salvation he has provided designed for all men?

These are questions about which the Christian Church has, most unhappily, been divided. While the vast majority of Christians maintain, as a first principle in Christian theology, that Jesus Christ died for every man; others hold that it was only for the elect—those who, by the might of invincible grace, are finally saved—that the precious blood of Christ was shed. The "Westminster Confession of Faith,"

which is generally supposed to contain the clearest and best exposition of the last named theory, says : “ By the decree of God, for the manifestation of his glory, some men and angels are predestined into eternal life, and others fore-ordained to everlasting death. . . . Those of mankind that are predestined into life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature as conditions, or causes moving him thereunto ; and all to the praise of his glorious grace. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ ; are effectually called into faith in Christ by his spirit working in due season ; are justified, adopted, sanctified and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.” Hence comes the question, which of these views is right ? In our opinion the Bible sets the question at rest, and clearly and fully establishes the fact that God wishes the salvation of all men.

1. *The Bible says that Christ died for all men.*—“ If satisfaction was made for the sin of a definite and particular number only, then, whatever intrinsic worth there might be in the sacrifice of Christ, it could have no more relation to the rest of the human race than to fallen angels. Supposing that Christ were to assume the nature of angels, and make atonement or satisfaction by suffering for the transgressions of a certain or fixed number of them, the door of mercy would still be shut against the rest ; the gulph between them and reconciliation to God would be as unpassable as ever ; and there would be as unscaleable a wall, and

as adamantine a barrier to prevent any gracious communication to them from the offended majesty of heaven, as there is at this moment, to obstruct the egress of his goodness to those who people the regions of misery. The case must be the same with our race. If atonement has not been made for all—for those who perish equally as for those who are saved—then the death of Christ to take away sin cannot be tidings of joy to all. It is not easy to see how it can be glad tidings even to a single sinner; for how can any one be warranted to believe that satisfaction has been made for his sins, unless this is expressly revealed? If, indeed, those to whom the Atonement was restricted, could be separated or distinguished from those who had no part in it, then the good news could be honestly and unreservedly proclaimed to the former; but to call on the latter to rest on Christ for salvation would be an insult and a mockery; and to press them to accept of mercy when there was no righteous channel through which it could flow, would be to tantalize and torture them, and be calculated rather to exasperate the natural enmity of their minds, than to lead them to repentance. But if the obedience of Jesus to death has so satisfied the justice of God's moral government for the sins of men, as that every obstacle to the salvation of *any sinner* is effectually removed, except such as may exist in himself, then what more, or what less, has his propitiatory sacrifice accomplished for one sinner than for another? Nothing. If so, the Atonement is good news to all, and to all alike; for in it, considered by itself, there is no respect of persons. Had God limited the Atonement to a certain number, the tidings of mercy would have been addressed to these, and to none else. Had it been limited, then the responsibility of rejecting it would have been restricted precisely to the same extent, and no other persons would have been doomed to suffer the fearful punishment which shall overtake those who trample under foot the blood of Christ."

From the Scriptures we learn—(a) *That Christ died for "ALL."* Isa. liii. 6. "The term '*all*,' says the late Rev. J. Petty, "is here confessedly used in its full extent of meaning in the former part of the verse; and all just rules of criticism require it to be used in the same latitude in the latter part. If the former part is to be understood in its

natural and proper meaning, and the latter in a restricted sense, we cannot see how it can be otherwise than calculated to mislead, an idea from which we shrink with horror." 2 Cor. v. 14, 15. In this passage, the same *all* that were dead is the *all* for whom Christ died. 1 Tim. ii. 6. Dr. Chalmers, in his "Lectures on Romans," vol. ii. p. 134, says, on the expression at the close of verse 8, chapter v., "*He died for us*"—"For us *all* :"—

"The apostle may perhaps be confining his remarks in this clause to himself and to his converts, to those of whom he had this evidence that they were the elect of God, even that the gospel had come to them with power and with the Holy Ghost, and with much assurance. But, notwithstanding this, we have the authority of other passages for the comfortable truth that Christ tasted death for every man; and so every man who hears of the expiation rendered by this death hath a warrant to rejoice therein: and that he is set forth a propitiation for the sins of the world; and so it is competent for every one in the world to look unto this propitiation, and be at peace. And that he gave himself a ransom for all, to be testified in due time; and so might each of you who hears this testimony embrace it for himself, and feel the whole charm of his deliverance from guilt and from all its consequences. Christ did not so die for all as that all do actually receive the gift of salvation; but he so died for all, as that all to whom he is preached have the real and honest offer of salvation. He is not yours in possession till you have laid hold of him by faith; but he is yours in offer. He is as much yours as anything of which you can say, I have it for the taking. You, one and all of you, my brethren, have salvation for the taking; and it is because you do not choose to take it if it do not indeed belong to you." See also 1 Tim. ii. 1-6.

(b) *Christ died for "EVERY MAN."*—Lest we should regard the word "*all*," and the expression "*ALL MEN*," as not sufficiently determinate to make it evident that no man is excluded, we have the more individualising expression, "*every man*." See Heb. ii. 9.

(c) *Christ died for the "WORLD."* John iii. 17; viii. 12; v. 51; i. 29.

(d) *Christ died for the "WHOLE WORLD."*—As if to place the universality of Christ's atonement beyond the possibility of dispute, John says, "He is the propitiation . . . for the sins of the whole world." 1 Eph. ii. 1, 2.

Dr. Guthrie says, "John, the disciple whom Jesus loved, 'who also leaned on his breast at supper,' and lingered by his cross, and was entrusted with the care of his mother, and more than any of the others enjoyed his Master's intimacy and knew his mind, says—not as one who balances his language and carefully selects his words, lest he should compromise and commit his master too far—'If any man sin, we have an advocate with the Father, Jesus Christ, the righteous,' adding, 'and he is the propitiation for our sins, and not for ours only, but also for the sins of the *whole* world.' The whole world! Ah, some would say, that is dangerous language. It is God's language. It binds a zone of mercy around the world, and perish the hand that would narrow it by a hair's breadth. Beneath his grace in Christ, as beneath that ample sky, there is room enough for all men and women in the world. None shall be damned but they who damn themselves."

We know there are expressions which do not cover, by their actual breadth of import, the whole extent of our Lord's atoning death. Paul, for instance, says, "Christ loved *me* and gave himself for *me*." Gal. ii. 20. "Christ loved the *Church*, and gave himself for *it*." Eph. v. 25. And our Lord said, "I lay down my life *for the sheep*." John x. 15. But these expressions neither assert nor insinuate that he died for Paul only, for the Church only, or for the sheep only. On the contrary, the Bible asserts that Christ bought even those who deny him, and who bring upon themselves swift destruction. 2 Peter ii. 1. And, on the ground of such assertions, we are authorised to say to every sinner, however numerous his offences, or however desperate his state, "Christ died for you." "It is nowhere said, in the Bible, that Christ so died for me in particular, as that, by his simple dying, the benefits of his atonement are mine in possession. But it is everywhere said in the Bible that he so died for me in particular, as that by his simple dying the benefits of his atonement are mine in offer. They are mine if I will. Such terms as *whosoever*, and *all*, and *any*, and *Ho*,

every one, bring the gospel redemption specifically to my door, and there it stands for acceptance as mine in offer, and ready to become mine in possession on my giving credit to the word of the testimony"—DR. CHALMERS.

2. *The efficacy of Christ's death is said to be co-extensive with the effects of the fall.*—The Scriptures already quoted prove, beyond doubt, that Christ's vicarious expiatory atonement is universal in its extent; therefore, through the universal, atoning merits of the Saviour's death, there is such a sufficiency of saving grace procured and imparted that every man may work out his salvation, especially while God worketh in him to will and to do of His good pleasure. This very important point of free, saving grace will be fully sustained by the following Scriptures: Isa. liii. 6; Rom. v. 15-21; 1 Tim. ii. 4; Tit. ii. 11, 12.

3. *The gospel is to be preached to "every creature."* Luke ii. 10; Mark xvi. 15. But could the gospel verify its name, and really be good news to every human creature, if it did not announce an atonement for every one? We think not.

4. *All men are commanded to repent of their sins and to embrace the invitations of the gospel:* Mark i. 15; vi. 12; Acts xvii. 30. Nor can any words of ours describe the freeness of the offers which God has made to sinful men in reference to their salvation. If the reader will take the Bible in his hand, and, forgetting all that he has ever read of human systems of theology, will look at the alluring promises and pressing exhortations it contains, it cannot fail to leave upon his mind the deepest impression that God has large intentions of mercy towards the whole of our guilty race, and that it is not the will of God that any should perish, but that all should come to God and live. Isa. lv. 1, 7; Matt. xi. 28; John vii. 37; Rev. xxii. 17. Now these and similar invitations invite all men to come to Christ; and are they more extensive than God's provision of grace? Would it be in harmony with the character of God, who is holy, just and good, to ask all to come and partake of what has been provided and intended for only a few?

5. All men are commanded to believe on Christ, and their neglecting to do so is represented in Scripture as the great

cause of their final and everlasting condemnation. Mark xvi. 16 ; John iii. 18, 19, 36 ; v. 40 ; 2 Thess. i. 7, 8 ; 1 Pet. iv. 17. If the atonement of Christ had been *partial*, the requirement to believe in him could not be universal without the most obvious injustice. If there be one for whom Christ died not, to command him to believe in Christ as his Saviour, is to command him to believe what is not true ; and to command him to believe "unto salvation" is a delusion, for salvation was never provided.

The final condemnation of sinners is attributed to their wilful rejection of salvation. We have already seen that the Scriptures hang everything on a man's hearing and believing the Gospel. If men, hearing of Christ, believe in him, they are saved ; but if, from any circumstances whatever in themselves or others, they fail to believe in him, they perish : and perish because they believe not on the name of the Son of God. There is no meaning in the Gospel, no truth in its promises, no weight in its threatenings, if this be not true. See John vi. 60-66 ; Gal. v. 11 ; 1 Pet. xi. 8. The Gospel invites all to believe its promises, and embrace its provisions, and denounces a double condemnation on those who refuse to do so. John xviii. 37 ; 2 John ii. 2 ; 1 John ii. 22 ; Acts xxx. 2 ; Heb. iii, 12 ; iv. 7 ; 2 Pet. iii. 5 ; John iii. 19 ; v. 44. Ezek. xxxiii. 7-16 ; Matt. xxii. 3 ; xxiii. 37 ; John v. 40 ; 2 Peter ii. 1. Again, unbelief is declared to be a greater sin than the sin of the heathen who had no light. Matt. xi. 20 ; 2 Thes. ii. 10-12. Luxury, the pride of human reason, the love of sinful pleasure, the greed of money, darken men's minds to the light of the Gospel.

All the judgments which were brought on the Jews, in the Mosaic dispensation, were so because of their unbelief in the Word of God. And there is scarcely a page in the New Testament in which unbelief is not represented, in the very strongest terms which language can furnish, as the great colossal sin which, more than any other, peoples the regions of the lost. But the words of Christ settle the point for ever. He again and again, in the most emphatic language He could employ, pronounces him who believes not as inevitably destined to perish—as assuredly so, indeed, as he that believes is certain to be saved.

FACTS AND ILLUSTRATIONS.

(442.) *Three Questions on a Limited Atonement.*—On a certain day a gentleman whom we shall name Mr. L—— called on a clergyman of the Free Church of Scotland on a matter of business. After business was over, the conversation turned on religious matters, and especially on the doctrine of a world-wide atonement. This doctrine was denounced by Mr. W., the minister, in no measured terms, as a doctrine which was doing much injury at the present time, and one which was antagonistic to the teachings of the Bible. "It is not," said the clergyman, "orthodox, and those who advocate it have departed from the truth; they are in reality doing dishonour to the Saviour, and retarding the progress of his kingdom."

"This is not the case," replied Mr. L., "for I know that the belief of the truth that *Christ loved me and died for me* has done me and thousands good, and I never could have believed that had not known that Jesus, as the Bible says, by the grace of God, tasted death for every man. Besides," he continued, "if you will answer me three questions to *your own* satisfaction on this subject, I will at once renounce my views and accept yours."

"The condition is certainly fair," responded Mr. W. "I will surely be able to answer these to *my own satisfaction* at last. Let me have the questions which you think are so convincing."

My first question is, "Do you believe that there are souls lost or whom Jesus died?"

"Certainly not. Jesus did not shed his blood in vain. All those or whom he died must be saved."

My second question is, "Why are men condemned at last?"

"The Bible's answer is unbelief. 'He that believeth shall be saved, and he that believeth not shall be condemned.' So saith the Bible, and with this I heartily agree. Both these questions have answered to my satisfaction. What is your third?"

"It is this," replied Mr. L., "What is the truth they did not believe? Can you answer that to your satisfaction? If you can, you are the first person holding your creed which I have met who could."

"Now," said the clergyman, "that is a difficulty, and one which is not easy to get over. Indeed, I do not see meantime how I could answer it, but I will take it into consideration, and let you know the result."

"You may, my dear sir," said the honest Armenian, "at once admit that, according to your creed, you cannot answer this question. If you replied that they are condemned because they did not believe in Jesus as their Saviour, you would hold that they were condemned for believing the truth; for you say that Jesus

did not die for those who are lost: and, on the other hand, if you said that they did not believe that Christ died for them, and in so doing rejected the truth, that is the doctrine which I hold."

The minister was in a fix. He said "he would consider it more fully." The more fully he considered his position in the light of Bible teaching, the sooner would he set his seal to the doctrine that JESUS TASTED DEATH FOR EVERY MAN.

(443.) "*Whosoever*."—Alcibiades was humbled because he could not find his estate marked out on a map of Greece; and although we cannot undertake to point out any individual's name in the Book of God, we can point to that which is equally important, namely, "*Whosoever believeth in Christ shall not perish, but have everlasting life.*" John iii. 16. Many years ago an old soldier, when far advanced in life, began to learn to read, chiefly that he might be able to read the Bible, which he had neglected too long. One day he came to the text but could not understand the word on which I was commenting—*whosoever*. Going out into the street he met a little boy hastening from school to his dinner, and to that little boy the old man said: "Come here, my little boy, and I will give you a half-penny if you will tell me the meaning of this word here," pointing to it. "That's *whosoever*," rejoined the boy. "But what does it mean?" "Oh, just anybody," was the lad's quick explanation. "Then I'm somebody," said the old man, "and I'm welcome to the mercy of God." And both were right. And an old negro in the West Indies, residing at a considerable distance from the missionary, but exceedingly desirous of reading the Bible, came to him regularly for a lesson. He made but little progress, and his teacher, almost disheartened, intimated his fears that his labours would be lost, and asked him, "Had he not better give it over?" "No massa," said he, with great energy, "Me never give it over till me die"; and, pointing with his finger to John iii. 16, "God so loved the world," &c., added, with touching emphasis, "It is worth all de labour to be able to read dat one single verse." "I thank God," says Richard Baxter, "for that word '*whosoever*.' If God had said there was mercy for Richard Baxter, I am so vile a sinner that I would have thought he meant some other Richard Baxter; but when he says *whosoever*, I know that includes me, the worst of all Richard Baxters."

(444.) *Mr. Spurgeon on the way of Salvation*.—Have you ever read John Bunyan's "Grace Abounding?" if not don't let a month go without reading that remarkable book for the seeking sinner. Bunyan met with this very temptation, and he was greatly perplexed, but he got out of it in this way: It occurred to his mind to search in the word of God to find if any poor sinner who had sought the Saviour had been rejected. He searched and found not one, and he thought, "I don't think it likely that I should be

the first one to be rejected;" so he broke the net and escaped. Well do I remember going one cold Sabbath morning to a Primitive Methodist chapel, and although the sermon was not particularly clever, as modern sermons are counted now, I was struck with the earnestness of the preacher, whose text was "Look unto me, all ye ends of the earth, and be ye saved." Looking at me, as I thought, he said, "That young man over there looks very miserable; you will never be happy till you get rid of that burden; look, look now." And I did look, and the burden rolled from my shoulder. I can say with many others,

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

(445.) *Billy Dawson's Great Sermon.*—This great natural orator had a wonderful sermon on the "Sower and the Seed." With every stroke of the hand in imitation of the act of sowing, the speaker would drop some blessed passage of Scripture. The Methodist chapel in one of the midland counties not being big enough, the use of the Particular Baptist chapel was secured. The minister of the chapel was upon the platform. Dawson gave this "sowing speech," and went along the platform scattering the seed and giving one passage of Scripture after another: "God so loved world," "Come unto me, all ye that labour;" then there came another handful; "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." "There, it's out," he said, "and you can do what you like." When remonstrated with for this breach of ministerial propriety he said, "I did not think about the chapel, nor the parson; I thought about the seed; and when I had got into the middle of the sowing, do you think I was going to be stopped by a little Particular Baptist parson?"

(446.) *All are invited to come to Christ.*—An eminent minister gave, in one of his sermons, the following illustration of the Divine dealings with sinners:—

A clergyman, sitting in his study, saw some boys in his garden stealing melons. He quietly arose, and walking into his garden, called them; "Boys, boys." They immediately fled with the utmost precipitation, tearing through the shrubbery, and falling over the fences. "Boys," cried out the gentleman, "stop, do not be afraid. You may have as many melons as you want. I have more than I know what to do with."

The boys, urged by the consciousness of guilt, fled with increasing speed. They did not like to trust themselves in the gentleman's hands; neither did they exactly relish the idea of receiving favours from one whose garden they were robbing.

The clergyman continued to entreat them to stop, assuring them that they should not be hurt, and that they might have as many melons as they wished for. But the very sound of his voice added wings to their speed. They scampered on in every direction, with as determined an avoidance as though the gentleman was pursuing them with a horsewhip. He determined, however, that they should be convinced that he was sincere in his offers, and therefore pursued them. Two little fellows who could not climb over the fence were taken. He led them back, telling them they were welcome to melons whenever they wanted any, and giving to each of them a couple, allowed them to go home. He sent by them a message to the other boys, that whenever they wanted any melons, they were welcome to them if they would but come to him.

The other boys, when they heard of the favours with which the two had been laden, were loud in the expression of their indignation. They accused the clergyman of partiality, in giving to some and without giving to all; and when reminded that they would not accept of his offers, but ran away from him as fast as they could, they replied, "What of that?" He caught these two boys, and why should he have selected them instead of the rest of us? If he had only run a little faster, he might have caught us. It was mean in him to show such partiality.

Again they were reminded that the clergyman was ready to serve them as he did the other two he caught, and give them as many melons as they wanted, if they would only go and ask him for them.

Still the boys would not go near him, but accused the generous man of injustice and partiality in doing for two that which he did not do for all.

So it is with the sinner. God finds all guilty, and invites them to come to him and be forgiven and receive the richest blessings heaven can afford. They all run from him, and the louder he calls the more furious do they rush in their endeavours to escape. By his grace he pursues, and some he overtakes. He loads them with favours, and sends them back to invite their fellow-sinners to return and receive the same. They all with one accord refuse to come, and yet never cease to abuse his mercy and insult his goodness. They say, "Why does God select some and not others? Why does he overtake others who are just as bad as we, and allow us to escape?" This election of some and not others, is unjust and partial."

And when the minister of God replies, "The invitation is extended to you: whosoever will, let him come and partake of the water of life freely," the sinner heeds it not, but goes on in his sins, still complaining of the injustice and partiality of God in saving some and not saving all.

(447.) *A perplexed Doubter Answered.*—A respectable man, who

had become interested on the subject of religion, and who had begun with some earnestness to search the Scriptures, had read but a few chapters when he became greatly perplexed with some of those passages which an inspired apostle has declared to be "hard to be understood." In this state of mind he repaired to a coloured preacher for instruction and help, and found him, at noon, on a sultry day in summer, laboriously engaged hoeing his corn. As the man approached, the preacher, with patriarchal simplicity, leaned upon his hoe, and listened to his story. "Uncle Jack," said he, "I have discovered lately that I am a great sinner; and I commenced reading the Bible, that I may learn what I must do to be saved. But I have met with a passage here," holding up his Bible, "which I know not what to do with. It is this: 'God will have mercy upon whom he will have mercy, and whom he will he hardeneth.' What does this mean?" A short pause intervened, and the old African replied as follows:—"Master, if I have been rightly informed, it has been but a day or two since you began to read the Bible, and, if I remember rightly, that passage you have mentioned is away yonder in Romans. Long before you get to that, at the very beginning of the gospel, it is said, 'Repent, for the kingdom of heaven is at hand.' Now, have you done that? The truth is, you have read entirely too fast. You must begin again, and take things as God has been pleased to place them. When you have done all that you are told to do in Matthew, come and talk about Romans."

Having thus answered, the old preacher resumed his work, and left the man to his own reflections. Who does not admire the simplicity and good sense which characterised this reply? Could the most learned polemic more effectually have met and disposed of such a difficulty? The gentleman particularly interested in this incident gave an account of it with his own lips, and said, "It convinced me most fully of the mistake into which I had fallen. I took the old man's advice; I soon saw its propriety and wisdom, and hope to bless God for ever sending me to him."

(448.) *The Gospel for the World.*—The gospel is not meant for the salvation of men who are so good that they hardly seem to need it, but for men that are bad—for the very worst of men. Admit all that can be said of the badness of the Chinese; admit the blackest portrait that can be correctly painted of them; admit that they are as bad as men can be out of hell—if I understand the matter rightly, you only make out a stronger case for sending them the gospel of Christ. There is a story told of a vendor of quack medicine, who sent out an advertisement to one of the Australian newspapers, and after enumerating all the diseases of which he could think, he added, "If there be any disease peculiar to the colony, put that in, for my medicine will cure that too." A statement that was not true of the quack medicine we can apply to

the gospel of Christ. If there be any wickedness peculiar to the Chinese ; if they are the worst specimens of humanity ; if human depravity has assumed a type there which it does not present in any other part of the world, put all these in, for the gospel will cure them too. It is a remedy for all diseases, even the worst.—REV. W. LANDELS.

(449.) *The Elect*.—"You are not elect," said the adversary to a sorely-trying Christian. "Elect!" replied the man of God ; "liar, get you hence ; I have had more than ye ever had—an offer of Jesus Christ ; and I have taken him." Rowland Hill was once asked to preach to the elect, and he said, "Chalk them on the back and I'll preach to them." We had better leave all that, and go right at it, proclaiming everywhere, fully and freely, the gospel of Him who came into the world to save every sinner."

(450.) *None cast out by Christ*.—Many years ago, at a communion service, there came to the late Dr. John Wylie a young woman of very deficient intellect, asking, "Will you no let me come *forat* (forward)?" "Come to the sessions on Saturday," was the minister's reply, "and I will consult the elders." When the Saturday came, the poor woman was there, and she was asked who Christ was, and what he had done for her? Her answers surprised them all. The minister paused, doubtful what to ask more, when she suddenly broke in, and, with tears in her eyes, said, "I'm sure *He* wad na keep me back." This settled it. The good doctor never forgot this incident, and was fond of telling it in after days. The Rev. W. Jay one day attended the dying bed of a young female, who thus addressed him :—"I have little to relate as to my experience. I have been much tried and tempted, but this is my sheet anchor—He has said, 'Him that cometh to me I will in no wise cast out.' I know I come to him, and I expect that he will be as good as his word. Poor and unworthy as I am, he will not trifle with me ; it would be beneath his greatness as well as his goodness ; I am at his feet ; and you have often said—

"'Tis joy enough, my All in All,
At thy dear feet to lie :
Thou wilt not let me lower fall,
And none can higher fly.' "

(451.) *Sectarian exclusiveness reproved*.—There is an exclusive and sectarian bigotry—not confined to any one Christian denomination, but in a measure, at least, common to them all—which talks rather of "the Church" than of Christ crucified ; of sacraments rather than of the Sacrifice, which practically regards the grace of God as flowing in the channels of its own exclusive ordinances, and the healing power of the living water as abiding rather in the earthen chalice than in the sparkling spring. To hear these men talk of ordinations, and confessions, and successions, and baptisms, one would think that this fountain of salvation were, like

a mineral spring at a watering-place, enclosed, and appropriated, and surrounded by liveried water-dippers, so that the soul that will not drink from these particular cups must needs perish in agony. And the abomination of this last thing is worse than the first. Tell me that God's eternal decree shuts me away from salvation, and I could better be reconciled to it. The grandeur of the Eternal One, as with his majestic sceptre He waves me back from the fountain, would give dignity to destruction. But to be repulsed from the sweet waters by a poor mortal gesture; to lose the healing draught because a spider's web is spun by the well-side; to be driven backward upon God's uncovenanted mercies by some fair-lipped champions of successions and baptisms; to die of thirst in full view of the swelling fountain because the cup wherewith I would draw and drink hath not the blazon of a Shibboleth—oh, this is intolerable! Why, what is the Church? The fountain of living waters? No, sirs! An enclosure round about that fountain? No, sirs! The Church, all together, or in its distinct denominations, is only a company of thirsty men, who have come to drink, each man for himself, of that blessed fountain, and whose only office is that of the "Bride," to say, "Come—come." Is baptism salvation? No, sirs! Is the Lord's Supper salvation? No, sirs! Are Church ordinances salvation? No, sirs! Christ crucified is salvation. Let me meet a poor heathen in the wilderness who never heard of a Church, or of a sacrament, and to whom in his circumstances a sacrament were impossible, and I tell him the story of Christ crucified for sinners; I say, "Repent and believe, and thou shalt be saved for ever."—REV. CHARLES WADSWORTH.

(452.) *Perverting Scripture.*—A friend told his neighbour that he had been to hear a Universalist sermon.

"Well, what was the text?"

"It was this, 'How shall we escape, if we neglect so great salvation?'"

"And what did he do with that?"

"Well, first he told us something about how great it was; and then he told us how we are all going to escape, even if we do neglect it."

(453.) *Salvation for all.*—A man who had long attended a hyper-Calvinist place of worship began to attend Methodist preaching, and being asked why he went so far to hear the Word of God, replied: "There we have only a one-legged religion, it is all for the saint; here is a two-legged religion, for saint and sinner. I like this best."

(454.) *The necessity of faith in Christ.*—The garden witnessed his agony, the hall his scourging, the cross his death—the cross where, on his precious, defenceless head, all the vials of the wrath of Justice were poured, and in whose bleeding side the flaming

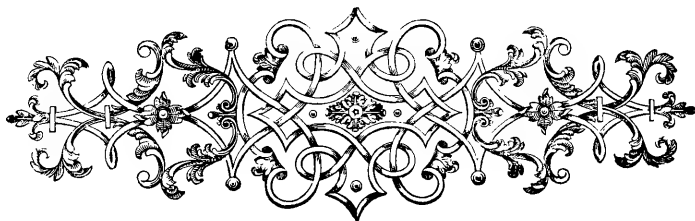
sword of justice was quenched. Those vials of anger shook the earth, darkened the sky, opened the graves, made the sun start back. "The heavens in mourning stood." But that substitutionary death of "the Lord of life and glory" was a full and perfect satisfaction for all the sins of all the world. Now, God is propitious and accessible. At the cross of Jesus, Justice and Mercy, twin sisters long estranged, met together and kissed each other, and went forth to offer salvation to a perishing world! But, and note it well, it is terribly possible to have accurate thought of Christ without corresponding feeling, principles, and conduct. The eye may be clear as an eagle's, while the will is palsied; the head blazing with light, while the heart is a lurking-place for the foulest vices. Many a once good theologian and eloquent preacher is now burning in hell fire. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?" So you may believe all that is written concerning Christ, and yet not be savingly benefited. Thoughts of Christ must lead you to "godly sorrow," and humble trust in Him as your surety. This will bring pardon and purity; and the Holy Spirit's direct witness to adoption is the certificate to be presented at heaven's golden gates. Faith, if saving, will lead you to accept Christ as a Saviour. A broken heart God "will in no wise cast out." Yea, He waits to be gracious. The debt having all being paid at once, sin shall all be forgiven at once. "Who forgiveth all thine iniquities." Human redemption cost more skill and labour than the creation of the starry heavens, or of the angels in heaven. A word made them all. "He spake and it was done; He commanded and it stood fast."

(455.) *Right sort of Preaching.*—Dr. Ryland's advice to his young academicians was: "Mind, no sermon is of any value, or likely to be useful, which has not the three R's in it: Ruin by the fall; redemption by Christ; regeneration by the Holy Spirit."

(456.) *The Unpardonable Sin.*—The following conversation passed between Dr. T. C. Henry and a penitent sinner:—"You believe yourself guilty of the unpardoned sin?" "Am sure of it." "In what did the crime consist?" "I opposed the work of God." "So did Saul." "I denied Christ." "So did a disciple, afterwards honoured by his Master." "I doubted the power of Jesus Christ, after strong evidence in his favour." "So did Thomas." "What! are you attempting to prove by such examples that I am a Christian?" "Not at all. I am only enquiring into the nature of your guilt; and thus far, I can see no reason for despair." "I have hated God," rejoined the self-condemned, "and openly avowed my enmity in sight of his divine operations." "Thus far your case is lamentable indeed; but not hopeless yet. Our hearts are naturally at enmity with God, and I do not see why the open avowal of this, drawn out by the sight of the law into visible

form, must necessarily and always constitute the guilt of which you accuse yourself." "I feel that I am cut off from salvation." "It is very difficult to reason against your feelings, but they are no proof on the present subject. Let me enquire whether you desire the pardon of your sins?" "Assuredly, if it were possible!" "Do you regret the conduct of which you accuse yourself?" "Certainly." "Do you sincerely desire repentance?" "I would give the world, if it were mine, to have it." "Then it is not possible that you have been guilty to an unpardonable extent; for these are characteristics of a state of mind faithless, but far from being desperate; and they come within the design of the Gospel invitations." There was something simple and touching in this mode of ministering to a mind diseased; and it produced an effect which probably no other process could have accomplished. Indeed his living and dying hours were those of a favoured Christian.





The Extent of the Atonement.

OBJECTIONS ANSWERED.

ANALYSIS OF DISSERTATION XXI.



SEVERAL arguments against the doctrine of universal redemption noticed and answered :—

1. A limited redemption has been inferred from those passages of Scripture which *speak of Christ's death as though it affected the salvation of the elect only* ; but (1) Such passages as John x 15 ; Acts xx. 28, when viewed in relation to the work of redemption are *not restrictive* ; (2) This is more evident when they are considered in connection with John iii. 16 ; Heb. ii. 9 ; 1 John ii. 2. Christ died for those who “deny him.” 2 Pet. ii. 1 ; Rev. H. Carpenter quoted.

II. A limited redemption has been *argued from the fact that all are not saved* : If Christ died for all, and all are not saved, then Christ died in vain. But this view is wrong in that it supposes the atonement to be regulated according to the number of persons for whom Christ died, and makes it a mere commercial transaction. It moreover divests it (1) of its *moral grandeur* ; (2) Fails to show its *real value as lying in the meritorious efficacy of Christ's death* ; and (3) it equally fails to show clearly the other purposes of the atonement, viz., the *development of God's glory and the manifestation of His moral character*. God “made the atonement to gratify himself,” &c.—Finney, Pp. 387-390.

To those who say that “if God has used means to save the *whole world*, and those means have proved ineffectual in any one case, then the scheme is, at least, a partial failure,” we remark :—

(1). That redemption, considered as a ransom paid, should not be identified with redemption as an actual deliverance experienced by believers ; (2) It is mere folly to conclude that anything fails

simply because it does not *directly* answer every one of the purposes which are expected; (3) That God does many things, or allows them to take place, both in the natural world and in the kingdom of grace which *appear* to be in vain.—Pp. 391-394.

III. That it seems *inconsistent* and *unreasonable* to suppose that *Christ died for those who were in hell long before His death*:—(1) God dealt with mankind *before the actual death* of Jesus Christ. The Saviour was the Lamb “slain from the foundation of the world.” Christ as truly died for those who were in hell before His death, as He did for those who were in heaven long before that event; (2) The objection is unreasonable.

IV. The universality of redemption is objected to on the supposition that *God had determined from all eternity that a certain number of mankind should be eternally damned*.—Westminster Confession of Faith; (1) The doctrine that a certain number of the human race are to be eternally damned is neither stated in the Scriptures; nor (2) can it be deduced from any part of them; (3) neither is it inferrible from the nature and character of God; seeing (4) such an idea would lead us to regard Him as a malignant being; (5) Neither can we conceive God having any reason or cause for such an apparently malignant purpose; (6) the eternal damnation of sinners is their own fault; (7) the doctrine of unconditional reprobation degrades God's character beneath that of the most inhuman tyrant that ever breathed. It is unreasonable and unscriptural.—Pp. 394-397.

V. It is said that *while universal redemption secures no glory and praise to God, the doctrine of a limited salvation does*:—Rev. W Parke: This view is incompatible (1) with God's moral character; and (2) with the *benevolent* spirit of Christianity.—Pp. 397-398.

VI. It is held by some that Christ did not die for all, seeing “*God has so circumstanced some men that they are absolutely unable to believe in Christ*. In some cases, men are left to die and perish in their fallen state beyond all Gospel means of salvation. These are supposed facts. Those persons who are unable to believe in Christ are—(1) *infants*: yet Christ died for them; (2) *idiots*, who, on account of their intellectual imbecility, may be classed with infants; (3) the *heathen*, who have never heard of Christ. Those among them who act morally right, according to the light they have, will be saved, like the infant and idiot, through the common sacrifice of Christ. This does not prove the gospel to be superfluous to them, or that it should be withheld from them, or that they would not be better with it, considering the requirements and superiority of the Christian system; (4) Some hold that *those persons who live in Christian countries, with opportunities of attending the means of grace, but who never seem to benefit thereby*, are left by God to

perish in their sins; that they are *reprobate* characters, for whom Christ did not die. This view rests upon *erroneous suppositions*, seeing that many persons, who seem to be unconcerned about their salvation, are not without convictions and good desires, and even determinations to amend their lives.—Pp. 399-402.

VII. Some object to the doctrine of universal redemption, because, in their opinion, it is *new*, “and utterly unsupported by the votes of the truly great and good.” We reply, that councils and synods have frequently reached erroneous conclusions, and decreed enormous cruelties. Witness Constantinople, Trent, and Dort. (1) It is doubtful whether the doctrine of a limited atonement was ever held by any Christians during the first four centuries of the Christian era. Bishop Davenant's statement on this matter confirmed by appeals (a) to *Clement* of Alexandria; (b) *Origen*; (c) *Primacius*, a disciple of Augustine, so that it may be inferred that the latter held the doctrine of universal atonement; (d) *Athanasius*; (e) *Gregory Nazianzen*; (f) *Cyril*; (g) *Chrysostom*; and (h) *Ambrose*. The commencement of the great controversy on the extent of the atonement dates from the days of *Gottschalkus*, whose *moral doctrine*, that Christ “died only for those who were saved,” was condemned by the Synod of Mentz. (2) Universal redemption has been held and preached by some of the *most successful reformers*. Consult *Luther* on Gal. i. 4; *Calvin* on John i. 20; Rom. v. 18; Mark xiv. 24; *Henry Bullinger*, *Benedict Aretius*, *Wolfgang Musculus*, *Latimer*; (3) *This doctrine is taught in the creeds and confessions of the principal reformed churches*; (a) in the *Confessions of Helvetia* of A.D. 1535 and 1566; *Confession of Augsburg*, written by *Malancthon* in 1530; *Confession of Saxony*, written in 1551; the *Heidelberg Catechism*, written in 1563; and in the homilies and articles of the English Church; (4) the *majority of ancient and modern commentators, divines and theologians* held views in favour of general redemption:—Whitby, Beveridge, Macknight, Lardner, Scott, A. Clarke, Arminius, Wesley, Usher, Davenant, Polhill, Dr. Williams, R. Hall, Fletcher, Dwight, Bellamy; (5) it is preached by the most eminent and successful preachers of the present day.—Pp. 403-413.

VIII. Those who believe the doctrine of *eternal and unconditional degrees* (to be consistent) are compelled to believe in the doctrine of a *limited atonement*; (1) the Calvinistic view of the Divine decrees is in opposition with the fact that Christ died for all, and that God invites all to be saved; (2) it is inconsistent with the essential elements of God's moral government—see Jonathan Edwards, &c.; (3) it is inconsistent with the justice of God.—Pp. 414-419.

1. *Christ died for all men*:—Isa. liii. 4, 6, 8, 10-12; John i. 29; iii. 14-17; Rom. viii. 32; 2 Cor. v. 14, 15; Col. i. 19, 20; 1 Tim. i. 15; ii. 4-6; Heb. ii. 9; 1 John ii. 1, 2.

2. *That all men may be saved* :—Psa. lxxviii. 18 ; Isa. lii. 7, 10 ;
 iv. 1, 7 ; Matt. xi. 28 ; Acts ii. 21 ; x. 43 ; xiii. 38, 39 ; Rom. iii.
 21, 22, 24-26 ; x. 4 ; v. 17-19 ; Gal. iii. 22 ; 2 Cor. 5, 18, 19, 21 ;
 Rev. xxii. 17

3. *That God desires all men to be saved* :—Isa. i. 18 ; xlv. 22 ; lv. i ;
 Ezek. xxxiii. 11. ; Eph. iii. 9. ; 1 Tim. ii. 4.



OBJECTIONS TO A LIMITED ATONEMENT.

The universal light Thou art,
 In every child of man.—C. Wesley.

1. *A limited atonement seems to us utterly inconsistent with what the Scriptures say of the mercy and love of God.* John Calvin says, "God having, out of his mere good pleasure, from all eternity elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer." These decrees represent God as an arbitrary Sovereign, while fixing the eternal destinies of millions of his subjects; acting towards them in a way which is utterly repugnant to all our ideas of justice and love; bringing unnumbered beings into existence, under such circumstances, that they are inevitably doomed to an eternity of woe. These opinions, if suffered to operate freely in the minds of those who embrace them, would lead to the most gloomy apprehensions of the Divine character; would exhibit sovereignty as exercised at the expense of mercy and justice; and would lead us to contemplate the Almighty with unmingled sensations of awe and terror. For, in reference to all who, according to the supposed decree of reprobation, are consigned to inevitable ruin, all the dispensations of Jehovah would be nothing better than a system of injustice, oppression, and cruelty. God might, indeed, bestow upon such persons various temporal benefits; He might pour health, and honour, and prosperity into their cup; but if all these be necessarily connected with endless damnation, of what value are such gifts? Are they any tokens of real affection and love? By no means. God deals with such persons just as men deal with their cattle, which are fed and fattened for the

slaughter. He may, indeed, warn them of the danger they are in, and exhort and command them to forsake their sins ; but all such warnings and exhortations are vain, nor is it possible to recognise them with sincerity and truth. Thus does the doctrine of partial redemption obscure the glories of the Godhead, pluck some of the most radiant gems out of the Redeemer's crown, and invest the Most High with a character of gloomy and tremendous sovereignty. On the other hand, the doctrine of general redemption gives the most noble views of the Divine character. It represents the Lord Jehovah as being, in deed and in truth, a God of universal love ; as having provided for every child of Adam the means of attaining eternal bliss ; and as doing everything consistent with the freedom of human beings to turn sinners away from the paths of transgression, and to prevent their final ruin. It sets forth Jesus Christ as a universal Saviour ; and teaches us that if any perish eternally, it is wholly through their own choice and indirect opposition to the will of God concerning them.

2. *The doctrine of partial redemption has a tendency to lead its advocates either into presumption or despair.* If they can persuade themselves that they are of the number of the elect, how strong is the temptation to sloth, indifference, and carelessness, since they are assured that their salvation is absolutely certain ! How are the motives to diligence, watchfulness, and self-denial, weakened by the supposition that they cannot possibly fail of obtaining eternal glory in the end ! If they become altogether lukewarm, or if they fall into gross and scandalous sin, it matters not ; their heavenly inheritance is still secure, and cannot be forfeited in consequence of their misconduct. What opinion can be more calculated to banish all apprehensions of danger, to lull them asleep in the arms of carnal security, and to persuade them that they are the beloved children of God, while their lives and conduct prove that they are of their father the devil ? Calvinistic Rowland Hill said to another pastor, "Whatever shall we do, sir, with the antinomianism that is eating up our country churches ?" That such consequences do not always follow the belief of these sentiments is allowed ; but such is their evident tendency, and awful cases have occurred in which they have been practically

applied, and in consequence thereof, it is to be feared, immortal souls have been entirely ruined. And wherever the advocates of partial redemption are found watchful, diligent, and faithful followers of the Lord Jesus Christ, we certainly cannot give any credit to that peculiar article of their creed as having contributed to their fidelity and zeal ; but we believe that they have been preserved through the prevalence of practical truth over speculative error.

“ If, however, the advocate of limited redemption cannot persuade himself that he is one of the elect, the consequence is likely to be equally disastrous, though in another way. He then views himself as eternally excluded from all hope of heaven : as destined from his birth to damnation ; and brought into existence only to become fuel for the flames of hell. He regards the great God as his enemy, as having marked him out as a fit object on which to wreak his never-ending vengeance. All temporal enjoyments and comforts he views as worthless and pernicious, since he is to purchase them at so dear a rate : and all that this world, or ten thousand worlds could afford, would be insufficient to indemnify him for that endless misery to which God has doomed him. His views of the system of the Bible lead him to regard Jehovah as acting towards him the part of a capricious and cruel tyrant ; and excite in him no feelings towards his Maker but those of terror and enmity. And can it be wondered at, that such persons should frequently sink into absolute despair, since, according to this system, their doom is unalterably fixed ? They may strive, and watch, and pray, but all in vain ; they may seek for pardon and salvation, but they can never find ; they may apply to what an apostle calls ‘ the throne of grace,’ but to them it is not a throne of grace, for no gracious answer is vouchsafed to their petitions, no blessing is imparted. They may hear sermons, and attend religious ordinances, but all in vain, since they must inevitably perish at last. What wonder, then, if, under the influence of this opinion, they become stupid and careless about spiritual things ? What wonder, if they are hardened in their sins, and resolve not to make any effort to obtain salvation ? What wonder, if they fall into a state of desponding gloom and misery, and thus anticipate the horrors of that hell which is destined to be their final portion ?

When any individual considers himself as absolutely and infallibly elected to endless glory, what a tendency has this notion to produce self-complacency and self-esteem, since he regards himself as one of the special favourites of heaven ; as one selected from among millions of his fellow-creatures, solely through the partiality of the great Jehovah, and exalted immeasurably above the great mass of mankind ! How does the doctrine tend to infuse into him a proud and contemptuous disposition towards others, when he looks around on those who are necessarily excluded from all share in the glories of heaven, between whom and himself God has pre-determined to fix for ever a great and impassable gulf !

Whereas the doctrine of general redemption promotes an humble disposition of mind, and universal gentleness and benevolence towards others. It teaches us that God is the common Father and Friend of every human being ; that Jesus is the universal Saviour ; that wherever we meet with a fellow-creature, we behold one who shares in all the kind and merciful provisions of heaven ; one for whom Jesus shed His precious blood, and to whom is offered, conditionally, an eternity of blessedness ; one who cannot fail of being happy in the world to come, unless through his own folly and obstinacy. It shows us that no one human being is so unduly exalted above his fellows, and no one so immeasurably depressed ; no one unconditionally elected to heaven, and no one unconditionally doomed to hell.

It certainly cannot be a doubtful matter, which of the two doctrines in question has the greater tendency to produce kind and friendly dispositions towards our fellow-creatures ; to knit the human family together in the bonds of affection ; and to make us feel, that every child of man is to us a friend and a brother.

Among polemical writers there has too generally been, on all sides, a considerable degree of asperity and bitterness, with something of a contemptuous deportment towards their opponents. But if the controversies between Calvinistic and Arminian writers be examined, there will be found much more of these unchristian tempers among the former than among the latter. And, allowing the parties on each side to be equal in talents and in piety, this preponderance of a

bitter and unbecoming spirit in the Calvinistic party may fairly be attributed to the influence of their peculiar opinions

In short, the doctrine of partial redemption cannot be applied with advantage to any practical purpose whatever. It bears an unfavourable aspect on almost every part of Christian duty; and, if carried out to the full length to which it might logically and legitimately be applied, would lead to the most alarming and pernicious results. Thousands, it is granted, embrace this doctrine in theory, of whose piety, benevolence, and usefulness there can be no doubt; but certainly their peculiar tenets do not naturally lead to such conduct as they pursue. They act and live, just as though their sentiments, on this point, were the reverse of what they really are. Professing to believe themselves absolutely and unconditionally elected to eternal life, they act and live as though their election were conditional, and depended on their retaining and improving the grace of God. Professing to receive a doctrine, which, if true, would prove that all efforts to obtain salvation are unnecessary on the part of the elect, and useless on the part of the reprobate, they act as though they believed that sincere and persevering efforts were in all cases necessary, and could never prove unavailing. And it is only through the influence of other parts of their creed, not necessarily connected with the peculiar opinions of Calvin, that they are kept in the paths of obedience and fidelity.

Of what use can the doctrine of partial redemption be to a Minister of the Gospel in his public labours? Can he apply it to any practical purpose? Will it make him free in his invitations to sinners to accept of the blessings of the Gospel? But how can he presume to give free and general invitations, when, according to his views, the provisions of the Gospel are restricted to a favoured few? If he venture to invite all his hearers, unless he can first ascertain that they are all elect, he is going beyond his commission; he is inviting those whom God has not invited, those for whom no provision has been made; those who, if they were to come, would not be welcome. How can he presume to tell his hearers generally, that Jesus died for them, when there may be, and, in all probability, are, among them those for whom, according to his scheme, Jesus did not die? How can he

exhibit to their view the torments of hell, and urge them to escape endless damnation, when some, perhaps many, of them, are inevitably doomed to that damnation and those torments? How can he expatiate on the glories of heaven, and endeavour to excite earnest desires and strenuous efforts to obtain a share therein, when there are some, perhaps many, among his hearers, for whom no place is prepared there, God having pre-determined to exclude them from the abodes of bliss?

How can he seriously think of attempting to snatch perishing sinners from the flames, if the number of the reprobate be irreversibly fixed, and cannot by any efforts of his be diminished? Or how can he expect to be instrumental in bringing sinners to glory, if the number of the elect be already determined, and admit of no augmentation? If he be ever so zealous and laborious, he cannot secure the salvation of one of the reprobate; and if he be ever so careless and indolent, he cannot cause the perdition of one of the elect.

Some advocates of the Calvinistic scheme are thoroughly consistent on these points. They allow, and even contend, that there is no necessity of admonishing, counselling, or stimulating the elect, since their salvation is already secure; and that there can be no use in warning, beseeching, or alarming the non-elect, since their perdition is inevitable. Many Calvinistic divines, however, act otherwise; and between their principles and their practice there is a happy inconsistency. They give general warnings and cautions to sinners: they assure them universally that Christ is willing to receive them; and invite them, without any reserve, to partake of the blessings of the new covenant. This class will be found, on examination, to comprise nearly all the ministers of that school who are eminent for piety, zeal, and usefulness. Among them will be found, perhaps without a single exception, all those who, embracing to any extent the peculiarities of Calvin's system, are successful in converting sinners to God, and in extending the Redeemer's kingdom on the earth. In the zeal, the efforts, and the success of such men we cordially rejoice, and pray that their labours and their successes may increase and abound more and more. Such ministers may attempt to free them-

selves from the charge of inconsistency, by pleading that they know not the secret decrees of God ; that they have no means of ascertaining who are, and who are not, elected to glory ; that, therefore, their addresses, warnings, and invitations must of necessity be free and unrestricted. What is this, but saying that their peculiar doctrine, whether true or false, will not admit of any practical application ; that it must not be suffered to have any influence on their official ministrations, but must always be left in the background, as a mere matter of speculation ? What is it, but allowing that all their success in bringing sinners to God depends on other doctrines, which are prominent in their discourses, and that the less use they make of their peculiar sentiments the better ?

Some have allowed that the Calvinistic system is not so well calculated to promote the awakening and conversion of sinners ; but think that it has the advantage over the Arminian scheme in promoting more effectually the edification of the saint. The latter system they have represented as milk, fit only for babes ; while their own is strong meat, suited to those who are of full age, and deeply experienced in divine things. This subject may be discussed more at large, when we speak of the progress and perseverance of Christian believers : suffice it now to observe, that, without the aid of Calvin's sentiments, we can furnish the strongest motives to obedience and holiness. What can be a more powerful motive than a consideration of the bleeding, dying love of Jesus, than the recollection of this truth—that we are not our own, but are bought with a price, and that we are, therefore, bound to glorify God with our bodies and our spirits, which are God's ? What can be a greater stimulus to fidelity than the conviction that eternal glory will be the gracious reward of a life of faith and holiness ? what a more effectual guard against indolence and apostacy than the conviction that eternal infamy and woe will be the just punishment of a life of sin and impenitence ? And when the redeeming love of Christ, the endless felicities of heaven, and the endless horrors of hell are all brought to bear as they ought on our sentiments and conduct, there will be no need of other considerations, nor any possibility of finding considerations more calculated to promote the holiness, comfort, and happiness of the Christian believer.

Nor can we allow that the doctrine of unconditional election to glory tends more than anything else to humble the Christian, and to show him his complete dependence on the grace of God. We can find considerations powerful enough to lay any one in the dust, to induce him to loathe and abhor himself, without telling him that God has, in an arbitrary way, elected him to eternal glory, while multitudes of his fellow-creatures are left in a condition which exposes them to inevitable ruin. We can show him his utter insufficiency to save himself, and his continual need of divine grace and help, without teaching him that God, having begun the work of salvation in his soul, will infallibly carry it on and complete it even in spite of himself, and that his own co-operation in the business is unnecessary.

The Calvinistic Preacher, if he keep his own creed constantly in view, will often find himself greatly hampered and perplexed in his ministrations; will feel himself to be moving on very delicate ground, and will be afraid of inviting sinners generally to come to Christ, and to share in the blessings of the Gospel. Whereas the preacher whose sentiments, though evangelical, are anti-Calvinistic, will be freed from these restrictions and entanglements, will feel himself authorized to invite every sinner within his reach, making no mental reserve, but assuring every individual that Jesus died for him; that God has provided for him eternal life, and that, if he sincerely repent of his sins and believe in the Lord Jesus, God will most assuredly pardon, accept, and save him.

Hence it may be easily accounted for, that evangelical preachers of the Arminian school have often been more extensively successful than their Calvinistic brethren, in converting sinners from the error of their ways, and in extending the church of Jesus Christ."* Besides, is it not a fact, that many excellent men in our day, brought up under the strictest form of election, have come to ignore the peculiarities of the Calvinistic school? Why is this? Is it not because in their attacks upon heathendom, whether at home or abroad, they feel they can make no head unless they break through the webs of Calvinism, and proclaim, in good old Gospel language,

*For the above chapter the writer is largely indebted to "The Principles and Doctrines of Christianity," by the Rev. W. P. Burgess.

salvation free to all? As honest men they cannot preach thus while under the supposition that their preaching can be of no use, inasmuch as, whether they preach or not, and whether their hearers believe or not, it would really make no difference in the fate long since settled for each of them. And so they reconsider the question of the decrees, and find many and good reasons for adopting the more generous view which owes its modern name to that ingenious metaphysician and sound divine, Arminius.



FACTS AND ILLUSTRATIONS.

(457.) *The little boy and election.*—A little boy, on carrying the carpet bag of a minister to a railway station, was asked if he went to the Sabbath School. The boy replied that he did, and that he there learned much about the Lord Jesus Christ. "What do you learn about Jesus?" said the minister. "I learn," replied the boy, "that he died for us." "What! did he die for little boys like you?" enquired the minister. The boy, imagining that his orthodoxy was called in question—for he had been taught the Scottish Catechism, which is full of a limited atonement—retreated within orthodox limits, and replied "He died for me if I am one of the elect." And could many, in consistency with their creed, have answered than did that boy? They could not.

(458.) *The doctrine that suits the heathen.*—A Calvinist missionary, giving the Rev. Wm. Taylor an account of his labours in Asia Minor, said:—"We preach a simple Gospel to these people. Human speculations don't help us in our work. There, for example, is the *doctrine of Calvinian predestination*. It never did any good anywhere—at any rate, it won't do for this people at all."

(459.)—*The young lady and her father.*—I recently related to a friend of mine, a minister of the Scotch Kirk, the case of a lady whose minister said to her that if it were God's will that her father should not be saved, she must seek the grace to say, "Thy will be done." My friend replied, "That was very severe; I should say that he was not a very judicious minister to put it in that way." "The form of putting it," I replied, "would not alter the facts of the case. Accepting the Calvinian dogma as a Bible doctrine, there is so much logic in the human mind, that she or any such anxious soul will go down to the logical conclusions of such premises, and cannot escape their biting effects; and if their natural logic in such a process should seem at all weak, Satan, the greatest logician in the world, would not fail to help them."—Rev. W. TAYLOR.

(460.) *Petrus Hosuanus in despair*.—Jeremy Taylor, in his sermon on “What is a man profited if he gain the whole world?” &c., records the following:—It is reported of Petrus Hosuanus, a Platonian schoolmaster, that, having read some ill-managed discourses of absolute decrees and Divine reprobation, he began to be fantastic and melancholic, and apprehensive that he might be one of those many whom God had decreed for hell from all eternity. From possible to probable, from probable to certain, the temptation soon carried him; and when he once began to believe himself to be a person inevitably perishing, it is not possible to understand perfectly what infinite fears, and agonies, and despairs, what tremblings, what horrors, what confusion and amazement the poor man felt within him, to consider that he was to be tormented extremely, without remedy, even to eternal ages. This, in a short continuance, grew insufferable, and prevailed upon him so far that he hanged himself, and left an account of it to this purpose in his study:—“I am gone from hence to the flames of hell, and have forced my way thither, being impatient to try what those great torments are which here I have feared with an insupportable amazement.”

(461.) *The Horrors of Predestinarianism*.—I heard a man in Washington city say, “When I was awakened by the Spirit of God to see my wretched condition as a sinner, I went to a good old man, an elder in —, who listened to my sad tale of woe, and then said that he could give me no encouragement, for he solemnly feared, from my own statements, that I was a reprobate. It drove me to the desperation of despair; I soon determined to end my insufferable suspense in suicide, by throwing myself off the long bridge into the Potomac. The night was dark as pitch, and I had over a mile to walk to the long bridge. Having gone about half that distance, I got so impatient to terminate the struggle, I said to myself, or very likely the devil said within me, ‘What’s the use of going to the bridge? I’ll take out my knife, and cut my throat.’ I stopped and searched my pockets for my knife, but could not find it. At that moment the spirit of God said—not in an audible voice—to my spirit: “O fool, to throw yourself into the river, and into hell! throw yourself on Jesus Christ.” I instantly fell on my knees, and cried to God to help me, a ruined wretch, to throw myself on Him who came to save the chief of sinners. God did help me. I laid hold on Christ by faith, as a drowning man would lay hold of a rope, and I instantly obtained salvation, and was filled with unspeakable joy.” The man became an eminent minister of the gospel. The dogma of Calvinian “election and reprobation,” in its various forms, has raised so many almost insuperable barriers to the salvation of sinners, that I have not a doubt that Calvin and his fellow-sainted inventors and propagators

of it, who have gone to heaven, would hail an opportunity to resume their pens long enough to touch up their old theology, which, when thus revised and corrected, would not contain a trace of those dark old dogmas. And I believe that, if possible, the very bliss of heaven will be rendered more enjoyable to those sainted souls, when their sons in the Gospel shall expunge every line of them, as they will, when it shall come to pass, that instead of assuming their truth and Scriptural authority, and then employing their reasoning powers in vain attempts to reconcile them with the plainly revealed facts of God's election of grace, they shall call their learning, piety, love of souls, and their common sense to a fair investigation of the real nature and paternity of these dogmas.—REV. W. TAYLOR.

(462.) *Hardening Tendency of Calvinism.*—In the introduction to that remarkable book, “Peasant Life in the North,” the author observes: “Long ago, in my boyhood—about six years old I was—I remember that I lay down in the cradle of my infant sister, and secretly and silently wept for hours because of these same ‘decrees.’ As painful hours they were, and now as keenly impressed upon me, as any hours of a long and not painless life. I had newly learned the doctrine, and understood that I might be designed for everlasting burning, and that I could not help myself. On the peasant mind the doctrine is firmly impressed, and abides for life, hushing murmurs against the hard things of the peasant’s lot, even much natural murmuring against the evil results of the misdeeds of those around him, as ‘ordaint o’ the Lord’s wull;’ nay, even stifling right reason in his own actings, and penitence for wrong doings, as ‘things he cudna’ wun past.’”

Yes, the doctrine of election may suit the hard, selfish, determined character of a Cæsar or a Napoleon, but for a man of gentle, nervous temperament like Cowper, such a dogma, though administered by a cheery old ex-tar like John Newton, mars the beauty of a quiet life, and confers a needless crown of martyrdom.

(463.) *Why Men are Not Saved.*—“George, don’t you think God wants to save you from your sins?” said the Rev. W. Taylor to a little African boy. “Yes, sir.” “If God wants to save you, why doesn’t He do it? He is the Almighty, why doesn’t He do whatever He wants to do?” After a little reflection, the boy slowly and seriously replied: “Mr. Taylor, it is because I won’t let Him.” His youthful mind had not been beclouded by the perverting traditions and speculative dogmas of men on the subject, and he readily grasped the truth, as taught in the Bible, and as demonstrated in the experience of all sinners.

(464.) *Freedom of the Human Will.*—“You ask my opinion about the freedom of the will.” When some inquiries on this sub-

ject were once proposed to Dr. Johnson, he answered, ' We know we are free, and there is an end of it ;' and I should not advise you to puzzle yourself with speculations on the subject. If we follow it by metaphysical reasonings, it is a subject of much perplexity ; but if we go on the most obvious and surest grounds, there is not much difficulty connected with the inquiry as to the main point, though on subjects arising out of it many difficulties may be started. That the will of man is under a corrupt bias, I see no reason to doubt. It is the will of a sinful and depraved creature ; but that it is so far free as to constitute him in the strictest sense a moral agent, is abundantly plain. All human legislation is founded upon this fact. Man is regarded as the proper subject of rewards and punishments, but if the will be not free to choose good and refuse evil, there would not be more reason for punishing a murderer than for punishing the unguarded shaft of a cotton mill, that catches the clothes of one of the hands and dashes him to pieces ; and does this because it is driven on by the irresistible impulse of the steam engine or the water-wheel.

" However men may argue about the will, they are obliged to acknowledge in common life, that to the extent asserted it is free. A necessitarian would punish his servant for robbery, though, according to his master's principles, that servant could not help committing the crime. God, in His dealings with mankind, evidently goes on the same ground as human legislators ; He treats and judges men as moral agents, and *He knows best the real condition of the will of man.* This is sufficient to satisfy me."—REV. JOHN G. PIKE.

(465.) *All Infants Saved.*—Infants are placed between Adam and Christ, inheriting a taint from the former, and transferring that taint to the latter, who is the Lamb of God that taketh away the sin of the world. They are connected with the first by natural descent, with the second by grace. They are lost in the one and saved in the other. The ground of safety for both adults and infants is the same ; but as adults have differed from infants by their having added personal sin, so they must differ from infants in the mode of deliverance, by adding active faith—that faith which works by love, purifies the heart, and overcomes the world. Christ's righteousness would be transferred to adults if their unbelief and rejection of the gospel did not raise a positive barrier ; but there can be no such barrier in the case of infants, and, therefore, that full tide of mercy, righteousness, and peace which is pouring down from heaven and seeking entrance into every man's heart, finding no such obstacle in the case of infants, fills their hearts with its fullness, and fits them for their glorious destiny. None shall be lost except those who reject the remedy. If infants under the law are partakers of Adam's fall, without any personal act, may we not

infer that, under the gospel, without any personal act, they are partakers of the grace of Christ.

The beautiful epitaph that was once inscribed upon the slab that covered the resting-place of the bodies of four little children may well bring comfort, because of its truthfulness, to every bereaved parent :—

“ Bold infidelity, turn pale and die !
Beneath this stone four infants' ashes lie.
Say, are they lost or saved ?
If death's by sin, they sinned, for they lie here :
If heaven's by works, in heaven they can't appear.
Reason, ah ! how depraved !
Revere the Bible's sacred page—the knot's untied—
They died, for Adam sinned—they live, for Jesus died.”

The olive thus blooms over the grave of every infant, and the palm waves in the hand of every infant as it takes its place before the throne ; and there out of the mouth of babes and sucklings the Saviour's praise is perfected.

(466.) *God wills the Salvation of All.*—On one occasion Dr. Guthrie preached from the text, “As I live, saith the Lord, I have no pleasure in the death of the wicked” He had described the feelings of a father who had to send a depraved son away from his door ; and had made the audience feel how the child knew that he had but to amend and reform, and his father would receive him ; and then, lifting himself up in the pulpit and spreading his hands, he thundered out the words, “Is there any one in this house who believes that I would have pleasure in the death of the wicked ? Would not I do whatever I could to rescue the worst amongst you ? And what am I, sinner as I am, in comparison with Him whose love I am vindicating ?” One who was in the house at the time said that “it was as though a prophet spoke.” On another occasion this eloquent preacher said :—“A Herald of the Cross, I stand here in my Master's name to proclaim a universal amnesty. When the last gun is fired and pardon is proclaimed in re-conquered provinces, is it not always marked by some notable exceptions ? When the sword of war is sheathed the sword of justice is drawn, only to be returned to the scabbard after it is filled with blood. Men say that they need not look for mercy in the hour of retribution who wreaked ruthless vengeance on helpless women, nor had pity on sweet, tender babes. But from the pardon of redeeming mercy there are none excepted, unless those wholly refusing it except themselves. Are you unjust ? Christ Jesus died, the just for the unjust. Are you sinners ? He came not to call the righteous but sinners to repentance. Are you the vilest of the vile ? He never lifted his foot when he was on this earth to spurn the guiltiest away. He pitied when others spurned, he received whom others rejected, he loved whom others loathed. Let the vilest, meanest, most wretched outcasts know that they have a friend in

him. A mother's door may be shut against them, but not his. It was his glory then, and it is his glory still, to be reproached as the friend of sinners. He faced contumely to save them; he endured death to save them. And, be you groaning under a load of cares or guilt, of sins or sorrows, the kind and gracious Lord says, 'Come unto me all ye that labour and are heavy laden, and I will give you rest!'

(467.) *Compassion for the Perishing.*—The reader has doubtless heard that beautiful story, how in a Scottish village once a horse was dashing madly down the street, bearing behind it a battered carriage, from which the driver had been thrown, and there, right in the track of the infuriated animal, stood a helpless, unconscious little child. A woman, with that glorious instinct which women have, saw the danger, and, with one wild cry, in which all the mother's heart leaped to her lips, sprang forward, and the next moment was clasping the child she had rescued to her bosom, and sobbing out the raptures of her ecstasy in a joy which does not kill. There was a cold, grey-eyed man there who looked on like the priest and the Levite, and the rebuke came out from thin lips and bloodless, "That is not your child." "No," was the reply, with another grasp of the infant, as she thought of her own child at home, safe in its cradle or the nursery bed; "No," she replied, whilst the rich blood rose to her cheek, and showed how unconscious she was of the good deed she had done, "but it's somebody's bairn." This is the true spirit of Christianity—God, our Father everywhere—man redeemed everywhere—Christ our brother everywhere.

(468.) *The Father and his Child.*—Some time ago, a tall young man, the very type of a man, physically and intellectually, went to a minister in great distress, and when asked the cause of his grief, he said, "My wife has given birth to a child, and I am distressed to think how unable I am to tell that child how he is to be saved." Now, who but God raised in this man such yearning for his child, and if this was the tiny stream, what must the fountain be? If such was the state of an unconverted man, who did not know the gospel which brings peace, what must be the feeling of the Almighty and pure heart of God in its intense longing for his children's good!

(469.) *Grace for All.*—How slow the Christian world has been to recognise the great truth that, as men have been redeemed by the blood of Christ, so all men are under the influence of his Spirit, whether they have the written Word or not. It is interesting to us Arminian Methodists, who have held this reasonable and scriptural view of God's universal fatherhood, to see other Christians waking up to it, and hailing it as a new revelation. They do not read history with much attention—if they did, they

would know that we have been classed with Palagians and Socinians, and other naughty people, for maintaining this doctrine in opposition to that gloomy and horrible notion that no heathen can be under the saving influence of God's Spirit, but that every one who has not heard of the Saviour, and explicitly believed on him, must be therefore inevitably damned. Men who hold such shocking views ought to reflect that if any are to be damned because the heathen are not acquainted with the Saviour, and consequently do not and cannot believe on him, Christians who have the Bible and fail to give it to the heathen, should suffer that punishment, and not the heathen. They will not be damned for not doing an impossible thing—no one will be—but for not using their one talent, if they hide it in a napkin, as many of us hide our five talents. Calvinists and others, when they have laid aside their false notions of God and the plan of salvation, will find themselves alongside of their traduced Arminian brethren, and wonder to see themselves in such company. Well, let them come—we will not be ashamed to call them brethren.

(470.) *Haste to the Rescue.*—In the neighbourhood of the Suspension Bridge the people were startled by the dreadful cry, "Man in Niagara! Man in Niagara!" They ran from every direction as the news spread, and crowding the bridge and the adjacent cliffs, they eagerly inquired, "Where is he? where is he?" "Poor fellow, he's gone." Presently one cried, "See, see, yonder he is, hanging on to a rock!" pointing to a low, water-washed rock about sixty yards below the bridge, on the American side. Now the question was, "Can we save him? can we save him?" They immediately prepared a rope ladder, hoping to be able to let it down within his grasp from the top of the overhanging cliffs, which towered three hundred feet above the drowning man. In suspending the drooping ladder it got entangled, and hung on some bushes which grew out of the crevices of the rocks. It was a very doleful experiment, and the whole crowd, now numbering several hundreds, gazed in almost breathless suspense. Now the question was, "Who will go down and clear the ropes, and try to save that man?" The attempt was so hazardous, that everyone felt that it was taking life for life. But a stout-hearted German butcher promptly responded, "I'll go down." He quickly descended to the bushes, and hung some time among the limbs, clearing the ladder, but presently it dropped quite clear. Down he went to the sweeping, boiling, thundering torrent beneath, oscillating and circling from point to point, till, finally, he set foot on the rocks beside the drowning man. Holding on by the one hand to the ladder, he with the other took hold of the poor fellow, and assuring him, with words of comfort, prevailed on him to ascend the ladder. He could not carry him up. He had brought the

ladder to him, and could only help him to get hold of it, and encourage him to climb for life. The fear was that he was too much exhausted to climb, and to tie a rope round him and haul him up, would only be to dash his life out against the projecting rocks and crags. But he took hold, and after ascending perhaps one hundred feet, stopped to rest. The whole company trembled in an agony of suspense, involuntarily crying, "Hold on! hold on!" but expecting every moment that his feeble grasp would relax, and he would drop down into the sweeping currents to rise no more. But, after a moment's rest, he ascended another hundred feet, and paused again. Now the multitudes of sympathising hearts beat more hopefully; the noble butcher meantime steadying the ladder below. A moment's pause, and up, with departing strength, he climbed till within reach of some strong arms above that seized and drew him up. The multitudes laughed, and cried, and shouted, and in eager joy carried him round on their shoulders, repeating their shouts long and loud. "What a distinguished man was he to be sure, whose peril could elicit sympathy so profound and universal, and whose rescue caused such an overwhelming burst of gladness and joy?" Such a question had never been mooted, nor, as I suppose, had it entered the head of one person present, whether the man was a foreigner or a native born citizen. No such question was thought of. He was a man, a living man, in jeopardy. That was enough. This is my brother, and everyone that loves the Saviour feels toward every soul that God has made, since each one is so dear, that Jesus Christ, by the grace of God, hath tasted death for every man.

(471.) "*Gather them in.*"—Yes, gather them from mountain-tops, table lands, and the broad prairies. Gather them from cities, towns, villages, and country places—from palace, cottage and cabin; from street and lane and alley, store, and shop, and field. Gather in merchant-princes, sons of toil, and poverty-scourged peasants—teacher and pupil; sires and matrons; parents, youth, and children. Yes, "*Gather the children in.*" Gather the philosopher and the savage; the king from the throne, and the drunkard from the gutter. Gather them from rivers, lakes, seas, oceans; from all points of the compass and all zones; of all ages, and from all ranks. With fervent zeal and tireless diligence gather the "out-casts" in from all places of sin. Gather a harvest of souls to the arms of the Saviour, the fold of the Shepherd, the garner of God! "That thou doest, do quickly." Let there be no delay. Satan allows of none. Souls are perishing! Gather all out-casts in!



The Extent of the Atonement.

ANALYSIS OF DISSERTATION XXII.

THE RESURRECTION OF THE BODY.

THE doctrine of a general resurrection is comprehended in the universality of the atonement of Christ:—Rom. viii., 23. We shall show that this doctrine is plainly taught in the Bible, and especially in the New Testament; and, also, that the resurrection of the dead is a part of the great work of redemption.

I.—*There will be a general resurrection of the dead.*

(1). This doctrine unknown to men of ancient times apart from the Word of God; the Jews had a knowledge of it. See the following passages:—Job xix. 25, 26; Psa. xvii, 15; xlix. 15; Isa. xxvi. 19; Dan. xii. 2; John xi. 24.

(2). Jesus Christ plainly taught it.—See Matt. xxii, 29, 31; John v. 28, 29.

(3). It was also taught by the Apostles—by St. Paul chiefly—Rom. viii., 11. In 1 Cor. xv. he shews the possibility and certainty of it, which conclusion he shews to be supported by the analogy of nature; moreover, the certainty of a general resurrection is further proved by the resurrection of Christ. The same body which death separated from the soul will be reanimated and reunited to its kindred spirit. Lock's objection to the idea of the same body is a mere metaphysical quibble.—1 Cor. xv. 12-26, 35-54; Rev. xx. 12, 13.—Pp. 420—427.

II.—*Christ is the author and efficient cause of the resurrection.*

(1). By His own inherent being—"I am the Resurrection and the Life."—John xi. 25; v. 25-29; vi. 40; 1 Cor. xv. 21, 22.—Pp. 427-429.

(2). By power and right of conquest.—1 Cor. xv. 25, 57.—Pp. 427-429.

THE RESURRECTION OF THE DEAD.

“Arrayed in glorious grace,
Shall these vile bodies shine;
And every shape and every face
Be heavenly and divine.”

By the resurrection of the body, we understand “the reproduction, at the last day, of the same bodies formerly occupied, and the re-union of the soul of each saint with his own body, thus raised and glorified. We understand not a new creation, not the calling into existence of a body formed from substances which did not enter into the old; we understand not an indiscriminate occupation of tenements supplied at Christ’s summons; but the refitting of the tabernacle of each believer for the everlasting inhabitation of his own spirit, neither of them, nor the united whole having lost its identity.”

This idea of a general resurrection of mankind at the last day is nowhere written in the volume of nature. True, there are illustrations of it on every hand, and such as furnish the mind with an immense field of rich and instructive thought. The caterpillar loses its original form to become a butterfly; seed becomes decomposed to form a plant; flowers escape from root-prisons; light is called forth from dark materials, and electricity from ponderable elements. But even the ancient Greeks, who were, by their tastes and habits, so well acquainted with the changes and forms of nature, never inferred from any of these phenomena of nature that the dead would rise again, or that mortal would put on immortality, and corruption incorruption, and that every man, body and soul, would stand before God in judgment. Acts xvi. 18. In their contemplations of mind, they inferred, as we have seen in the essay on “The Immortality of Man,” that the soul of man must be immaterial, and that such a wonderful structure, adapted to such varied and sublime uses, must endure after the rude casket which contains it has mouldered back to dust. They believed in the transmigration of souls, but the resurrection of the body was to them inconceivable.

The doctrine of the resurrection, like many other of the great theological truths, of which we have already treated, was left to be first broached to the world by direct revelation from heaven. And dismal, indeed, were the lot of dying

men, and fearfully dark the enigma of their future existence, if we had not the bright light of revelation to guide our feet in the way of peace, and fill us with the hope of a glorious resurrection. But for this it would never have entered the heart of man that God would raise these bodies from the dust at the last day ; and, but for this, the grave must have remained a region of impenetrable gloom, in which are swallowed up for ever the fondest hopes of near and dear friends. And but for this the Christian religion would be nothing but the baseless fabric of a vision, feeding the soul upon the promises of future rest and glory never to be realized. Hence, Paul says, "Because we have testified of God that He raised up Christ, whom he raised not up, if so be that the dead rise not; for if the dead rise not, then is not Christ raised; and if Christ be not raised your faith is vain, ye are yet in your sins."—1 Cor. xv. 15-22.

But this article of our belief is revealed in the Sacred Scriptures in language too plain to be misunderstood, and therefore we go at once, and with unhesitating confidence, to the Holy Scriptures. Job spoke clearly of the resurrection when he beheld his own body turned into a mass of corruption.—Job. xix. 25-27 ; xiv. 12-15. This is a most striking declaration of a glorious truth, which proved the sole comfort of a man whose life was largely composed of better days. His weary spirit found a sure retreat from the buffetings of Satan in this tower of safety. David says, "My flesh," &c.—Psa. xvi. 9, 10. Compare with Acts ii. 30, 31. Clearer discoveries were made to the prophets, the light increasing as the moral vision of men became strengthened and enlarged. The evangelical prophet said to Israel, "Thy dead men shall live," etc. xxvi. 19 ; xxv. 8 ; Daniel, whose prophetic powers have been so wonderfully confirmed by the exact fulfilment of his predictions, declares "And many of them that sleep in the dust of the earth shall awake," etc.—xii. 2, 13 ; "And in the prophecies of Ezekiel we read, "I will ransom them from the power of the grave," etc.—xiii. 14.

This doctrine is still more completely laid open in the New Testament.—Matt. v. 29 ; x. 28 ; xxv. 31, 32 ; John v. 28-29 ; vi. 39, 40, 44, 54 ; Acts xxiv. 15 ; Rom. viii. 11, 22, 23 ; 1 Cor. xv. ; Phil. iii. 20, 21 ; 1 Thes. iv. 13-17 ; Rev. xx. 12, 13.

By the resurrection, as we have already intimated, we mean the restoration of the body which dies, resurrection meaning to restore it again in all that relates to its identity. No doubt the body will be spiritualised, but it will not be by such a change as will destroy that body; for, if God is to restore our bodies at all, he must restore all the particles that make up our identity. (a.) Observe on this point the language of Scripture. Job says, "*In my flesh shall I see God.*"—xix. 26. "They that are in *the graves* shall come forth.—John v. 28. "He shall quicken *our mortal bodies.*" Rom. viii. 11. See also 1 Cor. xv. 53, 54. (b.) Our reason teaches us the same lesson. God does not punish sin nor reward virtue adequately in this life; and if the body has been the companion of the soul in its guilt, or in its virtuous actions, it is reasonable to conclude that it must also share with it an eternal reward or punishment. We are not all spirit, but consist of a double nature, and we not only sin with the soul, but with the body also, the members of which become the instruments of our sin. We can never, therefore, be rightly rewarded or rightly punished, except in that body which has been the companion of our sinful or virtuous actions. (c.) But we have still clearer proof of the identity of the body in the example of those who were raised from the dead by the apostles and by Christ himself, and that they were raised with the same bodies there could be no doubt, since their friends knew them. "The bodies of the saints which came out of their graves upon our Saviour's death, were certainly the same bodies that were laid in it."—Matt. xxvii. 52, 53. Our Lord was raised in the same body in which he had lived and died. Special pains were taken to prove to Thomas, that incredulous disciple, that Jesus was the same being after his resurrection as before, by showing the prints of the nails in his hands, and having him thrust his hand into the Saviour's side. (d.) Human life is more than the life of a spirit. God made man, body and soul, and if the body is not to be restored, man would not be wholly redeemed. In our horror of materialism we have fallen into mere spiritualism, and almost lost sight of the fact that Christ has not only redeemed the soul, but the body also. (e.) It is said he will change *our vile bodies*. Nothing, then, is more certain than that the human family will rise again with the same bodies they had in this life.

A sceptical philosopher may be ready to say, You assert an impossibility, for the body never continues the same; it is continually changing, so that every seven years we have not a particle of what we had in our frame seven years before. I have really and truly had a fresh body every seven years, and when I die, my body will not be the same body it was when it came into the world. We reply (a.) That science knows very little, if anything, about this profound subject, and that all its reasonings, however satisfactory they may be to the philosopher, are nothing when compared to the plain work of God. (b.) We deny that any changes the body may undergo can destroy its identity. Our bodies may change in various ways, but they are to ourselves and others still the same as they always were. Is not the reader conscious that he is the same person as he was years ago. The old man of ninety years of age knows and is sure that he is the same person that he was when a child. So the same bodies that have lived and died shall rise again. Abraham will be for ever conscious to himself, and known to his family as the same Abraham who bought the field of Ephron, and the cave which was therein; and the precious dust first deposited there shall come forth his own beloved Sarah. God has said that we shall rise again, and if he is not able to take care of the essential particles of which our bodies are composed, He is not God.

NATURE OF THE RESURRECTION BODY.

“It is obvious that this is a subject of which we can know nothing, except from divine revelation. We are, of necessity, as profoundly ignorant of this matter as of the nature of the inhabitants of the planets or of the sun. The speculations of men concerning the nature of the future body have been numerous; some merely fanciful, others revolting.” But from the Scriptures we learn the following facts:—

(1) *It will be a spiritual body.*—1 Cor. xv 37-44. “There will be a body still, as truly as there now is; and without touching upon its identity, Christ will mould it into a perfect adaptation to the heavenly world. What the precise character of its constitution, what its specific properties and endowments may be, we know not; for the future state is so necessarily unlike to the present, and such is the divine silence

of the Scriptures in regard to these details, that we shrink from all attempts to anticipate the knowledge of that day. Idle curiosity may propound questions without number ; adventurous speculation may attempt to solve them ; but it is generally useless and may be mischievous."

(2.) *It will retain the human form.*—"God, we are told, gave to all his creatures on earth each its own body adapted to its nature, and necessary to attain the end of its creation. Any essential change in the nature of the body would involve a corresponding change in its internal constitution. A bee in the form of a horse would cease to be a bee ; and a man in any other form than a human form would cease to be a man. His body is an essential element in his constitution. Every intimation given in Scripture on this subject tends to sustain this conclusion. Every time Christ appeared to his disciples—not only before, but also after—his ascension, as to Stephen, Paul, and John, it was in human form. Origen conceived that because the circle is the most perfect figure, the future body will be globular. But a creation in that form would not be recognized either in earth or heaven as a man."
—REV. C. HODGE, D.D.

(3.) *It will be incorruptible.*—"For this corruption must put on incorruption." Now, our bodies are subject to weakness and decay. And sad, indeed, is the change to mortal eyes which the body of the believer undergoes in the hour of death. The eyes lose their brilliancy ; the bloom upon the cheek is gone ; the features are haggard ; the ears heavy ; the tongue is dumb ; the heart is cold, and the frame motionless ; the countenance upon which we were wont to gaze with admiration and delight is now so changed that we can scarcely recognise it ; and the form once so lovely is now wrapt up in the winding sheet, and fit only for the grave and for worms. How sad is this change ! How deep is this humiliation ! But, remember, another change is to come ; that body is to rise again ; those eyes will again sparkle ; and an immortal bloom is to be put upon that cheek ; those features are to have a divine beauty, and that countenance is to be as lovely as an angel's.—Luke xx. 36. ; Phil. iii. 20, 21.

(4.) *It will be immortal.*—"This is something different from, something higher than, incorruptible ; the latter is

negative, the other positive ; the one implies immunity from decay, the other not merely immunity from death, but perpetuity of life. There is to be no decrepitude of age ; no decay of the faculties ; no loss of vigour ; but immortal youth." The inhabitants shall not say, "We are sick." The eye of the patriarch shall never grow dim again ; Jacob shall no longer halt, and Lazarus retain no trace of his malady.

(5.) *It will be strong and vigorous.*—How soon are we tired, and how soon does our mind exhaust our body ! "It is sown in weakness, it will be raised in power." It will be insensible of fatigue, and capable of exertion such as we cannot dream of now "They rest not day and night, but serve God in his temple."

(6.) *It will be beautiful and glorious.*—"It is sown in dishonour, it is raised in glory." No sooner has the vital spark fled, than the dark spot of corruption covers the once dear face ; the eyes sink in their sockets ; the lips show that decay and death are at work, and, like Abraham, we have to say, "Let me bury my dead out of my sight" "We are sown in dishonour, we shall be raised in glory." The glorious body of Christ is the model after which the bodies of the saints will be fashioned.—Phil. iii. 21 ; Matt. xiii. 43 ; 1 John iii. 2.

But if the resurrection is a source of joy to the believer, it is a source of terror to the unbeliever. Christ calls the resurrection of the former, "The resurrection of life ;" that of the latter, "The resurrection of damnation."—John v. 29.

OBJECTIONS.

"But some men will say, How are the dead raised up ?" "But why," asks the apostle, "should it be thought a thing incredible that God should raise the dead ?" Reason may be overpowered by the thought of the resurrection ; unbelief may deride it. But reason must adore the truth it cannot comprehend, and scepticism must lay its homage at the feet of Him whose power it denies. "JESUS WILL RAISE THE DEAD."—John v. 28, 29 ; xi. 25, 26 ; 1 Thess. iv. 14 ; Phil. iii. 21 ; Col. iii. 4. And why should this be thought incredible ? Has not He who has engaged to do it all-sufficient power ? Scepticism parades the difficulties connected with the work of the resurrection. But let them be a million

times more than the infidel can figure them, will they amount to anything as an argument against its accomplishment? We know the difficulty of a work should always be estimated by the capacity of the agent engaged to perform it; for what is impossible for one being to perform, can be achieved by another with the greatest facility. When omnipotence is the agent, the talk about difficulties is manifestly absurd. What would baffle and overmaster the combined power of all created existences, Almightyness can effect by a single word. Is anything too hard for the Lord?

A certain sceptic has said, "I do not believe in the Christian religion, and least of all in the supernatural resurrection of the dead. I find it impossible to believe in that which I cannot comprehend." But did that sceptic believe, when he wrote these words, he was performing the process of thought? and could either he, or all the philosophers in Christendom comprehend how thought, an invisible power, acting with tremendous effect upon men, comes into existence, is connected with white or grey matter in the brain, and puts the tongue or hand in action? The operations involved in our writing the sentence now proceeding from the pen are utterly incomprehensible to us. Are we, therefore, to disbelieve in their existence? We shall mention two absolutely incomprehensible things, one of which must be true. The first is, that the Universe had a beginning out of nothing; the second is, that the Universe lasted from all eternity. Either the one or the other of these propositions must be true, and yet no man can fully say that he comprehends either. Look up to the vault of night. It is absolutely certain that it either has a boundary or has not. You must believe one or the other. In this case, as you never can think of a wall of the Universe without thinking of a space beyond, you are absolutely shut up, whether you choose or not, to believe that space is boundless. But boundless space is perfectly incomprehensible. Is it, then, rational—is it not grossly irrational—to make man's comprehension a test of the power of an infinite and Almighty God?

Changes are constantly going on in creation, bearing some resemblance to the resurrection. "Look at the farmer. He casts his corn into the ground. There it is buried. It dies. And, prior to experience, we might suppose it had perished,

and that the farmer had committed an act of the most egregious folly. But in due time that which was sown, and which died and dissolved, appears in a new form. First, in spring, the whole of the once bare field is verdant and lovely, and, in autumn, it waves with golden grain. Here is the resurrection to life again of the corn. Again, at even-tide the sun sinks into the sea, and darkness covers the whole face of things; and were some fair visitant from afar, a stranger to our system of day and night, to witness this sad scene, he might conclude that the light of day was quenched for ever. But in the very midst of his fears and lamentations, behold, the morning dawns, the sun mounts the glad heavens, and light and glory beam again as brightly as the day before. Here is the resurrection of the day. Again, winter approaches. The leaves decay and fall. The trees apparently die. Flowers fade away and moulder into dust. And, prior to experience, a stranger to the scene might think that vegetable life and beauty had taken their departure for ever. But let the suns of spring shine, and the showers of spring fall, and lo! all is life and beauty and gladness again. Here is the resurrection of summer. Once more, under the eaves of a cottage, or in some dry and sheltered place, you find a dormant, and, if you break it, an offensive thing. It was once a worm. As a worm it is now dead, and safely enclosed in its sepulchre. But in due time, behold! it bursts its grave, and mounts on glad wing, as beautiful a creature as the sunbeams and flowers amongst which, as a butterfly, it will henceforth make its home. How near to the resurrection of the dead is this!

Many have already been raised from the dead. The son of the Shunamite, after the arrival of the prophet from Mount Carmel; the son of the widow of Sarepta; the man who was being buried in the sepulchre of Elisha; Jarus' daughter; Dorcas; the widow's son at Nain; and Lazarus, after four days' corruption in the tomb—all these were brought from the dead. And if it should be said, "These all died again," we reply, "But Jesus died and rose again, to die no more." And His resurrection was at once the proof and pledge of the resurrection of believers. "But now is Christ raised from the dead, and become the first fruits of them that slept."

FACTS AND ILLUSTRATIONS.

(472) *Shall the Dead Rise?*—Few thoughts are more terrible to the ungodly than that there shall be a resurrection of the dead, both of the just and unjust. Nowhere but in God's Word are men taught so to live that they may meet that day in joy and peace. Mr. Moffat, the missionary, once went to pay a visit to an African chief, several hundred miles inland from the missionary station at Talacoo, in South Africa. The name of the chief was Macaba. He was a mighty warrior, and was the terror of his savage foes.

In one of his conversations with this man of war and strife, who was surrounded by fifty or sixty of his head men and "rainmakers," Mr. Moffat spoke of the resurrection of the dead.

"What!" said the chief, starting with surprise, "what are those words about the dead? The dead—the dead rise?"

"Yes," said the missionary; "all the dead shall rise."

"Will my father rise?"

"Yes," answered the missionary.

"Will all the slain in battle rise?"

"Yes," answered the missionary.

"Will all that have been killed and eaten by lions, tigers, and crocodiles rise?"

"Yes, and come to judgment."

"Hark!" shouted the chief, turning to the warriors; "ye wise men, did your ears ever hear such strange and un-heard-of news? Did you ever hear such news as this? turning to an old man, the "wise man" of his tribe.

"Never!" answered the old man. "I thought I had all the knowledge of the ancients, but I am astonished by these words. He must have lived long before we were born."

The chief then turned to the missionary, and, laying his hand upon his breast, said, "Father, I love you much. Your visit has made my heart white as milk. The words of your mouth are sweet like honey; but the words of the resurrection are too great for me. I do not wish to hear about the dead rising again. The dead cannot rise; the dead shall not rise!"

"Tell me, my friend," said the missionary, "why must I not speak of the resurrection?"

Lifting his powerful arm, which had been so often reddened in the slaughter of his foes, and, shaking his hand, as if grasping a spear, the chief said, "I have slain thousands; shall *they* rise?" The thought greatly troubled him.

Alas, for the men of sin and blood! "the dead, small and great," shall rise, and stand before "the great white throne." The warrior shall meet the multitudes of those whom he has helped to kill; and every guilty, godless man must behold those

he has injured, neglected, or destroyed, before the judgment throne.

But good people shall "awake and sing." In the "great day of his wrath" they shall hide themselves "until the indignation be overpast."

(473). *The Sceptic Silenced*.—A gentleman who had formerly been very sceptical, was one day met by a clergyman who had frequently been accustomed to converse with him, but who had not seen him for some time. The clergyman asked him, "Well, my dear sir, what do you think now of the doctrine of the resurrection?" The former sceptic replied, "Oh, sir, two words from the apostle Paul conquered me, 'Thou fool.' Do you see this Bible, taking up a copy of the Scriptures, fastened with a clasp, "and will you read the words upon the clasp that shuts it."

The clergyman read what was deeply engraven, "Thou fool." "There," said his friend, "are the words that conquered me; it was no argument, no reasoning, no satisfying my objections; but God convinced me that I was a fool; and henceforward I was determined I would have my Bible clasped with those words, and would never again come to the consideration of its sacred mysteries but through their medium. I will always remember that I am a fool, and that God only is wise."

The words, "Thou fool!" were used, both by the apostle and by this convert to his doctrine, to express the unspeakable folly of man in setting up his own pretended wisdom in opposition to the pure and perfect wisdom of God.

(474.) *A Negro Scholar*.—While a naval officer was inspecting one of the schools in the island of Barbadoes, containing two hundred negro boys and girls, a sign was made by one of the children (by holding up his hand) intimating that he wished to speak to the master. On going up to the child, who was somewhat more than eight years of age, the master inquired what was the matter. "Massa," he replied, with a look of horror and indignation, which the officer said he should never forget, and, pointing to a little boy of the same age, who sat beside him, "Massa, this boy says he does not believe in the resurrection." "This is very bad," said the master, "but do you, my little fellow," addressing the young informer, "believe in the resurrection yourself?" "Yes, massa, I do." "But can you prove it from the Bible?" "Yes, massa; Jesus says, 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live;' and in another place, 'Because I live, ye shall live also.'" The master added, "Can you prove it from the Old Testament also?" "Yes; for Job says, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.' And

David says, in one of his Psalms, 'I shall be satisfied when I awake with thy likeness.'" "But are you sure these passages are in the Bible? Here is a Bible, point them out to us." The little boy instantly found all the passages, and read them aloud.

(475.) *An Illustration of the Resurrection.*—One bright summer day I stood beside a large water-butt, watching the insect life which skimmed its surface and the lower forms of life which revelled and rejoiced in its depths. Whilst thus engaged, I saw a little creature, in the shape of a worm, come up with zig-zag course apparently from the bottom of the butt to its surface. There was a little agitation—the shell broke, and a bright and beautiful insect flew away towards heaven. To my apprehension that was the most beautiful type of the resurrection I ever beheld, and thus has our gracious God filled all nature with appropriate and instructive emblems of the glorious doctrine of the resurrection.—REV. S. COCKS.

(476.) *The Dying Greenlander.*—Last winter, Jacob, a native assistant of mine, was summoned to his rest. On the day before his death, having been asked how he felt, he replied, "I shall not rise from this bed again. I am called hence to the Lord." He then raised his arm, stretched it out, and said, "Look! my arm is nothing but bones and skin; it is the same with my earthly body. The flesh is dead within me; my desire is fixed on my heavenly country—that country where I shall behold Him who loves me, and whom I love. Yes, I shall see Him shortly." When asked whether he feared death, "Oh, no," he answered, "how can I love Christ and fear death? How can death affect me? The death of Christ was the death of Death!"—REV. J. KOGEL, *Greenland*.

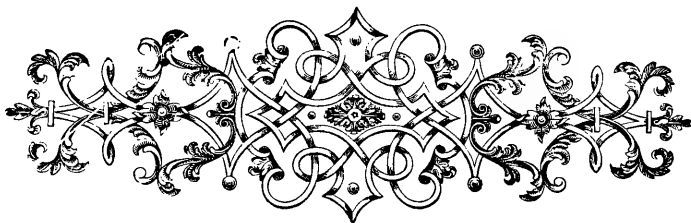
(477.) *A Reflection.*—"When I look upon the tombs of the great," said Addison, "every emotion of envy dies in me. When I read the epitaph of the beautiful, every inordinate desire goes out. When I meet with the grief of the parents on the tombstones, my heart melts with compassion. When I see tombs of parents themselves, I consider the vanity of grieving for those whom we must quickly follow. When I see kings lying over those who have deposed them; when I see rival wits placed side by side, or holy men that divided the world with their contests and disputes—I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind. When I read the several dates of the tombs—of some that died yesterday, and some of six hundred years ago—I consider the great day when we shall all of us be contemporaries, and make our appearance together."

(478.) *"To Die is Gain."*—It is a universal statement universally disbelieved. I have searched the graves of twenty graveyards, and not a marble slab or shaft, plainly wrought or chiselled

in costly design, bore this immortal assertion. I have prayed above a hundred coffins, and watched the faces of the mourners anxiously—not one betrayed a knowledge of this sentence. I have carried a bright face to the funeral chamber, and men have marvelled, revealing their scepticism by their surprise. I have found it hard to persuade men that death is sunrise; but when I compare the conditions of this life with those in the next; when I set the body sensual over against the body spiritual, the mind in bondage over against the mind emancipated; when I have bowed myself over the white face, beautiful as it lay in death, unruffled peace, and remembered how passionate and painful was the life; when I have stood beside the dying and heard their murmured words of wonder, their exclamations of rapture, and seen a light not of this world fall upon their faces as they touched the margin of the great change, I have said, “Death, thou *art* a gain.”—REV. W. W. MURRAY.

(479.) *The Doctrine of the Resurrection Neglected.*—Why is it, asks the Rev. A. C. Thompson, that epitaphs now so seldom recognise this glorious truth? A false, unchristian taste on this point appears to have spread widely in our land, and some other parts of Christendom. It is painful to observe to what extent recent cemeteries are devoid of all Scriptural sentiment in their monumental records. Formerly it was not so. In the catacombs of Rome, where the primitive Christians were interred, is many a testimony like this:—“In Christ; Alexander is not dead, but lives beyond the stars, and his body rests in the tomb.” Go to the burial places of our godly fathers, and you read:—“In sure and certain hope of the resurrection to eternal life.” But our modern style is coming fast into conformity to what is called the severely chaste and Attic, but really atheistic, usage of Pagan Greece. We honour and commend for imitation the pious forethought of that excellent Bishop of London who provided by his will that *Resurgam*, “I shall rise again,” should be inscribed on his gravestone.





The Conditions of Salvation.

ANALYSIS OF DISSERTATION XXIII.

PART I.—REPENTANCE.



THE following blessings are comprehended in the salvation which Christ procured for mankind by His atonement: Pardon, justification, adoption, regeneration, sanctification, and eternal life. As to the order to be observed in the arrangement of the above blessings, there are various opinions, especially as regards the relation of adoption and regeneration to each other. (1) Adoption is, by some, placed before regeneration; (2) this order is reversed by others; while (3) very many regard the one as not taking place without the other; for, "although adoption may seem to precede regeneration in order of *nature*, yet not of *time*; they may be distinguished, but cannot be separated." It is not on the ground of good, or meritorious works performed by man, that he receives and enjoys the blessings of pardon, adoption, regeneration, &c.—Pp. 430-432.

(1.) Repentance is *necessary* on the part of man in order to his obtaining salvation. It is as necessary as faith, though some dispute this. Faith and repentance *distinct*, and must neither be confounded, nor the one substituted for the other. Man *must repent*; he *must believe* in Christ in order to his realising salvation. Repentance defined. The Latin word *repo*, translated *repent*, used zoologically, signifies "I creep"; *pheno*, to kill, as having been the price of blood, is, theologically rendered *repentance*; hence *pœna*, *pœnitere*, and the French word *repentier*, which signifies to change the mind from some painful motive, to feel such sorrow for sin as produces amendment of life. The Greek word *mentánoia* "denotes an after thought, or the soul recollecting its own actions, and that in such a manner as to produce sorrow in review, and a desire of amendment, a change of mind on purpose." From 2 Cor. vii. 9, 10 it is evident that there is, (1) a

false or spurious repentance ; (2) that there is a godly repentance originating in conviction of sin, and producing self-abasement, &c. ; and (3) that true repentance is an experimental and practical change.—Pp. 432-437.

(2.) As a necessity, repentance is explicitly insisted upon mankind : (1) by John the Baptist. Matt. iii. 7, 9. (2) by Jesus Christ, Mark i. 14 ; ii. 17 ; (3) by the apostles, Mark vi. 12 : Acts ii. 19 ; xx. 21 ; xxvi. 20. There can be no saving faith without true repentance.—Pp. 437-440.

REPENTANCE: ITS NATURE.

The vile, the lost, he calls to them :
 " Ye trembling souls appear !
 The righteous in their own esteem
 Have no acceptance here.
 Approach, ye poor, nor dare refuse
 The banquet spread for you ;"
 Dear Saviour, this is welcome news !
 Then I may venture too.—*Couper.*

THE dispensation of the Gospel is a restorative dispensation. Its design is to bring man back to purity, goodness, and heaven. Originally man walked in the Garden of Eden unstained by crime, unsullied by sin. Unhappily he transferred his allegiance from the God of the skies to Satan. He became degraded and miserable. We, his children, have partaken of the sad fruits, the bitter consequences of his fall.

But a remedy for sin has been provided. As in Adam all die, so in Christ all may be made alive. In the first Adam we fell ; in Christ, the second Adam, we may be restored. We have suffered Paradise lost, we may enjoy Paradise regained. But in order to gain this, REPENTANCE, *the subject of our present chapter*, is not only vastly important, but indispensably necessary. Both Christ and His Apostles insisted on this as essential to salvation. We are told that from that time Jesus began to preach and to say, " Repent, and believe the Gospel." Mark i. 15 ; Luke xiii. 3 ; xvii. 3, 4. The Apostles enforce the same doctrine in the following passages—Luke xxiv. 47 ; Acts ii. 38 ; iii. 19 ; v. 30, 31 ; viii. 22 ; xi. 18 ; xx. 21 ; xxvi. 20 ; Rev. ii. 5, 16, 21, 22 ; iii. 3, 19.

The word "repentance," which is used in our English Bible, and which signifies a *change of mind, or purpose; an after thought* leading to an entire renunciation of sin, is rendered by the Papists "do penance." By penance we are to understand self-inflicted punishments, pilgrimages, postures, and the repetition of vain, unmeaning words. But repentance is an act of the soul. "By repentance," says Mr. Wesley, "I mean conviction of sin, producing real desires and sincere resolutions of amendment." Dr. Wardlaw says, "Evangelical repentance is that gracious contrition of spirit in which the heart is humbled and melted towards God, mercy implored from Him as a justly offended sovereign, and sin seen in its deformity, hated and forsaken." Hence repentance implies :—

(1.) *A sense of the evil of sin.*—It arises from an enlightened view of the total depravity of the heart, the guilt and demerit of sin, and the way of salvation as revealed in the Gospel. There is in the heart of every man a strong natural self-righteousness which is subdued just in proportion to our knowledge of the character of God and the breadth and spirituality of the Divine law. When these are seen and felt, sorrow springs up in the soul. Gen. xlii. 21 ; Job. vi. 4 ; Psa. xxxviii. 1-10 ; lxxvii. 3,10 ; li. 3-12 ; Isa. lxx. 12 ; Luke v. 8 ; xv. 17, 18 ; Rom. vii. 7 ; iii. 20. The beggar, though in dirt and rags, can maintain a measure of self respect as long as he is in a hovel with companions like himself. The standard by which he judges of his state is sufficiently low to prevent the suggestion of painful contrasts, and he fills his position without any sense of shame or humiliation. But introduce this man into a brilliantly lighted and splendidly furnished room ; let him find himself walking in the midst of a noble and richly dressed company, and you will not need to say a word to him about the meanness of his attire. Instinctively and at once he will become keenly alive to the wretchedness of his condition, and his dirt and rags will perhaps appear for the time worse even than they really are. And on the same principle the nearer we get to God, and the more fully we apprehend His character and His law, the more thoroughly do we become convinced that, after all, our righteousness is as filthy rags. The moral light of the world as it is is not unbearably brilliant. The tone of public opinion is not so

elevated as to make a man feel his sin whether he will or no. Measuring themselves by themselves, and taking the imperfect standard presented in the common life of common men around them, men lay the flattering unction to their souls that they are not so bad as the Scriptures represent them to be. This is only the beggar in his hovel among his companions. But let such a man have a discovery of the infinite perfections of God and of the awful demerit of sin, and he will feel as did Job—xlii. 1-6. The man who before had almost boasted of his righteousness sees the matter now in a totally different light, and says, "I have heard of thee by the hearing of the ear, wherefore I abhor myself and repent in dust and ashes."

(2). *A mourning on account of sin.*—2 Kings xx. 5 ; xxii. 19 ; Ps. xxxviii. 4, 6, 17, 18 ; xxxiv. 18 ; li. 17 ; Isa. lvii. 15 ; lxvi. 2 ; Jer. ix. 1 ; Joel ii. 2 13, 14 ; Matt. xxvi. 75 ; 2 Cor. vii. 9, 11. There is a sorrow for sin which cannot be recognized as a part of evangelical repentance. The sensualist, when smarting under the effects of his debauchery, and when feeling his bodily health so damaged that he can no longer pursue his favourite indulgence, must bitterly regret his evil practices. The spendthrift, who has wasted his fortune and impoverished his family, will, if a spark of humanity remains within him, deeply regret his extravagances. The dishonest tradesman, when detected in his fraudulent transactions ; and the liar, when his falsehood is exposed, can scarcely fail to be sorry for their blighted reputations. In fact, sinners of every description, when suffering from the painful results of their iniquities, or filled with the fearful forebodings of the awful judgment that awaits them beyond the grave, may be filled with sorrow and dread, and exclaim with unhappy Cain, "Our punishment is greater than we can bear." And under these circumstances they may seemingly humble themselves before God, confess their sins, and implore forgiveness.

But the sorrow of such persons arises not from sin itself, but its punishment. Could the sensualist recover his health, the spendthrift his fortune, the cheat and the liar their good name, and the man who trembles under a sense of the Divine wrath convince himself that there is no hell, their sorrow would cease. They love their sins, and were it not for a

dread of the consequences, they would, with increased avidity, return to indulgence in them, like the dog to its vomit, and the sow that was washed to her wallowing in the mire. "Such appears to have been the character of the repentance of Judas. His regret did not arise from a conviction of his base covetousness, which had so completely triumphed over every just, and generous, and grateful feeling, as to impel him to perpetrate a deed of almost unparalleled wickedness, to sell his Lord and Master for thirty pieces of silver; but from the fact that he had endangered the life of an innocent person. There is no warrant to believe that Judas repented of his conduct on account of its inherent vileness and offensiveness in the sight of God, and had it not led to the death of Jesus Christ—a consequence he did not intend—he would not have regretted it. This is the cause of the majority of death-bed repentances. Their sorrow arises from a consciousness of suffering, and from fear of that greater suffering to which they are exposed in the world to come. Hence in many of those cases which God restores to health there is a speedy and unrestrained relapse into their former wicked courses. Such was the repentance of Joash, king of Judah, who, when Elisha lay on his death-bed, wept over him, and said, "O, my Father! my Father! The chariots of Israel and the horsemen thereof," but went away from this affecting scene, and in utter disregard of his tears and professions abolished the worship of Jehovah, and set up idols. In these cases the repentance was defective in principle, and, therefore, produced no reformation of character and conduct. I do not affirm that the fear of punishment does not enter in any measure, or at any stage, into the causes of evangelical repentance. The revelation of the character and moral government of God, in which He has unfolded His holiness, justice, immutability, and power; the wrath which abideth upon him that believeth not, and the horrors of that punishment which falls upon the impenitent sinner in the world to come, must be intended, as they are calculated, to excite the sinner's fears, to rouse his conscience, and thus to produce that repentance which is unto salvation. But this fear, and the sorrow consequent upon it, hold a very subordinate place in genuine repentance."

But in a genuine and evangelical repentance, sorrow is felt, not merely because sin has exposed the transgressors to the wrath of God, but because His holy law has been violated, His majesty insulted, His mercy despised, His goodness abused, the Holy Spirit grieved, the Son of God crucified afresh, and because time has been mis-spent, talents mis-applied, evil passions gratified, and the salvation of the soul neglected. And this sorrow is not a mere momentary feeling or sudden emotion which flushes the cheek with sorrow and fills the heart with grief, and then passes away. The royal Psalmist, in great distress, exclaimed, *Psa. vi. 6 ; xxxviii. 4 ; lx. 1-19.* Ezra, under a clear discovery and deep sense of sin, said, "And at the evening sacrifice," etc.—*Ezra ix. 5, 6.* The prophet Isaiah used similar language, *Isa. vi. 5.* The prophet Daniel used language befitting the lips of every true penitent, *Dan. xi. 3-5.* The Prodigal said, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son," etc. Paul acknowledged himself to be "the chief of sinners," and in his epistle to the Corinthians, he represents "sorrow" for sin as an element in true repentance. *2 Cor. vii. 10, 11.* Peter, having denied Christ, went out and wept bitterly ; and on another memorable occasion, said, "Depart from me, for I am a sinful man, O Lord." The intensity of the suffering which a consciousness of sin caused these penitents may be inferred from the language they used.

(3.) *Confession of Sin.*—See *Lev. xxvi. 40-42 ; Psa. xxxiii. 5 ; xxxviii. 18 ; li. 3 ; Prov. xxviii. 13 ; Isa. lix. 12 ; Jer. iii. 13 ; xiv. 7 ; Dan. ix. 5, 8 ; Matt. iii. 5, 6 ; Acts xix. 18 ; Rom. xiv. 11 ; 1 John i. 9.*

Indeed, there is no evidence of genuine repentance until this be done. God requires it. He is offended by the sins of men, and he exhorts them to confess them.—*Hos. xiv. 1, 2.* He declares himself displeased when such acknowledgments are not made "I will go and return unto my own place," says he, "until they acknowledge their offence."—*Hosea xv. 15.* He encourages us to comply with this requirement by a special promise that stands connected with it.—*1 John i. 9.* The design of confession is to manifest shame, sorrow, and self-condemnation for sin. It is true, God knows all of it already ; but by this act, we discover the wretchedness of

our broken hearts to the pitying eye of the Almighty Physician.

We are naturally inclined to conceal our sins, to cover our shame, and to hide our fallen nature from the presence of the Lord. We feel that we have put it into God's power to condemn us ; but the nature of confession shows us that it is still in His power to forgive. " Whoso confesseth and forsaketh his sins shall find mercy." Making a clean breast of it by confession, prepares room for a clean heart ; and already indicates the presence of a right spirit.

We cannot properly beseech forgiveness unless we repent ; and it cannot be known that we repent unless we, in some way, confess, and that contrition of heart be characterized by a disposition to amend.—Luke xvii. 3. We can only hope for mercy when we have confessed our sins to God. " He that covereth his sin shall not prosper." But for the encouragement of the sincere penitent it is added, " He that confesseth and forsaketh his sin shall find mercy."—Prov. xxviii. 13.

This confession must be *to God*. The Rev. M. Wear, a Roman Catholic priest, says, in a book he has recently published, " The man who confesses his sins to God may hope to be forgiven, but he who confesses to the priest of God, who gives absolution, is *sure of it*." But it is to God, and not to a priest, that we are to confess our sins. It is God whom we have offended, and to Him we must confess our sins, and by Him be forgiven ; accordingly, David says, " I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto THE LORD and THOU forgavest the iniquity of my sin."—Psa. xxxii. 5. And that this was not a special privilege vouchsafed to David, is evident from the following verse : " For this shall every one that is godly pray unto thee, in a time when thou mayest be found." Daniel said, Dan. ix. 4-10 ; see also 1 John i. 9.

(4.) *The abandonment of sin* : Job xxxiv. 32, 33 ; Isa. i. 16-18 ; lv. 7 ; Jer. viii. 3 ; Matt. iii. 8 ; John v. 14. " The carnal hypocrite," says Dr. South, " is apt to think every fit of sorrow for his sins, every accusation of natural conscience, to be repentance, and, therefore, here he rests,

thinking his sorrow to have atoned his sins, and his tears to have washed away his impurities ; not considering the vast difference between a bare regret and anguish for sin, causing the soul to wish only that it had not been committed, and between such a sorrow as is attended with a total change and renovation of the heart. The first may proceed from the principles of nature awakened, and so is common to those that finally perish and prove castaways ; the latter is the product of a special working of God's spirit infusing grace into the soul."

The Roman historian tells us that Pharnaces sent to Cæsar the present of a diadem, while he was yet rebelling against his throne. Cæsar returned it with this admonitory message—" *First of all yield obedience, and then make presents.*" The spirit of this message is addressed by God to every sinner. "Break off," says God, "your sins by righteousness, and your iniquities by returning unto the Lord." If the penitent sinner would be saved he must part with *every sin*, whether secret or open, fashionable or unfashionable, gainful or the reverse ; whether manifested in the life, or hidden in the heart, it must be relinquished. Though dear as a right hand, it must be cut off ; though dear as a right eye, it must be plucked out. (Matt. v. 29.) Every idol must be smashed, every sin abandoned. Some persons, when awakened to a sense of their sinfulness and danger, are willing to part with some sins, but not with others. There is some darling idol, some cherished lust, some envious passion, or what Paul calls a "besetting sin," which they are not willing to give up. But all must be given up, for Christ came not to be the minister of sin, but to cleanse us from all unrighteousness.

(5.) *Restitution*.—"Restitution, as far as the ability exists, is affirmed to be a duty by all sound moralists. It was recognised and enjoined by the law of Moses, and it accords with the first impulses of the convinced sinner's heart, who feels no sacrifice would be too great, were it possible to compensate those whom his sins have injured. We have a striking instance of restitution in the case of Zacchæus. (Luke xix. 8.) Zacchæus was a Jew, and the measure of his restitution was determined by the law of Moses. As,

however, the principle is based in the moral relation in which man stands to man, it must be common to all dispensations, and is, therefore, obligatory upon every man as far as he has the ability ; but the rule by which it is applied to particular cases is left to every man's own conscience. If we have appropriated to ourselves that which belongs to another, or if we have injured his property or reputation, we must, as far as practicable, make restitution. A disposition to do this, and the doing of it, especially if it involves a sacrifice, is a very decided evidence of sincere repentance."

(6) *Earnest prayer for pardon through the infinite merits of Christ's death.*—A discovery of the spotless purity and unsullied justice of God, and of the awful demerit of sin, would sink the penitent into dark despondency and utter despair, but for the relief afforded in the gospel, and obtained by faith in the precious blood of the everlasting Redeemer. Repentance is the twin sister to faith, and leads the soul to Christ for pardon. The unfelt confession of sin by the mere formalist, who utters his weekly prayer, "God be merciful to me a sinner," differs from the true penitent who earnestly supplicates pardon, as pretence differs from reality. Examples of this pleading with God we have in Psa. li. 1, 9 ; Luke xviii. 13 ; xv. 18-20.

REPENTANCE: ITS NECESSITY.

(1) *God commands it.* Sixty times over, at least, we find *repentance* spoken of in the New Testament. Let the reader mark the following :—Acts xvii. 30 ; xxvi. 20 ; xx. 21 ; Matt. iv. 17 ; vi. 12 ; Luke xxiv. 47.

(2) *All have sinned and come short of the glory of God, and, therefore, all must repent, or there is no such thing as salvation.* Psa. li, 4 ; Prov. xiv. 35 ; Rom. ii. 4 ; vi. 21 ; 1 John iii. 4.

(3) *Without repentance no man will rely upon the atonement of Christ.*—Mankind are condemned, but there is a deliverance for them ; they are in a storm, but there is a refuge ; they are polluted, but there is a crimson fountain open for sin and uncleanness, for Christ says : "I am the door, by me if any man enter in he shall be saved." But, then,

without repentance no man will rely upon the atonement of Christ, however deep his depravity, however numerous his sins, or however near he may be to the brink of ruin. Suppose you meet a man in the street, whose face brightens as he dwells upon the thought, "I am worth ten thousand pounds." But just at the moment you step up to him and say, "I understand you owe Mr. So-and-so one thousand pounds, and he purposes to exact payment. I am sorry for you, but I am willing to pay the amount." "But," says the man of wealth, "suppose I do owe a thousand pounds, I can pay my own debts; reserve your benevolence for those who need it." But suppose this rich man were poor, and unable to pay his debts, expected to be seized by the hands of justice, and cast into prison; and, suppose some man of wealth, able and willing to relieve him, should kindly offer to pay the amount, would he not exclaim with surprise, "O, sir, how can I expect such a favour?" and when assured that it was done with great cheerfulness, how thankfully would he accept the kind offer, and say, "I owe you a thousand thanks, nor can I command words to express my sense of obligation to you." The application is obvious. While sinners, in the pride of their hearts, imagine they are rich, and increased of goods, and have need of nothing, they undervalue the provisions of Gospel grace; they reject the Saviour, spurn the invitations of mercy, and scorn to ask, "What must we do to be saved?" But when brought to a clear discovery and painful sense of their personal guilt and danger, they earnestly seek and highly prize the provisions of redeeming grace. This is the very idea presented by Christ himself. "They that are whole need not a physician, but they that are sick." "I came not to call the righteous, but sinners to repentance."

(4) *God threatens destruction to the impenitent.* Matt. xi. 20, 21; xii. 41; Luke xiii. 3; Rev. ii. 5.

REPENTANCE, HOWEVER SINCERE, DOES NOT SECURE FORGIVENESS.—As sinners, we are naturally exposed to the penalty of God's violated law and vindicated justice, and as we cannot, under any circumstances, by any act of our own, escape punishment, we shall through all eternity deserve hell-fire. Man, however, may be pardoned, and the question is,

upon what principle. Unitarians maintain that man is to be saved by the excellency of his repentance. But just suppose, now, that all debtors were relieved, and all criminals pardoned, on the mere manifestation of sorrow, why the very foundations of society would be broken, and the order and harmony of our nation would be at an end. Sin is too dreadful an evil, and too terrible in its consequences, for God to pardon it thus. The honour of God's throne and the good of the universe require that there should be atonement made for man's sin. But repentance merely acknowledges the justice of the sentence, and will be of no avail in *gaining pardon*. "And what is the testimony of experience so far as there is a present administration of punishment? Is repentance sufficient to turn away the penalties which follow in the way of natural consequence upon actions? If the constitution is injured by intemperance, will repentance restore it? If property is wasted by prodigality, will repentance recover it? If the character is stained by vice, will repentance purify it? And how can repentance suffice to avert future punishment, when it is manifestly inadequate to deliver us from present punishment? There are no grounds whatever for supposing repentance, by itself, sufficient to procure pardon." On the other hand, we believe that the penalty due to our transgression has been transferred to our Saviour, and that he has suffered for it. And on the ground of that suffering, God, in His infinite righteousness, and as a just God, can pardon the transgressions of those who repent and believe. Rom. v. 1; Matt. xi. 28, 29. Dr. Bunting says, "If certain passages of the New Testament connect pardon with repentance, the connection there asserted is rather remote than immediate; and repentance must, in such texts, be considered as leading to, and terminating in, the faith of the Gospel, and as only then crowned with remission of sins. Since it is entirely for the sake of the atonement made by Jesus Christ that God justifies us, he fitly and righteously requires from us a distinct recognition and cordial reception of that atonement. Now, thus to recognise and receive the atonement is in no sense the province of repentance, but the work of faith. It is 'in Christ' that God is reconciling the world unto himself. In order, therefore, to be reconciled

we must meet him in His son ; and this we can never do, until to 'repentance toward God,' by which we confess, deplore, and renounce sin, we add that 'faith in our Lord Jesus Christ' by which we accept and claim him as our Saviour."

The Holy Spirit is the efficient agent in producing this repentance. John xvi. 8.



FACTS AND ILLUSTRATIONS.

(480.) *Repentance First; then Faith.*—The great themes of Methodist preaching in early times were Repentance, Faith, and Holiness: may it in this be *semper eadem!* We deprecate any salvation by wholesale, achieved by slurring over any of these individual experiences. Ever and anon classical tutors are threatened with loss of scholars by the popularity of new methods of teaching set forth, with manifold puffery, as "Nature's own," or the like. On examination, the secret of swiftness will be found to consist mainly of doing the pupil's construing for him, and leaving the grammar lessons out. Celerity obtained by omission is theologically fashionable just now. In many quarters convincing speech is denounced as legal. The fallow ground is unbroken. Men are in such haste to sow that they cannot wait to plough. In their husbandry, the Gospel seed-basket is everything. Share and harrow lie idle. May God give unto his ministry seals multitudinous as the converts of Pentecost! But let them—far rather let them—be few and true, than count up into crowds and be spurious.—Coley's "*Life of Collins.*"

(481.) *The Three Steps.*—A learned divine one day accosted a simple-hearted Christian, busy in his daily toil: "Well, Thomas, it is a long and hard way to heaven, is it not?" "O no, sir," was the ready reply; "'tis only three steps." "Three steps! How is that, Thomas?" "Why, sir, nothing is plainer. First, step out of yourself; second, into Christ; third, into heaven." The astonished minister, years afterward, acknowledged his indebtedness to that poor rustic for one of his profoundest and most comprehensive lessons in experimental theology.

(482.) *A Hottentot Boy.*—Sir Jahleel Brenton, of the royal navy, brought from the Cape of Good Hope a Hottentot boy, and stated to Dr. Philip that a change had taken place in the character of the boy; in proof of which he adds:—A clergyman asked him which person in the Old Testament he would rather

have been had it been left to his choice? He replied, "David." "Why David rather than Solomon, whose reign was so glorious?" "We have evidence of David's repentance," said the lad; "but I don't find anything in the Bible that enables me to draw the same satisfactory conclusion concerning the repentance of Solomon."

(483.) *The Sinner's Helplessness.*—There are many who say that "The doctrine of the sinner's helplessness preached destroys all human responsibility." Not so. We insist upon it, if he perishes, it is his own fault. I will explain myself: You are a master; you write a letter, and, handing it to your servant, you direct him to take it to a person on the other side of the river, and bring you back an answer. After a while he returns, and you ask him, "Did you take the letter over the river, as I directed you?" "No sir."

"And why?" "Master, I could not."

"And why could you not?" "Why, sir, I went to the river. It was deep and rapid, and there was no bridge, and I could not swim; so I did not go over."

"Did you call for the ferryman?" "No, sir."

"Then go immediately back, and take the letter over, as I commanded you."

Now this, I think, is a correct illustration. There is something about the passing of that river, which the servant cannot do, any more than he can roll a mountain, or heave an ocean, and yet you do not excuse him. Even so in this matter. The sinner is utterly unable to come to Christ, or change his own heart, of himself. There is (so to speak) a broad and deep river between him and Heaven, and the sinner cannot swim; but, thank God! there is—if I may so express myself—a Heavenly Ferryman on the other side. Let him call upon that Ferryman, as it is written, "Seek ye the Lord while He may be found, call ye upon Him while He is near." And this reminds us of a remarkable passage in Scripture, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." (Isa. xxvii. 5).

(484.) *The Man in Chains.*—The following is a touching illustration of the power of evil: One Sunday night in October, 1873, Mr. H., walking from Longsight to Openshaw, near Manchester, entered into conversation with a respectably-dressed man, who had accosted him with the simple salutation, "Good-night."

The man began by saying he had had "a drop too much." "But I am sorry for it," he continued, "and I know I am doing wrong; but what can I do? I have tried to give it up, but I can't."

"Can't!" said Mr. H.

"No," he replied; "I have tried many and many a time, and

I *can't* give it up; and I have to-day been spending money that does not belong to me!"

"But have you ever invoked the aid of God to enable you to give it up? I think not. If you had, as sure as you asked Him, so sure would He have imparted strength to you; and if you will *now* ask Him, He will yet enable you to 'come off more than conqueror!'"

The man looked up, and, with tears in his eyes, he said, "Glad would I be if I could only get rid of these chains; but I am bound so fast that I *cannot* get out of them!"

"Well, now," said Mr. H., "adopt the plan I have just told you of, and I think the next time I see you, you will be able to tell me that you have succeeded."

Their paths now lay in different directions, and after some further conversation, in which the fact came out that the man was pretty well acquainted with the Scriptures, Mr. H. and he parted.

(485.) *Sin to be repented of.*—If seven robbers were to get into a man's house, even though six of them were discovered and made prisoners, and sent off to jail, yet, as long as the seventh was known to be concealed in some secret corner, the master of the house could not well feel himself out of danger. Or, if a bird has fallen into a snare, and is only caught by a single claw; or, if any animal has been caught in a trap, though it should be only by the leg, yet they are both in as much danger as if their whole bodies were entrapped. Thus it is that certain destruction awaits us, unless *all sin*, even the *very least*, be repented of. Pharaoh, after having been smitten with many plagues, at last consented to let the people go, provided they left their sheep and cattle behind them. But this would not satisfy Moses. He, acting for God, says, "All the flocks and herds must go along with us; not a hoof shall be left." So Satan, like Pharaoh, would keep some sin in us as a pledge of our returning to him again; and even though sin be taken away, he would wish the occasion of sin to remain. For instance, he might say, "Leave off gaming; but still there is no occasion to burn the cards and throw away the dice." "You must not do your enemy any injury, but there is no occasion for you to love him." But God's language is of a different sort. He says that the occasion of sin, though it be dear as a right hand, must be cut off; if we retain an eye for Satan to put his hook into, he will be sure to insinuate himself, and the latter end may be worse than the beginning.—REV. F. F. TRENCH.

(486.) *Sin abandoned.*—A sergeant of the Guards, who once was addicted to swearing, had been enabled to conquer this and other evil habits, and for many years had been looked up to by his comrades as a man of exemplary character. At the battle of

Alma, he and his company were charging up the heights, when, being nearly surrounded by the enemy, after severe loss, they were obliged to retreat. In vain did the poor sergeant endeavour to rally his men, he was borne along with the current. Overpowered with shame and rage, he gave way to a sort of madness, and swore such fearful oaths that it was awful to hear him. But when the battle was over and he had returned to his tent, he spent most of the night in prayer, and was often heard sobbing like a child. He never spoke of the strange outburst of that day to any of his comrades, and they had the delicacy to avoid all allusion to the subject; but it was observed that he was more humble, kind, and considerate in his bearing towards them than he had been before. He survived the war and returned to England, where he enjoyed the respect of all who knew him, and was never known to indulge in swearing again.

(487.) *Humility*.—A farmer went with his son into a wheat-field, to see if it was ready for the harvest.

"See, father," exclaimed the boy, "how straight these stems hold up their heads! They must be the best ones. Those that hang their heads down, I am sure, cannot be good for much."

The farmer plucked a stem of each kind and said—

"See here, foolish child! This stalk that stood so straight is light-headed, and almost good for nothing; while this that hung its head so modestly, is full of the most beautiful grain."

(488.) *The Remembered Oath*.—Touching and striking is the following incident, mentioned in the life of Dr. Marsh:—"When dangerously ill, in his eighty-eighth year, he mentioned, with an expression of anguish on his brow, that *once*, at the sinful taunt of a butler, he uttered an oath. This man had said in the presence of several of the servants, 'Master William is not man enough to swear.' He fell into the snare laid for him, and, with trembling lips, for the *first* time and the *last*, he took the name of God in vain. But he went out and wept bitterly; and the recollection, even after the lapse of eighty years, caused him keen distress."

(489.) *The Converted Robber*.—It is an old story, which may be true or not, that when St. John was returning from Patmos to Ephesus, after the death of Domitian, he was surrounded and stopped by a party of thieves. Their captain was a young man, and to him the disciple addressed himself with words full of earnest admonition and counsel. So faithfully did he preach Christ, praying also for the Holy Spirit's aid, that the astonished thief was brought to repentance, and received Christ as his Saviour. Then in turn he went to the members of his band and confessed the evils of his past life, urging them to renounce it as he had done, and seek and find the same Saviour. So powerful was the influence of this confession that there was a wonderful revival among the banditti.

A confession of sin, and a decided purpose to turn from it, are one of the most powerful sermons to the unconverted. Those who are sincere in their purpose to serve the Lord will not find it hard to make such confessions. When a great sceptic had been led to bow at the foot of the cross, his first desire was to seek out some hundred or more associates whom he had helped to harden their hearts in unbelief. So faithful were his labours for their conversion that many were led to rejoice with him.

(490.) *Besetting Sins*.—A person who had been long confined to a sick-room, tells us that he used to watch from his window on the edge of the sea, a little boat at anchor. Day after day, month after month, it was seen at the same spot. The tides ebbed and flowed, and yet it scarcely moved. Many a gallant vessel spread her sails, and catching the favouring breeze, sped safely to the haven; yet that little boat was still in the place it had been from the beginning. The tides rose and fell, and the boat rose and fell with the tides, but never advanced an inch any way. Just because one little rope was fastened to it that was fixed to the earth. That was the secret of it—one cord kept it in the same place all these weeks and months, and would not let it go, though the tides themselves would have carried it along but for its fastenings. And just so is it with some hearers of the Word; the Sabbaths come and go, and they rise for a little, but fall back again as the tides go out.

(491.) *Returning good for evil*.—Our Saviour's command to return good for evil, and blessing for cursing, is not sufficiently attended to by professing Christians. Mason says: "To return good for good is man-like, to return evil for evil is beast-like; to return evil for good is devil-like, but to return good for evil is God-like." A number of Cherokee women were converted to Christianity, and formed themselves into a society for the propagation of the Gospel which was become dear to them. The produce of their subscriptions and collections the first year was ten dollars; the question was to what object this money would be applied. One of the women proposed that it should be given to send the Gospel to the Osage nation, as she believed that the Osages had been their greatest enemies; and this was unanimously agreed to. Professing Christian, go thou and do likewise.

(492.) *Dr. Bunney on Restitution*.—This eminent divine speaking of a lecture he delivered on "Be sure your sin will find you out," said, "I brought in two or three striking anecdotes which I collected, especially one mentioned by Dr. Adam Clarke, who relates that he was once called in to see a sick man to whom he never could impart the slightest comfort from anything that he suggested. The man could get no peace, and at last the doctor said

to him, you have got something upon your mind that prevents the Spirit from coming into closer contact with you. He then confessed, that many years before, when he was on board ship, there was a bag of gold lying about which the captain had the charge of, and out of mere frolicsomeness he one day got and hid it. When it was missed, there came to be such an excitement, such a sensation, that he got frightened, and had not the moral courage to confess what he had done, and, therefore, retained it. The captain was placed in a very unhappy position, and died mad. His widow was at this time in great distress. The circumstance had happened many years before, but it had always haunted him as a skeleton. Adam Clarke, on hearing the account said, 'You must make the fullest restitution, and return to the widow of the captain all that you have taken, with interest.' He could afford to do so, and the man did this—he made confession and restored everything, and after that he had some sort of relief and rest in the reception of the Gospel."

(493.) *The Penitent Murderer*.—The following fact is given on the authority of an ex-president of one of the western colleges, America:—

Many years ago a man in Massachusetts murdered his neighbour, and so skilfully had he arranged all the circumstances, that no one could find out what had become of the missing man, and suspicion never pointed to him as in any way connected with the mysterious disappearance. The murderer walked at liberty among his fellows. No one knew his crime; but he knew it, and he knew that God knew it. Under the burden of his terrible secret and the lacerations of conscience, he began to be melancholy, and walked about with his head bowed down, at first an object of pity, and afterwards, because there was nothing in his circumstances to account for his strange conduct, an object of contempt. Time rolled on with all its varied changes, but nothing could bring relief to the guilty spirit.

After twenty years of this miserable existence, the poor man went to a justice of the peace and made a frank and full confession of his crime and all its attendant circumstances; and when he had finished the horrid narration, he smote upon his breast, exclaiming, "Now I have peace!" Yes, then he had peace, and that, too, in view of the gallows which his confession had erected for him. Now he was reconciled to the law; he was at one with the inexorable demands of justice. Nothing in the universe but this could have given him peace. Nothing but this can give any sinner peace. Conscience, and God, and law demand righteousness, and will be satisfied with nothing else. No change of circumstances, however charming in themselves, can make the guilty happy. Place the unrepentant sinner amid the glory and the joy of heaven, and he would exclaim, "Where'er I am is hell, myself am hell."

Ay, and just for that reason must every place be the place of torment. With what gratitude should all the guilty listen to and avail themselves of the glorious truth, that "Jesus is exalted with the right hand of God to be a prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." If the murderer could have peace who repented in view of the gallows that could not expiate his guilt, shall not the sinner find peace who obtains repentance from the exalted Redeemer, and weeps and makes confession in view of the cross on which a full and perfect expiation was made by his almighty surety?

(494.) *Giving up all for Christ.*—In America a farmer felt convinced that he was not living to Christ as he ought, with that warm-hearted earnestness which characterises those who are born again. He was a large farmer, and had a great number of stacks in his yard. He went into the centre one day, and threw himself on his face, and said he would have it out with God. He prayed to Jesus Christ, and found forgiveness through his righteousness. He got up to tell his wife and children. It was Pentecost-like. Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The farmer believed it, and went home, but he had not reached the fence ere he was arrested by a voice which said there was something more. He stopped, and cried out, "O Lord, what more? is there anything more, and I will give it thee?" He went back to the spot where he was bound to Christ, and reiterated again, "What more, O Lord; is there any more I can do?" And something told him that he had not given up the stackyard to the Lord. He burst out, "Lord, I yield; take the stack-yard—take the horses—take the farm!" He returned to his wife and children. But there was something else; he had a large balance at the bank. He had been a prosperous man, and was counting on the better time when he could hold a palatial residence for himself and family. That money was not given to the Lord; but he cried out, "Take it, Lord; I give it all up." And instead of building a residence he built a chapel, and supported the ministers of God, and went to the camp meeting, and gave his stack-yard, farm-houses, his wife and children into the hand of the Lord. He used the money in the bank judiciously, and it is a pleasure to him to lend waggons to his poorer neighbours, and plough their fields.

(495.) *The Pretentious Priest.*—Mr. C. H. Gough says:—I remember some years ago talking with a young clergyman about confession. He claimed for the priesthood the power to forgive sins, and told me that he should consider his ordination a sham if it did not confer such an authority upon him. I said, "Then, of course, you know that your own sins are forgiven?" To which he replied that he did not think anybody knew that.

"What!" I said, "you profess to forgive sins, and yet don't know that your own sins are forgiven? Besides," I added, "of what value can your absolution be if it be unaccompanied with the knowledge that the sins which you profess to absolve are forgiven?"

My friend tried to wriggle out of the contradictory position by saying that doubtless there were a few very highly privileged persons who might be favoured with the assurance that their sins were pardoned, but he should recommend them to keep the matter to themselves, and not to speak of it to others. I told him that, on the contrary, my plan was to exhort all to seek forgiveness as a common privilege, and when they had found the Saviour themselves to seek to bring others to him. Without the experience of salvation themselves, how can they direct others in the way? A poor girl was once convinced of sin under the preaching of her parish clergyman, and when she went to ask him what she must do to be saved, he frankly told her she had better go to the Methodists, and they would tell her. This story I had on the most reliable authority.

(496.) *The would-be Confessor ousted.*—A Wesleyan, writing of a friend whose wife had fallen under the power of a Ritualistic priest, says:—He had noticed a diminution of confidence between himself and his wife; and on asking her a question one day, she refused to answer, saying, "That is a matter between me and my spiritual adviser." My friend, in distress, came to me, saying, "What's to do?" (*sc.*, "What is to be done?") I replied, "I'll tell you what to do. You be off to T—, and then return in half-an hour, entering by the back door." He did so, and on returning found the clergyman with his wife, in confidential pseudo-spiritual intercourse. My friend asked the clergyman why he always came there talking to his wife in his absence, requesting him to leave at once. This he refused to do. My friend then took him by the collar of the coat, conducted him to the door, *gave him a kick*, and sent him off.

(497.) *Praying for the Feeling.*—Daniel Wilson, late Bishop of Calcutta, when a young man was an infidel, and often joined a number of young men in ridiculing religion. On one occasion a young man rose and ventured an argument in favour of the despised tenets. Wilson denied all personal responsibility, on the ground that he was not elected to eternal life, and that he had no feelings towards God. "They pray for the feelings." The remark was parried off by a jest, but, like an arrow from Jehovah's quiver, it struck in his heart. The same night, when alone in his chamber, he did pray for the feelings. God heard and answered, for in a few days he found peace and joy in believing, became in a few years vicar of Islington, and died Bishop of Calcutta.



The Conditions of Salvation.

(Continued.)

ANALYSIS OF DISSERTATION XXIII.

PART II.—FAITH.

FAITH being the grand and ultimate condition of salvation, its necessity is a settled matter. Repentance alone cannot secure our salvation. *Faith* and *believing*, equivalent terms, “derived from words whose primary idea is *holding fast*, or, when applied to the action of the mind, *trusting*, *relying*, or *confiding*. The radical idea is *grasping with the hand*, *laying hold on*.”—Dr. Pye Smith. Saving faith is complex, and consists of various acts and developments of the mind, which, without the least confusion, pervade each other, and, by a delightful co-operation, mutually promote each other.

1. Faith in Christ implies *knowledge*; it is sometimes called knowledge. 2 Pet. i. 2; ii. 20. It pre-supposes that God has revealed some truth, and that that truth must be known to us ere we can receive it. It is generated in the heart by means of instruction, and hence it is founded in knowledge. The fact that many persons who have been scanty in knowledge have been strong in faith, does not prove that faith is better defined by ignorance than knowledge. Knowledge is not faith, nor is faith knowledge, but the latter is, to some extent, comprehended in the former. Dr. Pye Smith and Mr. Wesley's views given.—Pp. 441-444.

2. Faith is more than spiritual enlightenment and an apprehension of revealed truth; hence, the theory of a “*passive* belief of the truth is unreasonable, contrary to universal experience, and the word of God. Faith assents, relies, takes hold, holds fast. Long quotation given illustrative of the activity of faith. (1) Saving faith produces an *inward evidence of our acceptance with God*, and the *glorious experimental realities of religion*. Heb. xi. 1; x. 20.

(2) *To distinguish its purity and divine nature it is very frequently associated with love.* Eph. i. 15, 16; iii. 17; 1 Thess. i. 14; v. 8; 2 Thess. i. 13.—Pp. 444-447.

There are different opinions entertained as to whether faith is the gift of God or the act of man. While some hold the latter view of faith, and maintain that it cannot be increased, and that it is useless to pray for faith, seeing it is simply an act of the mind or understanding; others believe that saving faith is “a principle wrought in the heart by the Holy Spirit,” &c. We remark:—

(1) That faith, as an act of the will, is the action of man; that man is commanded to believe, and is held responsible for his faith in, or unbelief of, the truth; (2) seeing that evidence and knowledge are necessarily associated with a rational exercise of faith, it is not improper to pray, “Lord, increase our faith;” (3) it is, considered in all its relationships, both the gift of God and the act of man.—Pp. 448-499.

By not discriminating between simple belief of the truth and saving faith in those *particular truths* which bring salvation, some have found difficulty, where, *in order of time*, to fix faith in the Christian system. Some place it *before* repentance; some *after* it. The following is Professor Buck's order:—(a) Regeneration, (b) faith, (c) repentance, (d) conversion: Dwight also. The following is, we think, the more Scriptural order:—

(1) Divine illumination by the Word; man (2) assents to the truths heard, and yields to the stirrings of the Holy Spirit; while (3) his godly sorrow leads him to true repentance, viz., hatred of sin, &c.; (4) believes in Christ, is pardoned, receives a new heart; (5) then begins a new life of sanctification—a life of faith, holiness, and practical piety. The thought that repentance and faith are the offspring of regeneration is un-Scriptural; it is a mere human invention.—Pp. 449-454.

Passages shewing:—

1. *That we are not saved by good works*: Rom. iii. 20, 23, 24; iv. 4, 5; Eph. ii. 8; Titus iii. 5; Rom. x. 6.

2. *The necessity of repentance as inferred from man's sinful state before God*:—Isa. i. 2-6; Prov. xx. 9; Hosea xiii. 9; Rom. i. 18-32.

3. *That man is called to repentance*:—

(a) *By God*:—Ezek. xiv. 6, 11.; xxxiii. 11.; Isa. lv. 6, 7; i. 18; Jer. iii. 14; vi. 8; Hag. i. 5.

(b) *By John the Baptist*:—Matt. iii. 2; Luke iii. 2, 3.

(c) *By Jesus Christ*:—Matt. ix. 12, 13; xii. 41, 42; Mark i. 14, 15; Luke xiii. 3.

(d) *By His Apostles*:—Acts iii. 19; v. 31.

4. That *Repentance is accompanied with sorrow*:—Isa. lxi. 1-3; lxvi. 1, 2; Ezek. vii. 16; xx. 43, 44; Matt. v. 3, 4; Luke vii. 36-43, 47; xviii. 9-14; 2 Cor. vii. 8, 11.

5. That *Repentance must be accompanied with confession of sin in order to secure the favour of God*:—Psa. cvi. 6; lxxix. 8, 9; lxxxv. 4, 7; Prov. xxviii. 13; Jer. iii. 25; xiv. 20; Luke xv. 18; xviii. 13, 14; 1 John i. 8, 9.

Passages on Faith:—

1. *Christ the object of Faith*.—John xi. 42; xvi. 30; Col. ii. 5-7

2. *Faith Defined*.—Heb. xi. 1, 6.

3. *Divine illumination by Faith*.—John vii. 12; xii. 46.

4. *The power of Faith*.—Matt. xviii. 20; Heb. xi. 32-40.

5. *Righteousness by Faith*.—Rom. iv. 1, 3, 9-13; Phil. iii. 8-10.

6. *Salvation by Faith*.—John i. 12; iii. 16-18; vi. 37, 38; Rom. i. 16; Gal. iii. 7-9, 13; 1 Pet. i. 3-9; ii. 6-8.

7. *Pardon by Faith*.—Acts x. 43; xiii. 38, 39; Rom. iii. 20-27; v. 1.

8. *Purity by Faith*.—Acts xv. 8, 9; 2 Thess. ii. 13; 1 John v. 1, 4, 5.

9. *The Life of Faith*.—Gal. ii. 19, 20; 2 Cor. v. 7; Heb. x. 38.

10. *The fight of Faith*.—1 Tim. vi. 12.

11. *Faith and Works*.—Heb. vi. 11, 12; Titus iii. 8; James ii. 14-24, 26; 2 Pet. i. 5-10.

12. *Faith and Love*.—Gal. v. 6; 1 Thess. v. 8.

13. *The Consequences of Unbelief*.—John iii. 36; Acts iii. 22, 23; xiii. 40, 41; Rom. xi. 19-21; 2 Thess. ii. 7, 10, 12; Heb. iii. 7-11, 12, 18, 19.



FAITH: ITS NATURE.

A peasant may believe as much

As a great clerk, and reach the highest stature;

Thus dost thou make proud knowledge bend and crouch,
While grace fills up uneven nature.—George Herbert.

By faith we understand that power, or faculty, or exercise of the mind by or through which we are saved, and which is spoken of by Peter as "precious faith." 2 Pet. i. 1. It is said to be "the gift of God" (Eph. ii. 8), in opposition to that natural faith, confidence, or trust which we repose in the skill of a lawyer, or physician, the fidelity of a friend, or in the authenticity of the historical records. This natural faith is capable of believing much that is contained in the letter of the Bible, *i.e.*, the existence of God, the divinity of

Christ, a future world, the resurrection of Christ, and the general judgment. Acts xvii. 31. It is also as able to believe in the life and death of Jesus Christ, as it is to believe the exploits of Joshua and David, of Alexander and Julius Cæsar, or of any other persons of renown to be met with in the pages of sacred and profane history. In the possession of this natural capacity for believing, man stands not alone, for "the devils also believe and tremble." James ii. 19. This faith consists in the mere assent and consent of the natural mind to the general truths of revelation, and is said "to stand in the wisdom of men." 1 Cor. ii. 5. On the other hand, saving faith is said to be "of the operation of God," Col. ii. 12; to be a fruit of the Spirit, Gal. v. 22; to "work by love," Acts xv. 9; it is possessed in different proportions, Rom. xii. 6; and according to the degree in which it is exercised it is called "little faith," Matt. xiv. 31; "great faith," xv. 28; it is the faith "without which it is impossible to please God." Heb. xi. 6. It is variously described in Scripture as *coming*—Isa. lv. 3; John v. 40; vi. 35, 37; Heb. vii. 25. *Looking*—Num. xxi. 8, with John iii. 14, 15; Isa. xlv. 22; Heb. xii. 2. *Trusting*—2 Sam. xxi. 3; Isa. xxvi. 3, 4; 1. 10; lvii 13; Jer. xvii. 7; Ephes. i. 12, 13. *Hearing*—Isa. lv. 3; John x. 27; Rev. iii. 20. *Calling*—Joel ii. 31; Acts ii. 21; Rom. x. 13. *Seeking*—Psa. ix. 10; lxix. 32; Isa. lv. 6; Amos v. 4, 6. *Receiving*—John i. 12; Col. ii. 5, 6. *Submitting*—Rom. x. 3, 4. *Laying hold*—Prov. iii. 18; Isa. xxvii. 5; lvi. 1, 2; 1 Tim. vi. 12; Heb. vi. 18. *Waiting*—Psa. lvii. 1, 5; cxxx. 5, 6.

1. Faith is the soul's *outward*, not *inward* look. The OBJECT on which faith fixes its eye is not the heart's ever varying frames and feelings, but the never varying Christ. Dr. Hodge says ;—"In the general contents of the Scriptures there are certain doctrines concerning Christ and his work, and certain promises of salvation made through him to sinful men, which we are bound to receive, and on which we are required to trust. The special object of faith, therefore, is Christ, and the promise of salvation through him. And the special definite act of faith which secures our salvation is the act of receiving and resting on him as he is offered to us in the Gospel. This is so clearly, and so variously taught in the Scriptures as hardly to admit of being questioned."

See John i. 12; iii. 15; v. 18, 36, 43; vi. 40, 47-51, 29; 1 John v. 9, 10, 12; Rom. iii. 22; Gal. ii. 16, 20; iii. 24; v. 26. Accordingly the apostle teaches we are justified by the "faith of Christ." It is not faith as a pious disposition of the mind; not faith as general confidence in God; not faith in the truth of divine revelation, much less faith in general principles of truth and duty, but that faith of which Christ is the object.

2. The faith by which a sinner is justified, and by which the believer walks with God, is not the mere assent of the mind to the doctrines concerning Christ's person and work, but the reliance of the spirit, the trust of the heart. Dr. H. Bonar, in his new work, "The Everlasting Righteousness," says, "The *quality* or *quantity* of faith is not the main question for the sinner. That which he needs to know is that Jesus died and was buried, and rose again, according to the Scriptures. This knowledge is life everlasting." But, in our opinion, something more is necessary to the salvation of the soul than the mere knowledge that Christ died, and was buried, and rose again, &c. Who does not know that it is quite possible to believe, as historical facts, all that is said respecting the death, the burial, and the resurrection of Christ, and yet live and die unsaved. Is it not a fact too palpable to be denied that millions do believe all this, and yet remain unconverted. During a ministry of a quarter of a century we have met with multitudes who, so far from denying the doctrines of which we write, were ever ready to express their full faith in their truthfulness, and yet the whole conduct of these persons proved that they were strangers to saving faith in Christ.

In order that the sinner's faith may be of a saving kind it must be of an *appropriating character*. It must be the same sort of faith as that which Paul embodied in his memorable words when, speaking of Christ, he said, "I live by the faith of the Son of God, who loved me, and gave Himself for me." "Justifying faith implies," says Mr. Wesley, "not only a Divine evidence or conviction that God was in Christ, reconciling the world unto Himself, but a sure trust and confidence that Christ died for *my* sins, that he loved me, and gave Himself for me" (*Wesley*). "Every genuine act of faith is the act of the whole man, not of his

understanding alone, not of his affections alone, not of his will alone, but of all three in their central aboriginal unity. It proceeds from the inmost depths of the soul, from beyond that firmament of consciousness whereby the waters under the firmament are divided from the waters above the firmament. It is the act of that living principle which constitutes each man's individual, continuous, immortal personality." "Faith entereth at the understanding, but it hath not all its essential parts, and is not the Gospel faith, indeed, till it hath possessed the will. The *heart* of faith is wanting till faith hath taken possession of the heart. For by *faith* Christ *dwelleth* in the heart (Eph. iii. 17); and if he dwell not in the *heart*, he *dwelleth* not in the *man* in a saving sort" (*Baxter*) "We deny not that faith, in the sense of belief, is a work of the intellect: but in the Scripture sense of trust, and as a realizing principle, it is a work of the heart under special Divine influence, and so is a gift, since we are warranted to pray, 'Lord increase our faith'" (*Watson*). "The operativeness and efficacy of this belief, in contradistinction to the dead, cold faith of the multitude, leads to what is yet further and more deeply to be considered concerning it; and that is the residence which this faith hath in the will; for, being so efficacious a thing, it works itself into a government, a regency, a ruling power, into that which is the imperative faculty of the soul, to wit, the will. There it comes to have a throne erected, or rather, there it doth enthrone Christ, so as that he comes to be exalted in a subject will, and is actually entertained there, according to that discovery the Gospel makes of him. And so next to this persuasion of the mind, which is to be distinguished from that which carries with multitudes the same deceiving insignificant name—I say, besides and next to that persuasion or assent of the mind, there is a compliance of the will that belongs to the essence of this faith. We believe this Jesus to be Christ, so as to will him accordingly; or by our will to entertain him in a correspondent admission unto the design of the revelation. We acknowledge him, we own him suitably according to the import of this name, Christ." (*Howe*.) Dr. Bunting, in his memorable sermon before the Wesleyan Conference (1812), speaks of faith as consisting of three acts or exercises:—

(1) The assent of the understanding to the truth of the testimony of God in the Gospel, and especially to that part of it which concerns the design and efficacy of the death of Jesus as a sacrifice for sin.

(2) The consent of the will and affections to the plan of salvation, such an appropriation and choice of it as imply a renunciation of every other refuge, and a steady and decided adherence to this.

(3) From this assent of the enlightened understanding and consent of the will to the evangelical testimony concerning Christ crucified results the third thing which I suppose to be implied in justifying faith, namely, *actual trust* in the Saviour, and personal apprehension of his merits."

We remember to have heard a preacher describe this act of faith as follows:—"Look at that drowning man, hurried down the stream by the furious torrent with which he is convulsively struggling. His looks and cries bespeak the agony he feels. By and bye his attention is directed to a life preserver, which his friends are placing in the most favourable position possible. He at once sees that if he is saved at all, it must be by *that* instrument; and here is *the exercise of his understanding*. But it is very questionable whether he shall be able to reach it. The current seems to carry him in another direction; yet there is hope; it is taking another turn. He is gradually approaching the instrument of his safety; and now there is hope, mingled with his agony; he comes nearer and nearer; his friends cry "courage," and see with what energy he seizes the preserver of his life. There was *heart* in that grasp. But not more so than when the poor trembling sinner lays hold of Christ. He feels himself hurried down the stream of time. He knows not but the next moment he may be engulfed in the ocean of eternity, and for ever lost. He knows he deserves it. He feels he has incurred the just displeasure of a holy God, and he asks, What hope for a sinner like me? His distress is agonizing. He groans in the bitterness of his soul. His friends, however, are at hand; they no sooner see his state than they direct him to Christ; they tell him of his love; they repeat his promises; he reads for himself; he thinks and prays, and at last sees that if he is saved at all, Christ must save him. Here the heart is employed. But will he

save me? Here are doubts and fears. He is pointed to the Cross, but the current of his feelings drives him past it. He weeps and mourns, he groans and prays; his friends reason and encourage; the spirit operates; hope springs up; immediately the direction of the stream is changed; he gets nearer every moment; he looks, weeps, cries, "Save, for thy name's sake;" and in an agony—with all his heart—and with all the affections and powers of his soul, he grasps the Saviour, and is enabled to sing—

"Tis done! thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace."

3. Faith is that act of the mind by which the believer at all times, and under all circumstances, retains his hold of God. Paul beautifully exemplifies this faith: "I live," &c., Gal. ii. 20. By faith we become united to Christ, and we retain our union by faith alone. "The faith by which a believer lives is not specifically different in its nature or object from the faith required of every man in order to his salvation. The life of faith is only the continued repetition, it may be with ever increasing strength and clearness, of those exercises by which we first receive Christ, in all his fulness and in all his offices, as our God and Saviour." "We stand by faith." It unites us to Christ, and gives us a claim to his inexhaustible fulness. This is its chief excellence, its crowning glory. Rom. vi. 4-10; John xiv. 19; Eph. iii. 17; Gal. ii. 20. But faith not only links the soul to Christ, but creates a union, mysterious and divine. Christ is the vine and believers are the branches. John xv. 1-6. Christ is the head, and believers are the members. Eph. i. 22; iv. 15, 16; 1 Cor. xii. 12-27; Rom. viii. 9-11.

4. This faith has the whole word of God for its object. It receives all its doctrines, bows to all its commands, trembles at its threatenings, and rejoices in all its promises. "Faith," says Paul, "is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1. The term "substance" signifies a foundation or basis; and the term "evidence" signifies such a conviction as is produced by a mathematical demonstration. The premises are laid down, and the conclusion cannot be other than what it is. Such is the faith which has Christ for its object. On it, as on a

sure basis, rests all that is hoped for, and by it things not seen, nor apprehended by sense, nor discoverable by reason, are possessed and enjoyed.

For instance, God promises that he will dwell in the heart of his children, and minister to them all needed saving grace; they believe his word, and trust in him for its fulfilment, and the Holy Spirit actually does dwell in them, and continually creates in them a kingdom of life, love, peace, and joy; and endues them with power to do and suffer all the will of God. Then, consciously, experimentally, and practically, faith is the substance of things hoped for, the evidence of things not seen. How reasonable and excellent is this work of faith in the economy of the Gospel. Salvation by grace, through faith, is ordained of God: and it is sealed with the impress of eternal wisdom and love. Science cannot perform the work of faith in religion. Science treats of physics; it cannot go beyond *physical, chemical, and mechanical forces*; hence, though science may point to a First Great Cause beyond and above itself, yet it can never declare the will of God; show us on what terms we may acceptably approach him, and solve for us the great problems of our moral being and of our relation to an eternal future. Science climbs to the tops of the mountains, but faith climbs the ladder of a Divine Revelation up to heaven. Science carries us among the stars, but faith carries us to the God of glory, who made Orion and Pleiades, and commands the constellations to come forth in their seasons, and travel their ample rounds. Science fills us with wonder at the order, forces, and operations of material things; but faith fills the human soul with divine life, peace, joy, and hope, with all that can purely elevate and bless men here, and with a preparation for a glorious immortality hereafter.

As a man without human faith, without confidence in his fellow man, is a forlorn misanthrope, a self-expatriated outcast from human sympathy and love; so a man without Divine Faith, without confidence in God and his Word, is a forlorn moral wanderer in the universe of God, and by his needless and cherished unbelief he shuts himself out from the love of Christ, the indwelling of the Spirit, the feast of gospel grace, and from the exalted society and eternal bliss of heaven. And when a man turns his soul away from faith

and God is it strange if, in his darkness, he by-and-bye comes to think that man may be but an improved ape; that protoplasm is the first form of life; that the whole universe is but an endless evolution of mere matter; and that vile, black, abhorrent atheism is a possibility? We may well say of all such sceptics, be they great or small, learned or unlearned, "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."

5. Hence faith is a grace of inestimable value. It rests on the sure testimony of God; it brings pardon and peace to the troubled heart; it secures the influences of the sanctifying Spirit; it strengthens us to do and to suffer the will of God; it removes the sting of death; and when the last duty of life is to be performed, faith becomes eternal sight.

6. That faith is the gift of God is evident from the following passages:—Matt. xvi. 16, 17; John vi. 35, 36, 37, 44; Eph. ii. 8; Phil. i. 29; Col. ii. 12. But the grace or power to believe, and the act of believing, are two different things.

Dr. A. Clarke, in a letter to the late Rev. W Toase, says:—"Concerning faith, I believe it is as much a person's duty to act faith, as it is for him to watch and pray. But before one can properly believe, the heart must be prepared by a thorough conviction of the necessity of the blessing which it endeavours to believe for. The power to believe certainly comes from God, but the use of that power belongs to the soul. God does not believe in or for us; we must believe for ourselves, through that power already communicated. But again: a person may have that power to believe, and not use it; and so not only may he rest short of a particular blessing, but be condemned as an unprofitable servant for the non-improvement of a gracious talent."



FACTS AND ILLUSTRATIONS.

(498.) *Christ our all in all.*—The Lord Jesus Christ is the All-in-All of His redeemed. In every want He is their Friend. In every danger He is their Defence. In weakness He is their strength; in sorrow, their Joy; in pain, their Peace; in poverty, their Provider; in sickness, their Physician; in hunger, their Bread; in trouble, their Consolation; in perplexity, their Coun-

seller; in the furnace, their Refiner; in assaults, their Refuge; in accusations, their Advocate; in debt, their Surety; in slavery, their Ransom; in captivity, their Deliverer; in the day, their Sun; in the night, their Keeper; in the desert, their Shepherd. In life He is their Hope; in death, their Life; in the grave, their Resurrection; in heaven, their Glory.

(499). *Faith*.—Faith has been thus illustrated:—There was once a scaffolding erected by the side of a house, and it gave way, and a person fell from the place where he stood. However, in his descent, he caught hold of a rope, and hung in mid-air. A person from below said, "If you will let go, I will catch you. Do not be afraid; trust me, I will not let you hurt yourself."

He hesitated, but at length let go his hold, and fell, and was safely caught by his friend below. Just so, if we can trust Jesus when He calls upon us to venture all upon Him—to commit our guilty souls to his care, to take His word as our guide, to accept His authority as our law—we shall find that it is not only a wise but a safe and a happy course.

(500.) *The Little Girl and Faith*—A minister of the gospel was one day speaking of that active, living faith which should at all times cheer the heart of the believer, and related the following beautiful illustration that had just occurred in his own family:—

He had gone into a cellar, which, in winter, was quite dark, and entered by a trap-door. A little daughter, only three years old, was trying to find him, and came to the trap-door; but, on looking down, all was *dark, dark*—and she called, "Are you down cellar, papa?"

"Yes, would you like to come, Mary?"

"It is dark; I can't come papa."

"Well, my daughter, I am right below you; and I can see you, though you cannot see me, and if you will drop yourself, I will catch you."

"Oh! I should fall; I can't see you, papa."

"I know it," he answered; "but I am really here, and you shall not fall or hurt yourself. If you will jump, I will catch you safely."

Little Mary strained her eyes to the utmost, but she could catch no glimpse of her father. She hesitated, then advanced a little further, then, summoning all her resolution, she threw herself forward, and was received safely in her father's arms.

A few days after, she again discovered the cellar door open, and supposing her father to be there, she called, "Shall I come again, papa?"

"Yes, my dear, in a minute," he replied; and had just time to reach his arms towards her, when, in her childish glee, she fell shouting into his arms, and clasping his neck, said, "I *knew*, dear papa, I should not fall."

(501.) *Faith and Hope.*—Faith comes by hearing ; Hope, by experience. Faith believes the truth of the Word ; Hope waits for its fulfilment. Faith lays hold of that end of the promise which is next to us, namely—as it is in the Bible ; Hope lays hold of that end of the promise that is fastened to the mercy-seat. Thus Faith and Hope get hold of both ends of the promise, and carry ALL away.—BUNYAN.

(502.) *Mr. Cecil on Faith.*—"I imprinted," says this devoted minister, "upon the mind of my daughter the idea of faith at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in the beads. I said, 'My dear, you have some pretty beads there.' 'Yes, papa.' And you seem to be vastly pleased with them.' 'Yes, papa.' 'Well, now, throw them behind the fire.' The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. 'Well, my dear, do as you please ; but you know I never told you to do anything which I did not think would be good for you.' She looked at me a few moments longer, and then summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire. 'Well,' said I, 'there let them lie ; you shall hear more about them another time, but say no more about them now.' Some days after, I brought her a box full of larger beads and toys of the same kind. When I returned home, I opened the treasure and set it before her ; she burst into tears with ecstasy. 'Those, my child,' said I, 'are yours, because you believed me when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember as long as you live what *faith* is. I did all this to teach you the meaning of *faith*. You threw your beads away when I bid you, because you had *faith* in me, that I never advised you but for your good. Put the same confidence in God. Believe everything that he says in his Word. Whether you understand it or not, have faith in him that he means you good.'"

(503.) *The Clergyman and the Little Boy.*—A clergyman was desirous of communicating the idea of faith to a little boy, and taking a chair, he placed it at a distance from him, and setting the boy upon it, told the boy to fall forward, and he would catch him. The boy had readily mounted the chair, but declined to fall forward as requested. He wished to obey, but was afraid the clergyman would fail to catch him. He, however, put one hand on the mantlepice, thinking to save himself if not caught ; but the minister told him that would not do—he must trust to him alone ; adding that he would surely catch him, provided he would fall forward. The boy summoned all his courage, placed confidence

in what had been said to him, he fell, and was immediately caught. The clergyman then told him that was faith, and that he wished him to go with the same confidence to Jesus Christ.

(504.) *Good Answers*.—A poor, wild Irish boy, taught in a mission school in Ireland, was asked what was meant by saving faith. He replied, "Grasping Christ with the heart." "Brother John," said Charles Wesley to his brother John, "if the Lord gave me wings I would fly to heaven." "Oh, brother Charles," replied the other, "if the Lord told me to fly I would do so, and leave *Him* to find the wings."

(505.) *Wonders of Faith*—Let one feel that he stands on truth, that the laws of the universe and the attributes of the Almighty are pledged to his support, and you might as well try to shake a rock as him. Faith justified Abel and translated Enoch; floated the ark and founded the Church; crossed the Red Sea, and shook down the walls of Jericho. In all ages, it has out of weakness become strong, waxed valiant in fight. Heb. xi.

(506.) *Wrestling Prayer*.—"Ther's nae good dune, John, till ye get to the *close groups*." So said Jeems, the doorkeeper of Broughton-place Church, Edinburgh, to the immortal Dr. John Brown, the author of "Rab and his Friends." Old Jeems got into a marvellous nearness with God in prayer, and conversed with him as he would with his "ain father." He understood the power of a *close grip* when an earnest man is wrestling with God for a blessing.

(507.) *The act of saving faith*.—A reckless young man was awakened to care about his soul. He was in great distress. He was told to believe. "Oh, I can't believe, I can't believe!" said he. "Why not give your care into the Saviour's hands, and accept Him *now* as *your Saviour*?" said a Christian, and he placed the full, free, and immediate salvation of Christ before him as a present blessing.

"Oh, I wish I could," said he, "but I feel so utterly wretched. O God, do for Christ's sake have mercy on me; take away my load of guilt, and give me peace."

It was explained to him that this would not do. *He wanted to get relief, and then believe; be cured, and then send for the physician.* He was told to receive Christ; John i. 12 was quoted, "As many as received Him to them gave He power to become the sons of God."

"Now, to express your purpose, and to receive Christ," said his Christian friend, "you must say, 'I receive Him! I receive Him!' Saying it is not doing it; but by *sincerely saying it* you help your heart into the act of doing it."

He began to say, at first very hesitatingly, "*I receive Jesus Christ*

as my Saviour," became more confident, and was almost immediately saved. "By their fruits shall ye know them." His Christian friend soon afterwards found him an earnest worker of souls. He had received Christ as his Saviour, and could not help telling of His wondrous love.

(508.) *The obedience of faith.*—A man having heard the late Rev. Thomas P. Benedict preach a sermon, the object of which was to show that salvation is entirely of grace, said to him, "If what you have preached is true, what is it my duty to do?" "It is your duty to believe it." "What else is it my duty to do?" "It is your duty to love it. You ought surely to love the truth." "What else is it my duty to do?"—"I fear I have told you now more than you will ever do. If you will do these things, you will find no difficulty in regard to any other part of your duty. It will be very plain."

(509.) *The backslider urged to believe.*—A backslider of many years standing, under deep conviction of sin, paid a visit to the Rev. John Smith, to whom he said, "I have sought the Lord with many tears, I have fasted and prayed, but still I remain without any comfort." "Yes," said Mr. Smith, "and you may do so a long while, and be no better, unless you believe God. You do not need to leave this room without salvation. God would rather save you to-day than to-morrow. You may die to-day, and if you die unpardoned you are lost for ever; but God wishes to save you. He says it and He means what He says." "But," said the man, "if I should believe and not get the blessing!" "Do not meddle with God's business," replied Mr. Smith. "But it is God that saves the soul, is it not?" "Yes; but it is not God's work to believe, that's your business. Do your part, man, and God will do his. Go down on your knees and ask God to save you at once." He did so. Mr. Smith then turned himself in bed and began to pray; but, finding that his strength was gone, he stopped and said, "We cannot get a step farther unless you believe. How long is God Almighty to wait for you?" "I will believe," cried the penitent, "I will believe; I cannot do wrong in believing. I *do* believe." God answered in a moment, and filled him with such joy that he literally danced on his knees. "Did I not tell you," said Mr. Smith, exultingly, "that God would attend to his own business?" The poor fellow rose, kissed Mr. Smith's hand, and hurried home in unspeakable delight.—*Memoirs of REV. JOHN SMITH.*

(510.) *Faith, God's magnetic telegraph.*—A clergyman, not long since, remarked from the pulpit, while preaching on faith, that faith was "God's Magnetic Telegraph." One of his hearers, who was perhaps more inquisitive than *thoughtful*, was desirous of knowing "where the office is?" To which the admirable answer was given, "*In every lowly heart of prayer.*"

(511.) *Have you pulled the Anchor?*—We have heard the story of two drunken sailors who had to cross a Scotch frith at night. They leaped into the boat and pulled away at the oars with all their might; they pulled, and pulled, and wondered they did not reach the shore. In their maudlin state they thought the tide was set against them, and so, in a wild fashion, they took spells of pulling, but no shore did they reach. Great was their astonishment, for the frith was narrow, and a quarter of an hour should have seen them at the opposite beach.

“Surely,” they said, “the boat is bewitched, or we are.”

The night wore on, and morning light explained the mystery to their soberer eyes.

“Why, Sandy, mon, we never pulled up the anchor.”

Just so; and thus tug as they might they laboured in vain.

Many and many a sinner has been in like case. He has tried to believe, always a strange thing to do, but all his trying has come to nothing; peace has been as far off as ever. The means of grace have been unavailing, prayer has brought no answer of joy, the man has been ready to despair, and blamed fate and the devil, and a thousand other things. Meanwhile the real cause of the soul's long delay has been unnoticed; the heart has never really loosed its hold of its self-righteous hopes, never fairly pulled up the anchor and trusted itself to Jesus.

(512.) *A Chinese Sermon.*—The following discourse by a converted Chinese tailor, with reference to the merits of Confucianism, Buddhism, and Christianity, is worth preserving:—

“A man had fallen into a deep, dark pit, and lay in its miry bottom groaning, and utterly unable to move. Confucius walked by, approaching the edge of the pit, and said, ‘Poor fellow! I am very sorry for you. Why were you such a fool as to get in there? Let me give you a piece of advice: If you get out don't get in again.’ A Buddhist priest next came by, and said, ‘Poor fellow! I am very much pained to see you there. I think if you could scramble up two-thirds of the way, or even half, I could reach you and lift you up the rest.’ But the man in the pit was entirely helpless, and unable to rise. Next the Saviour came by, and, hearing the cries, went to the very brink of the pit, stretched down, and laid hold of the poor man, brought him up and said, ‘Go, and sin no more.’”

(513.) *The Dying Woman's Faith.*—Rev. Mr. P—, of New York, was called to see a young lady on the brink of the grave. In the course of the conversation, he said—

“Do you *feel* that you are a great sinner before God?”

Bursting into an agony of tears and raising her attenuated hands, she cried—

“Oh! yes, that is all that pains me. Oh, I have been *such* a

sinner, and God has been so good to me—Christ so good—and I have sinned so much !”

Being satisfied that she was sincerely penitent for sin, I spoke of the atonement of Christ—its necessity, and nature, and terms, and asked her if she could see in the plan to save that there was *room* for her ?

“No, not for me, I am such a sinner,” she said, and the fresh torrents of tears attested the sincerity of her confession.

Then I told her of the love of Jesus, and besought her by the dying compassion of the Son of God to believe in His name. But still she refused to trust herself in His hands. Making one more effort, said I—

“Perhaps you do not understand precisely what you are to believe. You say that you think that Christ is willing to save unto the uttermost all that come unto God repenting of their sins. You say that you repent. Now, trusting with all your heart in the promises which He has made, believe that he is willing to save *you*.”

A smile as from Heaven played on her pale cheek, as she exclaimed, “Is that it ?” and, trusting in Christ, she found joy.

Lingering for many weeks afterwards, her faith never wavered ; her views of Divine things grew brighter and brighter ; her confidence in God deeper and stronger ; and as death approached, she welcomed his coming as of a friend.

(514.) *Ready to Die for Christ*.—The minister of a parish in the Highlands was one day busy preparing his sermon, when a poor cottar's wife came to the manse asking to see the “meenster.” She was shown in, and with some difficulty managed to ask the good man's permission to present herself among the communicants for the reception of “the Sacrament on the following Sabbath.” But when this request of hers was followed by some questions of his :—What were her reasons ? her belief ? her religious convictions ? the poor soul was dumb. The more he “speered at her” for some single word which might seem to justify compliance with her wish, the more she had nothing to say. At last, though much against his will, he brought the interview to a close by telling her that when she could make a profession of her faith she might come again and he would admit her. She turned to go ; but suddenly paused, and then as she turned back, her eyes suffused with tears, two big drops fell on her clasped hands, as with passionate energy, she exclaimed,—“I calna' speak for Him, but I could dee for Him !”

(515.) *Faith and Works*.—Two gentlemen were one day crossing the river in a ferryboat. A dispute about faith and works arose, one saying that good works were of small importance, and that faith was everything, the other asserting the contrary. Not being

able to convince each other, the ferryman, an enlightened Christian, asked permission to give his opinion. Consent being granted, he said "I hold in my hands two oars. That in my right hand I call 'faith,' the other, in my left, 'works.' Now, gentlemen, please to observe, I pull the oar of faith, and pull that alone. See! the boat goes round and round, and the boat makes no progress. I do the same with the oar of works, and with a precisely similar result,—no advance. Mark! I pull both together, we go on apace, and in a very few minutes we shall be at our landing-place. So, in my humble opinion," he added, "faith without works, or works without faith, will not suffice. Let there be both, and the haven of eternal rest is sure to be reached."

As the flower is before the fruit, so is faith before good works.

Faith is the parent of works, and the children will bear a resemblance to the parent.

It is not enough that the inward works of a clock are well constructed, and also the dial-plate and hands; the one must act on the other; the works must regulate the movement of the hands.

—ARCHBISHOP WHATELEY.

(516.) *Mr. Clowes on the Use of Faith.*—A lady when praying in the presence of Mr. Clowes, said, "Lord, give us faith." Mr. Clowes at once cried, in his peculiar way, "Use the faith thou hast; use the faith thou hast." She did so, and said, "Lord I do believe." "There now," said Mr. Clowes, "that is it; stick to it." He held the view—a very proper one—that we have no right to ask for more faith unless we use that we already possess.

(517.) *Faith without Works Dead.*—Being sent for by a slave-holder who was seriously unwell, to pray with him, Father Craven approached his bedside and inquired if he had in his will bequeathed liberty to his slaves? "No," said the slave-holder, "I have bequeathed them to my children." "Then," said Father Craven, "prayer will be of no avail—God will not show mercy to those who show none to their fellow-men." So he bade him farewell. Soon after a second message was sent for Father Craven to visit the slave-holder and pray with him. He went and asked the slave-holder if he had emancipated his slaves? "Yes," said the slave-holder, "I have now emancipated them by my will. Will you pray for me?"

"Certainly," said the good man, and he knelt down and commended to God the soul of the sufferer, who seemed near his end. Father Craven agreed with John Jay, a leader in the American revolution, who said, "Till America comes into the measure (of abolition) her prayers to heaven will be impious."

(518.) *Works without Faith dead*—The following is a beautiful illustration, and none the less so that it gives a new variation of

the hackneyed emblem of the worm and the butterfly: "God," said a minister to a boy who stood watching a caterpillar spinning a very beautiful cocoon—"God sets that little creature a task to do, and diligently and skilfully he does it; and so God gives us good works to perform in his name and for his sake. But were the insect to remain satisfied for ever in the silken ball which he is weaving, it would become not his home, but his tomb. No, forcing a way through it, and not resting in it, the winged creature will reach sunshine and air. He must leave his own works behind if he would shine in freedom and joy. And so it is with the Christian. If he rests in his own works, whatever they may be, he is dead to God, and lost to glory; he is making of what he may deem *virtues* a barrier between himself and the Saviour."

(519.) *God's command to believe.*—There are many who say, "I desire, I would wish, I would wish above all things to serve the Lord." Now, suppose a man to fall down in your street, and you were to hear him say, "I desire, I would wish, I would wish above all things to get up." What would you say? Why, "Man, get up; do not sit whining there; try—make the attempt." God commands us to be holy; we cannot make ourselves holy. He has promised to make us so; let us enter into his designs. Look *intensely, steadily, and constantly* to Jesus, then you will be pervaded with the rays of his glory, and reflect his image in the world.—REV. JOHN SMITH.

(520.) *The Rev. John Smith's Faith.*—The Rev. W. Clarkson writing of the eminently devoted John Smith, says: "Of all that he did or suffered, of all that he experienced or enjoyed, *Faith* was the great, the animating principle; and the truth of God (which is nothing more or less than the reality of things) was the groundwork and basis of his faith. To *believe*, as it constitutes the whole of religion, the highest attainments of which is only a development of that all-comprehending principle, constituted the substance of all his exhortations to others, and the scope of all his own prayers and exertions. To the efficacy of faith he set no limits. "If," said he, "a man were as black as a devil, and had upon him all the sins that were ever committed, if he would but begin to *believe*, God would raise him." Again, I have heard him say, "This is the way I rise. I will not suffer myself to dwell on my unfaithfulness; if I did, I should despond."—*Memoirs of* REV. JOHN SMITH.

(521.) *Our Advocate.*—In the late war an officer was charged with neglect of duty. A court-martial was convened, and he was arraigned for trial.

A fellow-officer volunteered to appear as attorney, and under his direction the case was opened in defence. For some reason

he could not be in attendance on the second day, and no friend was at hand to see that the interests of the accused should not suffer.

At this stage the judge-advocate said to him in an undertone "You need give yourself no further solicitude. As judge-advocate, it is not only my duty to secure the ends of justice for the government, but to see that you are rightly dealt with. You can proceed, under my direction, to question witnesses and make your own defence."

What a relief that an advocate should thus appear to protect his interests. With firm reliance upon those assurances, he proceeded, and the issue was satisfactory.

In like manner we have an advocate with the Father, who has promised to be with us and intercede for us. Our advocate will see that we are protected, if the conditions are complied with. We must do our duty, feeling that no injustice will be allowed.

By reason of sin we are all in a state of condemnation. Every source of help within our own reach will fail, and it is only through Him who is our advocate with the Father that escape is possible.

(522.) *The Two Palaces.*—A beautiful and high iron fence surrounds Victoria's Buckingham Palace, and before this railing soldiers are patrolling night and day to see that no one intrudes upon the premises. "For a moment," writes a lady that visited it, "I leaned thoughtlessly against one of the iron posts. Instantly a soldier came to me and said, 'Stand back, if you please; no one is allowed to touch the fence.'"

The other palace? God's. And this is wherever you please to have it. Whether on land or sea, there is no spot where it is not, and just as real as the other, though invisible.

To the eye of faith its architecture unspeakably outshines all that the boasted skill of man has reared; but though so grand, it is open to all mankind. The beggar in rags, as well as the prince in purple, may at all times and most freely enter its golden gates. However sinful, degraded, and unworthy you may be, even though an outcast from human society, you may make your way into the very presence-chamber of the Divine King without rebuke; there is no royal guard to warn off intruders or demand a passport. You may make perfectly free with God's throne, and without reserve lay all your sins, sorrows, and wants at his feet, and ask what you will for yourself and others.

Nothing but welcome awaits you, tenderest sympathy and abounding grace, if only you approach with reverence and filial trust in the name of Jesus. Isa. lvii. 15.

(523.) *Dangerous comfort.*—The following curious incident once happened to a clergyman:—

One day, after preaching, a gentleman followed him into the vestry, and, putting a £10 note into his hand, thanked him most energetically for the great comfort he had derived from his sermon. The clergyman was very much surprised at this, but still more so when shortly afterwards, the same thing again took place; and he determined to sift the affair to the bottom, and find out who this man was that was so comforted by his discourse. He discovered that he was a person at that very time living in the most abominable wickedness, and in the very depths of sin.

"Certainly," said he to himself, "there must be something essentially wrong in my preaching when it can afford comfort to such a profligate as this!"

He accordingly examined into the matter closely, and he discovered that, whilst he had been preaching Christ's sovereignty, he had quite forgotten His *legislative* glories. He immediately altered the style of his sermons, and he soon lost his munificent friend.

I am told that, by preaching Christ's legislative glory, I also have driven some from my chapel. Pray for me, my brethren, that I may still preach that doctrine, and that Longacre may become too hot for error in principle, or sin in practice; pray for me that, with a giant's arm I may lash both.—HOWELS, *of Longacre*.

(524.) *What is your duty?*—A sick soldier, whose suffering was so great that he often wished he was dead, being asked, "How are you to escape everlasting pain?" replied, "I am praying to God, and striving to do my duty as well as I can."

"What are you praying for?" I asked.

"For the pardon of my sins."

"But now, if your wife were offering you a cup of tea which she had prepared for you, what would be your duty?"

"To take it from her, surely."

"Do you think that God is offering you anything?"

"Oh, yes, sir; I think He is offering pardon to all, through Jesus Christ."

"What is your duty, then?"

"Ah sir," he said with much feeling, "I ought to accept it."

"And yet you keep asking Him for what he offers, instead of taking it at once! But now, tell me what you really require in order to be this moment a pardoned man?"

"I only want faith in Jesus," was his answer.

"Come, then, at once to Jesus. Receive Him as your Saviour; and in Him you will find all that you need for time and eternity."

(525). *Wilful Unbelief*.—"George," said a missionary to an African boy, "don't you think God wants to save you from your sins?" "Yes, sir." "If God wants to save, why doesn't He do it? He is the Almighty, why doesn't He do whatever He wants

to do?" After a little reflection, the boy slowly and seriously replied, "It is because I won't let Him."

(526.) *God's Method of Salvation right.*—A person once said to Dr. Nettleton that to inculcate upon sinners their dependence on God for a new heart, is suited to discourage effort, and to lead them to sit down in despair. He replied, "The very reverse of this is true. Suppose a number of men are locked up in a room, playing cards. Some person informs them that the roof of the building is on fire, and that they must make their escape, or they will perish in the flames. Says one of them, 'We need not be in haste, we shall have time to finish the game.' 'But,' says the person who gave the alarm, 'your door is locked.' 'No matter for that,' he replies; 'I have the key in my pocket, and can open it at any moment.' 'But I tell you that the key will not open the door.' 'Won't it?' he exclaims; and, rising from the table, flies to the door, and exerts himself to the utmost to open it. So sinners, while they believe there is no difficulty in securing their salvation at any moment, quiet their consciences and silence their fears. But when they are taught that such is the wickedness of their hearts that they will never repent unless God interposes by his regenerating grace, they are alarmed, and begin to inquire, in deep distress, what they shall do to be saved."

(527.) *The Fire and the Worm.*—A converted Indian was asked how he knew that he had experienced a change of heart. He gave no answer. He was asked if he saw the power.

"No."

"Did you hear it?"

"No."

"Did you feel it?"

"Yes."

"Well, then, cannot you describe your feeling?"

He paused a moment, and then, kneeling down upon the sand, made a small circle of chips and dry leaves. He then got a little worm, and placed it inside the ring, and with a spark lighted his pile. The poor worm, when it began to feel the heat, crept first to one point, then to another, and at last, after many ineffectual attempts to get out, finding that the flames completely surrounded it, crawled to the centre, as if in despair, and coiled itself up, awaiting the result. When it began to feel the heat too sensibly, the Indian took it in his fingers and placed it without the ring in safety.

"Now," said he, "I will explain my meaning. I was like that poor worm; the fires of hell were burning around me—they began to scorch me—I ran every way—I drank fire-water—I tried hunting, everything; but could not get out. At last I threw myself

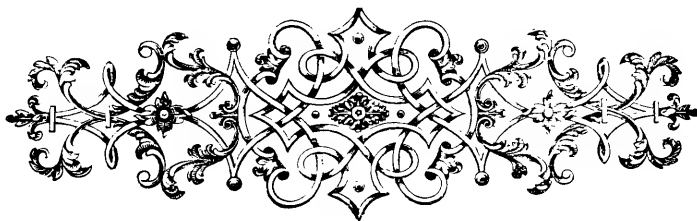
down and tried to pray, and then God stretched forth his hand, and, lifting me forth, gave me rest. Now, I cannot explain it any better. I cannot tell you how it was done, but I felt a change, and I know it was so."

(528.) *The Loss of Faith*.—We have read the following touching incident respecting a group of our own countrymen who had emigrated to America:—

Sitting one day somewhere on the Canadian sea-board, they fell into talk as to their own past sorrows, endeavouring to ascertain which of them had suffered the heaviest loss during their past years. One told of his whole substance, entrusted to one vessel, having perished in the ocean; another of an only and beloved daughter recently laid in the grave; another of a son breaking loose from restraint, and plunging, like the prodigal, into the wickedness of a great city. It was agreed that these were great afflictions; and it was wondered whether any could produce sorer. One who had hitherto kept silent now spoke. "Yes, I can tell of something sadder than all these," he said; "a believing heart has gone from me." There followed deep silence at these words; and when the little group of exiles spoke again, they agreed that the last was the heaviest sorrow—that there was no calamity like it.

(529.) *A Word in Season*.—Mr. Marshall, author of a treatise on Sanctification, in his early years, was under great distress for a long time, through a consciousness of guilt and a dread of the divine displeasure. At last, mentioning his case to Dr. Thomas Goodwin, and lamenting the greatness of his sins, that able divine replied, "You have forgotten the greatest sin of all, the sin of unbelief, in refusing to believe in Christ, and rely on his atonement and righteousness for your acceptance with God." This word in season banished his fears. He looked to Jesus, and was filled with joy and peace in believing!





The Benefits of Redemption.

ANALYSIS OF DISSERTATION. XXIV.

PARDON.

THE Roman Catholics and Antinomians teach views of pardon derogatory to the Divine Majesty, and incompatible with the doctrine of the Atonement made by Jesus Christ; the former hold that penance is necessary to pardon, and the latter that "the sins of the elect are no longer theirs; but, by being imputed to Christ, he becomes a sinner—the greatest sinner in the world;" thus representing the elect as not having sinned, though they have actually committed thousands of sins.—Pp. 455-456.

1. God's infinite mercy, and not human misery, the cause of the pardon of sin. This is its original source.

2. Christ is the only way whereby God's pardoning mercy is displayed. This is emphatically set forth by St. Paul in Eph. i. 7; ii. 4-7; by St. John, 1 John i. 7-9

3. The pardon of our sin is essential to our eternal salvation. Neither the amendment of our morals nor refraining from the commission of transgression can gain us admittance into heaven so long as our past sins stand against us.—Pp. 456-458.

Ex. xxxiv. 6, 7; Isa. i. 16-20; lv. 6, 7; xliii. 14-25; xlv. 22, 23; Jer. xxxi. 34; xxxiii. 8; Ezek. xxxvi. 25-27; Luke xxiv. 46, 47; Acts ii. 36-38; v. 31; xiii. 38, 39; 2 Cor. v. 18-20; Col. ii. 13.

JUSTIFICATION.

Apart from the perfect obedience, righteous sufferings, and death of Christ, man cannot have any means of justification before God. We shall define the nature, and show that the atonement of Christ is the efficient or procuring cause of justification.

I. *The Nature of justification may be ascertained by a careful investigation of the meaning of the word.* Legally, it means the act of justifying, or showing to be just or conformable to law, or proving a person to be clear of blame or free from guilt. *Theologically*, it signifies that act of grace by which a man, in virtue of the sufferings and death of Christ, is held as just in the sight of God as though he had never violated the Divine law, and through grace is entitled to eternal life. Dr. Pye Smith and President Edwards quoted. Wesley says, "Justification is another word for pardon." We remark—

(1.) That, as used by the inspired writers in reference to the salvation of the sinner, it includes the forgiveness of sins and a legal title to happiness in the world to come, as the following passages of Scripture show:—John iii. 16; Acts xxvi. 18; Rom. v. 1, 2. (2.) Both "*pardon*" and "*justification*" are used in the New Testament to denote that state of personal salvation into which a man is placed by his conversion to God. The sinner is *really* justified, and not "merely treated as such." Nor do we, in holding this view, thereby "adopt the notion of the Papal Church, which confounds justification with sanctification;" for when God pardons a sinner he regenerates him at the same time. If he were merely pardoned in a legal sense, and not morally changed, he would not be really justified.—Pp. 459-464.

II. *Sinful man can be justified through the righteousness and death of Christ only.*—"Whom God hath set forth to be a propitiation, through faith in His blood." "Being justified freely by His grace, through the redemption that is in Jesus Christ." Rom. iii. 20-28; Acts x. 43. "By Christ's stripes we are healed." Isa. liii. 5. He is the sin offering, the Lord our Righteousness, and the "Lamb of God" on whom our sins were laid. Such a means of justifying the ungodly is perfectly consistent with *reason* and the character of infinite justice. Does it appear possible and compatible with the wisdom, justice, and truth of God, that a series of moral actions, performed on behalf of helpless man, by an infinitely righteous and all-perfect Being, together with the sacrifice of Himself, should be found so transcendently excellent and infinitely meritorious as to deserve, as its proper reward, the justification of those for whom such actions were performed, and on whose behalf such a sacrifice was offered? We reply: 1. That on conditions of their repentance and faith it is possible; 2. Consistent with the benevolent character of God; 3. And is in harmony with His Providential government. He can be just and the justifier of them that believe in Jesus, who was "without sin;" and in whose active and passive righteousness (which are always found connected, and never separated from each other), man has an abiding interest.—WESLEY. Pp. 464-468. Isa. liii. 4-6, 8, 10-12; Dan. ix.

24, 26 ; Zech. xiii. 1 ; Matt. xx. 17-19, 28 ; Luke i. 68, 69, 72, 77 ; John iii. 14-17 ; Acts ii. 22, 23, 32 ; iii. 19, 26 ; iv. 12 ; v. 31, 32 ; xiii. 38, 39 ; Rom. v. 1, 2, 10, 11 ; Gal. iii. 6, 8, 10, 16, 22 ; ii. 15, 16, 19, 20 ; Rom. viii. 16, 17, 31-34.



NATURE OF JUSTIFICATION BY FAITH.

"If you scan the globe around,
And search from Britain to Japan,
There shall be no religion found,
So just to God, so safe to man."

ACCORDING to the Scriptures, the term justification has a forensic character, and simply means the declaring or pronouncing a person righteous according to law ; that is, acquitted, not exposed to the penalty. Hence justification, in a theological sense, is either *legal* or *evangelical*.

1. *Legal justification is justification according to the strict demands of the law.* In this sense, to justify a man is to vindicate him in his conduct. It means that something has been laid to his charge, but, on examination, he is found blameless ; he has done no wrong, he has only done what was right. "If," says Moses, "there be a controversy between men, and they come into judgment that the judges may judge them, then they shall *justify* THE RIGHTEOUS and condemn the wicked." Deut. xxv. 1. See also Ex. xxiii. 7 ; Job xxxii. 2 ; Psal. li. 4 ; Isa. v. 23 ; Prov. xvii. 15 ; Luke iii. 29 ; x. 29 ; xvi. 15 ; Matt xi. 19 ; Gal. ii. 16 ; v. 6.

But when God justifies a sinner it is in a sense far different from this. In the former case none but the righteous are justified, in the latter none but the guilty. He does not decide that the sinner has done nothing amiss. (Rom. iii 19) On the contrary, the fact of the sinner's guilt, together with the frank confession of it on his part, must always precede an act of justifying grace on the part of God. 1 John i. 8, 9.

2.—*What, then, are we to understand by evangelical justification?* To be justified is to be pardoned and to be received into God's favour. Dr. Pye Smith says :—

"Justification, in the theological sense, is the state of an accountable creature, in which he is regarded by the Omniscient and all-righteous Judge as being free from blame,

exempt from punishment, and an object of the Divine approbation.

"Bringing down this general definition to the circumstances of fallen man, the justification of a sinner is a judicial act of God, by which he pardons all the sins of the sinner, and regards him as the fit object of complacency and reward.

"A person is said to be justified when he is approved of God as free from the guilt of sin and its deserved punishment, and as having that righteousness belonging to him which entitles to the reward of life."

Justification, and the remission or forgiveness of sins, are substantially the same thing. In other words, they relate to one and the same act of God, to one and the same privilege of his believing people. "That, which viewed in one aspect is pardon, viewed in another is justification." "The same act," says that profound divine, John Howe, "is *pardon*, being done by God as a Sovereign Ruler, acting above law, namely, the law of works, which is *justification*, being done by him as sustaining the person of a Judge according to law—namely, the law of grace." And the venerable John Goodwin says:—"That justification, which the Scriptures attributeth to faith, is precisely that which consisteth in the remission of sins." That this is Paul's view is evident from the fact that in Acts xiii. 28, 29, the terms "Justification" and "Forgiveness" are used as synonymous terms: "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which they could not be justified by the law of Moses." And in Rom. iv. 5-8, the justification of the ungodly, the counting or imputation of righteousness, the forgiveness of iniquity, and the covering or non-imputation of sin, "are phrases which have all," says Dr. Bunting, "perhaps, their various shades of meaning, but which express the very same blessing under different views." God justifies us or releases us from the liability to suffer punishment on account of past sins, fully and freely forgiving all our offences." Rom. iv. 5. Observe then, (a) It is not a legal justification on the ground of obedience to the law—"For by the deeds of the law shall no

flesh living be justified"—but evangelical; (b) Nor is it to be confounded with regeneration and sanctification, for while they are blessings received at the same moments of time, for "whom he justifies, he also sanctifies"; yet they are distinct in their nature: justification is a *relative* change, putting us into friendly instead of hostile relations to God; regeneration is *subjective*, effecting so thorough a change in the affections and will as to produce a new life; and sanctification is *development*, the new life attaining its maturity, strength and fulness. 1 Cor. vi. 11.

Σ. *It is important that we should enquire why this act of grace is called justification.* What is the propriety of the term, seeing that, ordinarily justification implies the innocence of an accused party, while in the New Testament it implies his guilt. We reply—

(a) In its effects, justification before God comes to the same thing as justification before men. "When a man is justified before his fellows, he is released from blame, the charge against him is removed, he is not liable to punishment, and he takes his proper position as an innocent person in the eyes of the law. Exactly so is it with a sinner, when he is justified before God. He is at once released from the consequences of transgression; his liability to censure and punishment is discharged; guilt is not imputed to him; and he comes to be practically treated and regarded as an altogether innocent man. Hence the propriety of the term in question. The pardoned sinner is justified, not *in* his conduct, relatively to the past, but *from* its penal consequences, relatively to the future."

(b) Again, this word justification indicates that when God forgives a sinner he does so in a way which harmonises with righteousness and law. "In human governments it is often expedient and right that men, justly condemned to suffer the penalty of the law, should be pardoned. Human laws must be general. They cannot take in all the circumstances of each particular case. Their execution would often work hardship or injustice. Human judgments may therefore often be set aside. It is not so with the Divine law. The law of the Lord is perfect, and, being perfect, it cannot be disregarded. It demands nothing which ought not to be demanded; it threatens nothing which ought not to be in

flicted. It is, in fact, its own executioner. Sin is death. (Rom. viii. 6.) The justice of God makes punishment as inseparable from sin as life is from holiness. The penalty of the law is immutable, and as little capable of being set aside as the precept. Accordingly the Scriptures everywhere teach that in the justification of the sinner there is no relaxation of the penalty. There is no setting aside, or disregarding the demands of the laws. We are delivered from the law, not by its abrogation, but by its execution." See Rom. iii. 25, 26; vii. 4; Gal. ii. 19; 1 Pet. ii. 24; Col. ii. 14. "In this scheme of redemption all the attributes of God harmonise; every attribute is glorified in this propitiation; God's righteousness or justice is demonstrated in the actual punishment and death of man's substitute. All the ends of God's moral government are answered by the atonement, and now God is just and the justifier of him that believeth in Jesus.

It is not, therefore, a pardon irrespective of law. Not a pardon which overlooketh the claims of justice; not a justification on the mere ground of clemency and mercy; but a pardon through faith in the Redeemer's blood."

(c.) Justification invests men with all the privileges of righteousness. A man condemned by an earthly tribunal may be pardoned and yet remain unhappy. He may never be restored to the affection of his sovereign, nor occupy, in civil society, the position he formerly occupied. His sense of guilt and remorse of conscience may be in no degree lessened. The sting of his wrong-doing remains. There can be no satisfaction of mind until there is satisfaction of justice. Justification secures peace, not merely because it includes pardon, but because that pardon is dispensed on the ground of a full satisfaction of justice. What satisfies the justice of God satisfies the conscience of the sinner. The blood of Jesus Christ cleanseth from all sin by removing guilt, and thus producing a peace which passes all understanding. 1 John i. 7. When the justified man remembers that Christ magnified the law which he has broken, satisfied the inexorable claims of justice which he has insulted, honoured the perfections of God on which he has trampled, and endured the punishment which he himself so richly deserved, and that in consequence he has a divinely-guaranteed right to plead

the infinite merit of the Son of God at the bar of Divine justice,—then he is satisfied. Hence the immediate results of justification are peace with God, Rom. v. 1; adoption into the family of God, Gal. iii. 26; the promise of eternal life, Rom. v. 12-21; viii. 17.

THE PROCURING CAUSE OF JUSTIFICATION.

1. *The procuring cause of our justification is the death of our Lord and Saviour Jesus Christ.*—Isa. liii. 11; xlv. 24; Jer. xxiii. 6; Gal. ii. 16; iii. 13, 14; 2 Cor. v. 18-21; Rom. iii. 19-24; iv. 25; v. 1, 2, 8-11, 15-21; viii. 32-34; x. 4; Eph. i. 7; Phil. iii. 9; Heb. i. 3; Rev. i. 5; Acts x. 43; xiii. 39.

2. *The Church of Rome does not deny that Jesus lived and died to save sinners, but she denies that Jesus alone can suffice.*—The decrees of the Council of Trent, which are binding upon the whole Roman Catholic world, states that, “Whosoever shall affirm that a man is justified by faith alone, let him be accursed.” And Bellarmine says, “On good works the Roman Catholic Church pursues a middle course, teaching that our chief hope and confidence must be placed in God, yet some also in our own merits.” It was this article that filled Martin Luther with holy indignation, when, grasping his pen, he wrote this protest:—“I, Martin Luther, an unworthy preacher of the Gospel of our Lord Jesus Christ, thus profess and thus believe, that the article or doctrine that ‘Faith alone, without works, can justify a sinner before God,’ shall never be overthrown, neither by Emperor, nor Turk, nor Tartar, nor by the Pope, with all his cardinals, bishops, sacrificers, monks, nuns, kings, princes, powers of the world, no, nor yet all the devils in hell. The articles shall stand fast whether they will or no. This is the true Gospel, that Jesus Christ redeemed us from our sins, and He only; and this most firm and certain truth is the voice of Scripture, though the world and all the devils rage and roar. If Christ alone can take away our sins, we cannot do this by our own works; and, as it is impossible to embrace Christ but by faith, it is therefore equally impossible to apprehend Him by works. If, then, faith alone must apprehend Christ before works can follow, the conclusion is

unquestionable, that faith alone apprehends Him, before and without the consideration of works; and this is our justification and deliverance from sin. Then, and not till then, good works follow faith as its necessary and inseparable fruit. This is the doctrine I teach; and this is the doctrine that the Holy Spirit and the church of the faithful have delivered; and in this doctrine I will abide, so help me God. Amen."

3. *Unitarians also teach that it is by works, and by works alone, that any man can find acceptance with God.*—They say that if men repent and do better for the future, no other satisfaction is necessary. "Repentance and a good life," says Dr. Priestley, "are of themselves sufficient to recommend to the favour of God." "The practice of virtue," says Dr. Belsham, "is always represented as the only means of obtaining happiness both here and hereafter." But, in opposition to all such teaching, we observe—

(a) That where there is no evangelical justification, there can be no works of righteousness. Man is a totally depraved being. Every faculty of his mind, and every affection of his heart, is defiled. There is not a vestige of original purity in man's fallen nature. "In me," says Paul, "that is in my flesh"—my carnal and unrenewed nature—"there dwelleth no good thing." Rom. vii. 18. If a good thought, a gracious disposition, or a virtuous action could have merited salvation, we had it not to give. Faith and repentance are the effect of our salvation; they cannot therefore be the cause of it any more than motion, which is the effect of life, can be said to be the cause why we live or move; and so Bishop Beveridge settles the matter: "How can I do good works in order to my justification, when I can do no good works till after I am justified?"

(b) Works of righteousness, even where they exist, possess no saving effect. If any of our works could merit salvation, they would be such as we are under no obligation to perform. But God says, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself;" and where is the man who has done more than this law requires him to do? Alas, we have all failed to meet its requirements. "All have sinned and come short of the glory of God." Rom. iii. 10-23. When we have done to the utmost of our

ability in serving God, we shall remain unprofitable servants, and, instead of demanding from Him a reward for our works, we shall need to prostrate ourselves at His feet and cry, "Enter not into judgment with Thy servants, for in Thy sight shall no man living be justified."

(c) Man's power to do good arises from the gracious aid which the Holy Spirit imparts. The best men that ever lived have deeply felt, and cheerfully acknowledged, their indebtedness to God for their ability to serve Him, and for the happiness they had enjoyed in connection with His service. 1 Cor. xv. 10 ; 2 Cor. iii. 5.

(d) The Scriptures represent salvation as a work of mercy, totally irrespective of any worthiness or merit in the creature. Isa. xliii. 25 ; Titus iii. 5 ; Rev. ii. 10 ; vii. 9-10.

(e) Throughout the Scriptures faith is represented as the only condition on which God will bestow pardon. Acts xvi. 30, 31. And the reason of this method is given by Paul : "Therefore it is of faith that it might be by grace" Rom. iv. 16. A man is justified by faith without the deeds of the law. Rom. iii. 28. Grace and works are so directly opposed to each other, that the justification of a sinner cannot be the result of their combined influence. He that seeks to be justified in the sight of God by his own works, his prayers, fastings, penances, is standing upon the ground of *merit*, and therefore cannot cast himself on God's free mercy in Christ. Rom. iv. 14 ; Gal. iii. 21.

(f.) Luther called this doctrine of justification by faith, the article by which the Church of Christ must stand or fall. Allow the doctrine of merit, and we open the floodgates of superstition on the one hand and of priestly tyranny on the other. Justification is the free gift of God, and faith is the hand which appropriates and receives the offered righteousness of Christ ; and the penitent sinner who looks up to Jesus as the propitiation of all sin is warranted in resting all his hopes in humble confidence on Him, for pardon, acceptance, and glory. But he must take care that his confidence is not a mistaken confidence. Faith is the condition, not the evidence, of justification. He must have some evidence—real, unmistakable evidence. It was faith that brought the lame, the leper, the deaf, the dumb, the blind,

to Jesus, to be healed of Him; and the seeing eye, the hearing ear, the loosened tongue, the cleansed skin, the buoyant step, were the undeniable evidences that they were healed. So the analogy holds good in a spiritual sense. Faith brings the sinner to Jesus for pardon and justification, and the best evidence of his justification is the conversion of the sinner from the error of his ways, and the bringing forth the fruits of righteousness.

ROMANS III. 28 ; JAMES II. 24.

(g.) At the first glance these two passages seem to contradict each other, but the seeming discrepancy disappears on close examination. Paul says, "Therefore we conclude that a man is justified by faith without the deeds of the law." But James says, "Ye see then how that by works a man is justified and not by faith only." Now, if the language of the two Apostles is contradictory, we should bear in mind they are not writing of the same thing. Paul is writing of justification before God; James, of justification before man. Paul says, "Now, we know that whatsoever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world become guilty before God. Therefore, by the deeds of the law shall no flesh be justified in *His sight*." Rom. iii. 19, 20. Here Paul speaks of Justification in the sight of God; but if the reader will turn to James ii., and read the 15th, 16th, and 17th verses, he will find that James is speaking of a widely different matter altogether from Paul. Paul tells us a person may become a Christian by faith; James, how the same person may prove himself to be a Christian by his works.

We cannot but express a fear that the glorious doctrine of justification is often made the cloak of a sadly imperfect Christian character. Some who talk largely about a sense of pardon give but few evidences of Christian purity. It was so in Mr. Wesley's days, and he grieved over it. We have been struck with the following extract from his journal, October 10th, 1778:—"I find more profit in sermons on either good tempers or good works than in what are vulgarly called *Gospel sermons*. That term is now become a mere *cant* word. I wish none of our Society would use it. It has no

determinate meaning. Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ and His blood, or justification by faith, and his hearers cry out ‘What a fine Gospel sermon!’ Surely the Methodists have not so learnt Christ! We know no Gospel without salvation from sin.”



FACTS AND ILLUSTRATIONS.

(530). *Justification and Sanctification*.—That blessed man of God, Rowland Hill, was once asked which he liked the better of the two, “Justification or Sanctification?” He replied that he should give the answer of the little girl who, being asked whether she loved her father or mother the better, said, “I like them both best.”

(531). *An attempt to purchase Heaven*.—The late Rev. C. J. Latrobe visited a certain nobleman in Ireland who devoted considerable sums to charitable purposes; and among other benevolent acts had erected an elegant church at his own expense. The nobleman, with great pleasure, showed Mr. L. his estate, pointed to the church, and said,

“Now, Sir, don’t you think that will merit heaven?”

Mr. Latrobe paused for a moment, and said, “Pray, my lord, what may your estate be worth a year?”

I imagine,” said the nobleman, “about thirteen or fourteen thousand pounds.”

“And do you think, my lord,” answered the minister, “that God would sell heaven, even for thirteen or fourteen thousand pounds?”

Painful, indeed, is the thought, that any one, with the Bible in his hand, should be ignorant of the way of salvation by Christ Jesus; and very awful is it that persons should be found rejecting his atonement to rely on their own merits for the happiness of heaven! Trust in the Son of God is the only way in which we can be saved.

(532). *God’s people a happy people*.—“They are happy *when they look back* and remember the time when Jesus met and drew them to Himself in wondrous love. Happy *when they look forward* and see the pillar-cloud guiding them by a right way. Happy *when they look down* and reflect that they might have been weeping and wailing in the outer darkness instead of singing, ‘He took me from a fearful pit, and from the miry clay.’ And happy *when*

they look up and think of the exceeding and eternal weight of glory that awaits them. Happy is that people whose God is the Lord."

(533.) *Pardoned Sins not Remembered.*—God does not remember our forgiven transgressions in the solemnities of a dying hour, nor will He advert to them in the great day of final accounts. Will the Judge tell Mannasseh of his crimes, and hold up the sins of David before the assembled millions? Will he declare before men and angels that Moses did not honour Him as he ought at the waters of Meribah? Will the unbelief of Thomas be brought before him in the Great Day, or the whole Church once more hear of Peter's denying his Lord and Master? "Their sins will I remember no more." Jer. xxxi 34.

(534.) *Sense of Pardon.*—May there not be a Divine calm, a certain exquisite and heavenly placidity of soul, a perfect conviction of our safety and happiness in Christ, wrought in the heart by a power above nature—in short, by God himself? Certainly! And that many have experienced it, and understood its true nature and origin, is evident from the recorded lives of the people of God. There was Martin Luther, who went to Rome to do penance there on Pilate's Staircase; and as he was painfully creeping up the stone steps, he heard a voice as of thunder saying in his heart, "The just shall live by faith." Instantly he sprang to his feet, ashamed of his self-righteous efforts, and fled from the scene of his superstitious folly. "Then," said he, "I felt myself born again as a new man, and I entered by an open door into the very paradise of God."—D'Aubigne speaks of himself as having been "seized by the Word of God," and then he "experienced the joys of the new birth."—Mr. Wesley's experience has been still more fully described by himself. He went to a meeting where one was reading Luther's "Preface to the Romans," and then he says: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed; I felt I did trust in Christ alone for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."—Cowper says: "The deceitfulness of the natural heart is inconceivable. I know well that I passed upon my friends for a person at least religiously inclined, if not actually religious; and, what is more wonderful, I thought myself a Christian, when I had no faith in Christ, when I saw no beauty in him that I should desire him; in short, when I had neither faith nor love, nor any Christian grace whatever, but a thousand seeds of rebellion and sin evermore springing up in enmity against him. But, blessed be God, even the God who is become my salvation, the hail of affliction and rebuke for sin has swept away the refuge of lies. It

pleased the Almighty in great mercy to set all my misdeeds before me. At length, the storm being past, a quiet and peaceful serenity of soul succeeded, such as ever attends the gift of lively faith in the all-sufficient Atonement, and the sweet sense of mercy and pardon purchased by the blood of Christ."—We are told that when the late Dr. Chalmers was awakened to a sense of his danger, he tried to establish a righteousness of his own, by aiming at a high and heavenly morality. But he tried in vain. Nor did he obtain freedom till he came as a guilty sinner to Christ. Writing some time after his conversion, he said: "I am now most thoroughly of opinion—and it is an opinion founded on experience—that on the system of 'Do this and live,' no peace, and even no true and worthy obedience, can ever be obtained. It is, 'believe on the Lord Jesus Christ and thou shalt be saved.' When this belief enters the heart, joy and confidence enter along with it. We look to God in a new light—we see him as a reconciled Father; that love to Him, which terror scares away, re-enters the heart, and with a new principle and a new power we become new creatures in Christ Jesus our Lord."—The Rev. H. Sharman describes his feelings much in the same way. He had been under conviction of sin for a long time, when one day, as he was walking along the street, he seemed to hear a voice behind him, saying, "I am thy surety." He said to himself, "It is my Saviour," and instantly felt utmost peace and joy.

(535.) *How to Move the Heart.*—The Scriptural philosophy of Christian experience is very beautiful. If you would excite, or test the presence of any emotion in the heart, you must bring before the understanding the truth which tends to excite or call forth that emotion. You can never, by mere act of your own will, call these emotions into play. Just as when you would have me love your friend, and when, out of regard for you, I wish to do it; yet I cannot, at your bidding, love whom you love. But you tell me of his many noble qualities, and recite the story of his noble and generous deeds, and while I listen to these truths, my heart warms in unison with yours towards your friend. So, while the gospel religion is a religion of the heart, and lays all stress on the affections, it never assumes that sinners, by a mere volition, can make themselves love Christ, and the Spirit, and the Father. But it tells you the wonderful story of Christ's generous act, and the Spirit's kind movings, and of the Father's yearning compassion, that as you listen, the affections of love shall be awakened in the heart.—ROBINSON.

(536.) *The Way of Salvation.*—A man came to his pastor one night to learn the way of salvation. He was a very learned man, but he said: "I know nothing of Divine truth. I come to you to learn—as a child. I come to learn *the very alphabet* of religion."

His pastor replied: "My friend, when you return home, open your Bible and read prayerfully the third chapter of John. Think of it. Study it. That will be A. Then turn to Isaiah, fifty-fifth chapter. Study it. Believe it. That is B. A B, *ab*, almost *Abba Father*."

(537.) *Of what Persuasion.*—In terrible agony a soldier lay dying in the hospital. A visitor asked him, "What Church are you of?"

"Of the Church of Christ," he replied.

"I mean of what persuasion are you?" then inquired the visitor.

"Persuasion!" said the dying man, as his eyes looked heavenward, beaming with love to the Saviour, "I am *persuaded* that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate *me* from the love of God which is in Christ Jesus."

(538.) *No cause for Controversy.*—A young Calvinist had an opportunity to discuss the two opposite systems with John Wesley himself, but, before beginning, ascertained, by a series of questions, that Mr. Wesley held that he "was a depraved creature," such that "he would never have thought of turning unto God if God had not first put it into his heart;" that he "despaired of recommending himself to God by anything he could do, and looked for salvation only through the blood of Christ, and that from first to last;" that "he was upheld every hour and every moment by God, and his hope was in the grace of God, to preserve him unto his heavenly kingdom."

"Then, sir," proceeded the Calvinist, "we will have peace on these subjects, for this is all my Calvinism; this is my election, my justification by faith, my final perseverance; it is in substance all that I hold and as I hold it. Let us rather cordially unite in those things wherein we agree."

(539.) *Novel view of Justification.*—In some part of Lancashire there was a man known by the name of "Regular John," because he was regular to church, regular to the alehouse, and regular in beating his wife. At length the clergyman missed him for several Sabbaths, and called to know the cause. The wife hesitated for some time, but at last said: "Well, sir, if I must tell you, he goes to the meeting;"—meaning by that the Methodist chapel.

"Ah!" he replied, "I thought so. He will never be good for anything now; they have filled his mind with their strange notions about 'Justification by Faith.'"

The wife replied: "Well, I don't know, sir, about his being good for nothing. This I know, that before he went to the meeting he frequented the alehouse, now he do not; before he used to beat me, but has never done so since: and if that be 'Justification by Faith,' I like it very well!"

(540.) *Not Weary in Well-doing.*—"Are you not wearying for our heavenly rest?" said Whitefield one day to an old clergyman. "No; certainly not," he replied. "Why not?" was the surprised rejoinder. "Why, my good friend," said the old minister, "if you were to send your servant into the fields to do a certain portion of work for you, and promised to give him rest and refreshment in the evening, what would you say if you found him languid and discontented in the middle of the day, and murmuring 'Would to God it were evening!' would you not bid him be up and doing, and finish his work, and then go home and get the promised rest? Just so does God say to you and me."

(541.) *The Power of Pardon.*—I lately heard an incident related which struck me much. A soldier in the British army, whose regiment was stationed in the north of England, committed some crime for which he was brought to trial before his officers. When the commanding officer heard the name, he said—"What *can* we do with this man? he has been so often brought to trial before, and punished by flogging, branding, and many ways—what must we do with him?" The sergeant, who was present, said (apologising for interfering): "There is one thing you have not yet tried, sir, which I think might make him a good man." The officer asked, "What is that?" "Pardon him," replied the sergeant. "*Pardon him*," said the officer. "Yes, sir, pardon him," answered the sergeant. The officer, after a few minutes' consideration, ordered the soldier to be admitted. The statement of his crime was read over to him, according to custom, and he was asked if he had anything to say. He answered, "No, sir, I confess I did it, and am sorry for it." The officer said, "You are pardoned—go." "*Pardoned*," said the man; "*do I hear aright?*" "Yes," replied the officer; "you are pardoned—go." The soldier was so overcome—that hard heart so softened—that he burst into tears, and could scarcely restrain himself sufficiently to thank his officer for his kindness. Afterwards the soldier's conduct was closely watched, and he was so changed that he became the best conducted man *in* or *out* of the barracks; and, when ordered abroad, and he was on active service, his whole conduct was so irreproachable that he was raised to a higher position than he ever hoped to attain. The clergyman who related the anecdote added:—"If such was the effect of *man's* pardon upon man, what ought not *God's* pardon to effect in the life of those who profess faith in the Lord Jesus Christ? For those who do believe in Him are pardoned—yes, fully and freely pardoned—washed in *His* precious blood from all iniquity."

(542.) *Forgiveness.*—"I once saw," said an Abbot of Sinai, "three solitaries who had received the same injury. The first was

troubled and indignant ; but still, because he feared Divine justice, he held his peace. The second rejoiced on his own account at the evil treatment he had received, because he hoped to be compensated therefor, but was sorry for him who had committed the outrage. The third, thinking only of his neighbour's sin, was so moved by it—for he truly loved him—that he wept bitterly. Thus may we see, in these three servants of God, the working of three different motives ; in one, the fear of punishment ; in another the hope of reward : in the last, the unselfish tenderness of a perfect love."

(543.) *The Esquimaux instructed in the way of Salvation.*—A gentleman stated, at a meeting of the Religious Tract Society, that a few years ago he met with Mr. Colemeister, who had laboured among the Esquimaux for thirty-four years, and had first translated the four Gospels into the Esquimaux language. Among a variety of interesting questions which he put to him, he thought that he would question him upon a point of some curiosity and difficulty, respecting his translation. Knowing how imperfect barbarous languages are, and how inadequate to express any abstract idea, he requested him to say how he translated the word *Saviour* in the Gospel. Mr. Colemeister said, "Your question is remarkable, and perhaps the answer may be so too. It is true the Esquimaux have no word to represent the Saviour, and I could never find out that they had any direct notion of such a Friend. But I said to them, 'Does it not happen sometimes, when you are out fishing, that a storm arises, and some of you are lost, and some saved?' They said, 'O yes, very often.' 'But it also happens that you are in the water, and owe your safety to some brother or friend, who stretches out his hand to help you?' 'Very frequently.' 'Then what do you call that friend?' They gave me in answer a word of their language, and I immediately wrote it against the term Saviour in Holy Writ, and ever after it was intelligible to them."

(544.) *Christ all and in all.*—Let Christ be thy All-in-All, for time and for eternity. With the faithful martyr say, "None but Christ." When dying say, "None but Christ." Through all eternity say, "None but Christ." Let this triumphant name, "The Lord our righteousness," settle every difficulty, solve every doubt, and silence every accusation. When conscience tells thee thy sins are both many and great, answer thou, "Christ's blood cleanseth from all sin." When reminded of your ignorance say, "Christ is my wisdom." When your ground and title to the kingdom are demanded, say, "Christ is my righteousness." When your meetness to enter within its sacred walls is challenged, say, "Christ is my sanctification." When sin and the law—when death and Satan claim thee as their captive, reply to them all, "Christ is my redemption." The Law saith, Pay thy debt. The Gospel saith, Christ

hath paid it. The Law saith, Make amends for thy sins. The Gospel saith, Christ hath made it for thee. The Law saith, Thou art a sinner; despair, for thou shalt be condemned. The Gospel saith, Thy sins are forgiven thee; be of good comfort, thou shalt be saved.

(545). *The Sinner's Desert*.—The natives (at Kami, New Zealand) made a good fire in the house of a sick man whom I went purposely to see. I asked him how he was in body and mind. He replied, "Very poorly in body, but clear in my mind." I said, "Do you enjoy the love of Christ in your heart?" "I do." "Do you think God would be justified in sentencing you to dwell with Satan?" He hesitated a moment, and replied, "Yes." I explained to him, fully and clearly, the nature of faith in the Lord Jesus Christ, and bade him remember that we are not saved by our good works, but through the blood of Christ alone; and that good works must be the fruit of our faith in Him. He said, "My good works, where are they? My righteousness, where is it?" "There is none righteous; no, not one!"—REV. J. MATTHEWS.

(546.) *Hatred to Sin*.—Anselm, who was Archbishop of Canterbury in the eleventh century, observed, that if he should see the shame of sin on the one hand, and the pains of hell on the other, and must of necessity choose one, he would rather be thrust into hell *without sin*, than go into heaven with it.

Seneca notices the remarkable expression of a heathen, who said, that if there were no God to punish him, no devil to torment him, no hell to burn him, no man to see him, yet would he not sin for the ugliness and filthiness of it, and for the grief of his own wounded conscience.

When Chrysostom was threatened with death, on account of his profession of the Gospel, he replied, "Go and tell my persecutor that I fear nothing but sin." "Who is he that will harm you, if ye be followers of that which is good?"

(547.) *Circumstantial Evidence*.—The Rev. Mr. Christopher once called on an aged class-leader, and, after having prayed with the family, said: "Brother, how is it that you have been a Church member so long, and yet are not converted?" "Are you my judge?" "I know you by your fruits. You have no family worship." "Do you *know* that I have no family worship?" "Yes, I know it." "Well, it is true; but I would like to know who told you." "No one told me, but I know that had you been in the habit of having family worship, that cat would not have jumped, frightened, out of the window, as it did when we knelt to pray." The test was true in that case. The brother confessed that he omitted family worship because he did not wish to hinder his workmen. He was touched with the reproof, and immediately set up

a family altar, and years afterward testified that he found it profitable, even financially, to acknowledge God in the house. Since he had made his religion real in his daily life, his workmen had been more industrious and faithful. So we come back to the truth of the old statement, that "Prayer and Provender hinder no man's journey."

(548.) *The Christian's Delight*.—A young female, whose conversion happily led her to confess, by her life, the truths she had imbibed, being asked, when upon her death-bed, what had been her favourite enjoyments, answered, "There were four I delighted in: first, to be very careful to do good to those who did me evil; next, I strove to love every one as much as I did myself. Both these rules I learned of my dear Saviour. My third has been, to breathe my sorrows and sufferings into no ears but his; and he never failed to send the Comforter to me. If he did not relieve me of my pain, he always gave me strength to bear it. And my fourth and darling enjoyment has been, to care for the poor and comfort the afflicted. If my hand could not bring them food and raiment, my lips could at least pour balm into their hearts."

(549.) *The Christian's Duty*.—The late Hugh Stowell said:—"In the Isle of man, as I was one day walking on the sea-shore, I remember contemplating, with thrilling interest, an old grey ruined tower, covered with ivy. There was a remarkable history connected with the spot. In that tower was formerly hanged one of the best governors the island ever possessed. He had been accused of treachery to the King during the time of the Civil Wars, and received sentence of death. Intercession was made on his behalf, and a pardon was sent; but that pardon fell into the hands of his bitter enemy, who kept it locked up, and the governor was hanged. His name is still honoured by the Manx; and you may often hear a pathetic ballad sung to his memory to the music of the spinning-wheel. We must all feel horror-struck at the fearful turpitude of that man who, having the pardon of his fellow-creature in his possession, could keep it back, and let him die the death of a traitor. But let us restrain our indignation, till we ask ourselves whether God might not point his finger to most of us and say. 'Thou art the man! Thou hast a pardon in thine hands to save thy fellow-creatures, not from temporal but eternal death. Thou hast a pardon suited to all—sent to all—designed for all; thou hast enjoyed it thyself, but hast thou not kept it back from thy brother, instead of sending it to the ends of the earth!'"

(550.) *The unfaithful Watchman*.—It is related that the watchman of the Calais lighthouse was one day speaking with pride of the brilliancy of his lantern, which may be seen many miles at sea, when a visitor said to him, "What if your light should go out?" "Never!" he replied, with con-

sternation in his tone. "Never! Sir, yonder, where nothing can be seen by us, there are ships going to every part of the world. If, to-night, my lamp was out, within a year would come a letter, perhaps from India, perhaps from China, perhaps from some place I never heard of, saying, on such a night, at such an hour, your lamp burned dim, it could not be seen; the watchman neglected his post, and vessels were in danger. Ah, sir, sometimes in the dark night, in stormy weather, I look out to sea and feel as if the eye of the whole world were looking at my light. Go out! Burn dim! No, never, never!"

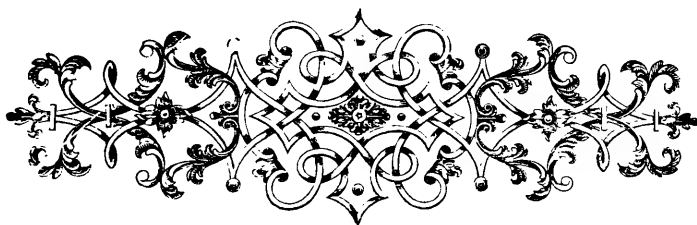
With similar feelings should every Christian shudder at the thought of proving negligent or unfaithful to his trust as a light-bearer in his own sphere, however humble or limited.

(551). *Effects of Justification.* — The men who embrace the doctrine of justification by faith, have the most enlarged conceptions of the divine purity, and the deepest feeling of obligation to the Divine goodness. They know, more certainly than other men, that "without holiness no man shall see the Lord;" and they feel more intensely than other men that their whole nature should be a constant offering of devotedness to his glory. Where much is felt to have been forgiven there will be much love. When there is the greatest consciousness of benefits we expect the greatest measure of obedience. And it is hardly doubtful, that, in this fact, we have the great secret of the world's opposition to the doctrine of justification by faith. To admit the truth of this tenet, is to admit a claim on our obedience, so instantaneous and so powerful, as may not be evaded without exposing ourselves to a painful conflict, occasioned by the pangs of self-reproach and the terrors of coming wrath. There may be men base enough to abuse this truth. But what has been the general character of its disciples? Who sustained the Christian cause in the early ages of the Church when exposed, during several centuries, to the most subtle and powerful attacks from pagan persecutors?—The disciples of this doctrine. Who were the lights of the world through the long night which followed from the fall of the Roman Empire to the dawn of the Reformation, protesting alike against Pagan and Popish imposture, and doing it to the death?—the disciples of this doctrine. Who, when the days of Reformation came, stood forth as the defenders of Holy Writ, braving all danger, to the jeopardy and even to the loss of life, that they might restore to mankind the free use of their noblest possession?—the disciples of this doctrine. Who were the main instruments in perpetuating our own liberties, and our own religion, during the generations which followed upon that crisis, and when both were exposed to manifold peril?—the disciples of this doctrine. And again we must ask, Who gave existence to the most powerful states of the

New World, and were the donors there of those best of all gifts, a free Government and a pure Christianity? Is not the answer nigh thee, even in thy mouth? And, above all, who have they been, who, in ancient times, or in modern times, have been everywhere derided as the pure, the precise, the sanctimonious, the righteous over-much; pointed at as being of holier aim than their neighbours; railed at as those who would shake both hemispheres with the voice of their cry, and by the energy of their labours, in what they regard as the cause of humanity, religion, and their God? We need not say who they are, who have been all this, who have endured, and done all this. "If any man will do his will, he shall know of the doctrine whether it be of God. By their fruit ye shall know them."—VAUGHAN.

(552.) *Faith Illustrated*.—Mrs. Pearsall Smith, who is very ready in the use of apposite illustrations, used the following in speaking of faith:—"A man fell down a well whose sides were perfectly smooth, and consequently all his attempts to raise himself towards the top with his hands and knees were of no avail. As he was gazing upwards in despair, he beheld a bright star in the sky shining down upon him, and as he looked upon it he felt himself involuntarily rising. Thinking he was about to be saved by his own efforts, he immediately began striving again with his hands and knees, and at once he fell back. This happened three times, when all at once it occurred to him to gaze steadfastly at the star, and trust to that alone for help. He did so, and soon found himself at the top, and out of danger." The lesson which Mrs. Smith drew from this was, that it was hopeless to be wise in our own conceit, and believe that we could be saved by our own efforts.





The Benefits of Redemption.

REGENERATION.

THOUGH all orthodox divines agree that Regeneration is the renewal of man's spiritual nature, and is accomplished by a divine power or influence, they differ as to how, and when, and by what particular agency this renovation is effected. The general opinion is, that it is an instantaneous work, effected solely by the agency of the Holy Spirit.

I. *Regeneration is, therefore, that change by which the will of man is subdued, his natural enmity to God destroyed, and the principles of love and obedience implanted in the heart. He is a new creature; "old things are passed away, behold, all things are become new."* 2 Cor. v. 17. Regeneration does not produce anything new—1. physically; 2. intellectually; 3. but spiritually, enabling man to lead a new moral life. His principles and affections, his feelings and desires, his enjoyments and hopes, are all new. It is, therefore, an experimental operation, wrought in the heart by the agency of the Holy Ghost, and is experimentally known and felt by all who are the subjects of it.

1. The mind, which was dark and uninformed respecting God, heaven, and eternal things, becomes enlightened.

2. The will is likewise rectified.—Pp. 469-474.

II. *Outward holiness or practical piety, is proof of regeneration.*

1. The regenerated man adds to his good, moral, living, holy devotion, fervent prayers, burning zeal, unfeigned humility, living faith, and pure and disinterested love.

2. Regeneration is the beginning of a new and spiritual life, in which we have power to glorify God with a holy deportment, and to resist and overcome sin—1 John iii. 9, 10. We delight in the law of the Lord after the inner man. "Whosoever is born of God doth not commit sin," &c. 1 John v. 4. "Whosoever is born of God ever cometh the world," &c., that is, he obeys the Word of God at the expense of foregoing the pleasures and profits of the world—selfishness, envy, and worldly rivalry are destroyed.—Pp. 474-478.

III. *When does regeneration take place?*—Not at infant baptism, nor yet in connection with water baptism. A person may be regenerated, or born again of the Spirit, before he is baptised with water. See the case of Cornelius and others—Acts x. 46, 47. Some say that we are regenerated *before* justification, while others teach that it takes place subsequently; but we hold that the moment our sins are pardoned we are born of the Spirit, and adopted into the family of God. It is at the time it takes place *perceptible*, though Dr. Dwight opposes this, while he holds its instantaneousness. The proof of it, according to the Dr., is in the subsequent state of our affections and conduct. He (1) confounds the nature of evidence; and (2) fails to prove that the doctrine of its perceptibility at the moment when it takes place is anti-scriptural. A knowledge of the time of our regeneration ought not to be made the ground of reliance.—Pp. 478-483.

IV. *Regeneration is necessary.*—This is evident (1) from the teachings of Scripture—John iii. 3, 5; (2) from the Divine hatred of sin. God hates sin. Without being regenerated man cannot enter heaven; he is unfit for its company, enjoyments, and service. His admission thereinto would be unreasonable and inconsistent with the relation of things. Rev. xxi. 23-27; Psa. li. 10; Matt. xix. 28; John iii. 3, 5; 1 John v. 4; Eph. ii. 1-7; iv. 22-24; v. 25-28; Titus iii. 5, 7.

REGENERATION.

"No sacrament, or outward form,
Can purge our inward stain;
The Spirit must the work perform,
Or sinful we remain."

I.—ITS NATURE.

REGENERATION consists in an entire moral and spiritual change produced in the heart of man. All the faculties and affections are brought under the government of new principles, which are implanted in the soul by the power of

the Holy Spirit. It is the most wonderful change effected by Omnipotence. It is spoken of as a "new birth," John iii. 2; a "quickening of the dead," (Eph. ii. 1); a "new creation," 2 Cor. v. 17; Eph. ii. 10; a "renewal in the spirit of our mind," Col. iii. 10; Eph. iv. 24; as a "conversion," Matt. xviii. 8. It is a change by which a sinner obtains new views, experiences new affections, forms new purposes, enjoys new hopes and pleasures, and immediately begins to lead a new life. Indeed, amongst all the wonderful works of God, the conversion of a sinner is the greatest wonder of all. Wesley defines it as "that great change which God works in the soul when he brings it into life, when he raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the Almighty Spirit of God, when it is created anew in Christ Jesus; when it is rendered after the image of God in righteousness and true holiness." "Regeneration," says Richard Watson, "is that mighty change in man, wrought by the Holy Spirit, by which the dominion which sin had over him in his natural state, and which he deplores and struggles against in his penitent state, is broken and abolished; so that, with full choice of will and the energy of right affections, he serves God freely, and runs in the way of his commandments."

The Holy Spirit produces the same unmistakeable results upon all ages, all conditions in life, all temperaments, without destroying the individual character, or in any degree disturbing the natural laws under which we live. When the Holy Spirit renews the heart of a man or woman or child, of one well educated or unlearned, of any nation, of any disposition, impulsive or prudent, the result will be, the production of Christian "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." This blessing does not unsex a person, but renders a man more manly, and a woman more gentle. It does not make a child precociously mature, nor an unlearned man wise in every respect; it does not make an Englishman of a German, nor a calm man of one of a sanguine temperament; yet, when the Holy Spirit moves over the disturbed surface of the soul, and pours light over its darkness, and brings order out of chaos, there is no mistaking the fact;

and there is also a marvellous harmony in the result. In every instance, while the child remains a child, and the individual character preserves its marked peculiarities, we are forced to take knowledge of the person that he has been with Jesus, and that his whole nature has been harmonized by this contact. Peter was always Peter, until he crowned an apostolic life with martyrdom; but how signally was his impetuous zeal sanctified, and made to become a minister of grace to others, when he was "filled with the Holy Ghost!" His infirmities of disposition were sometimes so apparent as to occasion the rebuke of a fellow-apostle; yet Paul did not doubt the consecration of Peter, nor Peter suffer any abatement of love for his "beloved brother Paul," although there were some things which Paul had written, *according to the wisdom given unto him*, hard for Peter to understand. But although he might not be able fully to comprehend all the processes of Divine discipline and sanctification as set forth in Paul's epistles, still it did not prevent his growing in grace, and seeking to be "found of Christ in peace, without spot, and blameless."

It is an entire change. — The mind is enlightened. Naturally, man is in a state of darkness.—1 Cor. ii. 14; Eph. iv. 18. "But God," says the Apostle, "who commanded the light," etc.—2 Cor. iv. 6. Once he loved sin, and was always ready to obey it; now it is a monster of ugliness, the terror of his soul, the object of his loathing and disgust, and he endeavours to exemplify the apostolic declaration.—1 John iii. 9. He feels it his high honour and unspeakable privilege to comply with that all-important and tender request.—Rom. xii. 1. Formerly happiness was sought in the world, now it is found in God. The man's nature exclaims, addressing the Deity, "Whom have I in heaven," etc.—Psa. lxxiii. 25. He finds there is something in mind that nothing less than God can satisfy, and that the key to all true happiness is that which opens the door of the heart, that the King of Glory may come in. Once God was dreaded, as if he were a tyrant; now he is loved as a father, and followed as a guide.—Ezek. xi. 19-20. And every view he takes of the moral attributes of God, of the inexpressible beauties of holiness, of the true nature of vital godliness, and of the pure glories of the heavenly state, at-

tracts the affections of his heart, and will continue to attract them, till they are absorbed in intimate and everlasting union with the God of Love. Once he carelessly neglected the ordinances of God's house, but now he attends the means of grace, that he may thereby promote the glory of God, the good of the Church, and the spiritual prosperity of his own soul.—Psa. xxvi. 8. Formerly the Bible was read, if read at all, as a task; but now the perusal of it affords the mind both pleasure and profit. God is recognised as its Author. An infinite goodness is seen beaming through its every doctrine and precept. Its statements are found to be so rich as to resemble an inexhaustible mine, and its promises so consoling as to become a continued solace.—Psa. xix. 10-11. Formerly he aimed at being great, but now he desires to be good, the good man being the great man in his estimation. Formerly he was the slave of fear, now he enjoys peace with God. The spirit once depressed is now buoyant; the feelings once earthly are now heavenly, and the mind that used to grovel in the dust now rises to the skies.—Col. iii. 1-4. Death, once looked upon as a mere necessary evil, is now regarded as a blessed release.—1 Cor. xv. 55-57. Formerly he was wont to say, "Am I my brother's keeper?" now he seeks to diffuse among his ignorant fellow-men a measure of that light which has illuminated his own mind. He feels himself a debtor to infinite mercy, and offers himself to God, as did Paul.—Rom. i. 14. Once he was filled with a fearful anticipation of coming wrath; now he is animated with the prospect of inhabiting one of those many mansions in our Father's house above, where every scene is unclouded, the society unspotted, the employments uninterrupted, the joy unceasing and eternal, and where his regenerated nature shall be fully expanded, and all his capacities filled with the everlasting fruition of God.—1 Pet. iii. 5.

It is a Divine Change.—There is no power, either human or angelic, which can change the purposes or rectify the dispositions of the heart of man. God alone can bring a clean thing out of an unclean, change the sentiments of the mind, and direct to other objects the affections of the heart. Our Saviour says that we must "be born of the Spirit."—John iii. 5. And he declares, "That which is born of the Spirit is spirit."—John vi. 6. Here we have a clear definition of

the heavenly, spiritual character of regeneration, and that is the work of the Holy Spirit. John tells us "that as many," etc. i. 12, 13; Jer. xxiv. 7; xxxii. 39; Ezek. xi. 19, 20; xxxvi. 26, 27; Titus iii. 4, 6; Eph. ii. 10.

The instrumental cause of Regeneration is the Word of God.—Psa. cxix. 130; James i. 18; 1 Pet. i. 23; Eph. v. 26; 1 Cor. iv. 15; Rom. x. 17. "And probably there never will occur one instance of regeneration in which the Word of God, in one form of administration or another, will not be the instrument employed."

It is a conscious change.—The preparatory steps—conviction of sin and sorrow for it, may be gradual. Sometimes, it is true, this stage is a brief one. The shaft of conviction pierces so truly that self is slain outright. Despairing of all other help, the soul at once stretches out its hands to Christ and cries, "Save, Lord, or I perish." No time is lost in applying for perilous shelter to refuges of lies. The pilgrim neither loses his foot in the Slough of Despond, nor is trapped into the bye-path to the town of Legality. He apprehends justly, and at once, the terms of salvation; such clear light shines upon the way to the Cross, that he hies thither forthwith and drops his burden." Now, all such conversions are startling, sudden, and phenomenal. But in other instances this transition period is more or less protracted. With hesitating steps, and after devious wanderings, the sinner finds his Saviour. Excitement in such cases is absent, and fervour seldom disturbs the smooth flow of feelings which glides on like the movement of a deep, clear river to its ocean and its rest. Though the *exact moment* of the change may be undatable, the man can say: "One thing I know, that whereas I was blind, now I see." It may not be unprofitable to avail ourselves of the experience of others while thus seeking to welcome and to work with the Holy Spirit; but we should never forget that it is an individual work, and that by a process varied by our peculiar moral condition, the Divine Guest brings us into entire harmony with himself. Everything besides is secondary—the measures, the agencies, the emotions—while the primary thing is, to submit the soul unto God; to receive the hallowed presence into the temple voluntarily consecrated to his service and

cleansed by his own divine grace; and to be inspired with the constraining love of Christ, which makes all labour, and even suffering, for him a delight, and enthrones Christ himself in the heart as the supreme passion of the soul. Whatever may be the protestations, or exultant shouts, or overjoyous emotions, if Christ has not become the true life of the soul—if the spirit is not ruled by him into gentleness, unworldliness, purity, and truthfulness, and is not inspired by him with unselfish benevolence, and with self-sacrificing charity and service for the good of others—such persons have not had Christ “formed within them,” their souls and bodies have not been yielded to him as a *living* sacrifice. The great unanswerable testimony that one can give of a regenerated heart is a holy life. It can neither be hushed nor questioned. It speaks above all the noise and confusion of the present hour with eloquent and convincing tones, and says, “I have found him of whom Moses and the prophets did write;” while the jargon of an irregular life and temper drowns the most persistent declarations of a sanctified experience, and awakens distrust in simply verbal professions of godliness.

It is an indispensable change. Gal. vi. 15. Its necessity arises from (a) the total depravity of our nature. Some writers speak much about the dignity of human nature, and deny the total degeneracy of man. The soul is simply a sheet of white paper, and you can write on it what you like! But the evidence of our own experience, as well as the testimony of Scripture, prove that the beautiful sheet of paper has become soiled; that the dignity of human nature has become deteriorated. See Rom, viii. 5-8; Eph. ii. 2-3; iv. 18; 2 Cor. ii. 14; John v. 40; Matt. xxiii. 37. (See Essay on the Fall of Man; pp. 341-348.)

(b). The change of which we write is necessary to a change of conduct. Life must precede action. A Spiritual act necessarily requires a Spiritual principle. But man, in his unregenerated state, is destitute of such a principle; he is said to be “lost,” “perishing,” “without strength,” “dead in trespasses and in sins,” and utterly incapable of loving and serving God. And we might as well expect a man to see without eyes, to hear without ears, to write without hands, and to talk without a tongue, as to expect an unregenerated man to walk in God’s statutes, to keep His commandments

and do them. Ezek. xi. 19, 20 ; John iii. 3-7. When God renews a man's nature, He writes His law upon that man's mind and He puts it into his heart, causing him to say, "It is my delight to do Thy will, O God."

(c). Regeneration is necessary as a qualification for heaven. There everything is holy. God is a being of unsullied purity. Angels are clad in spotless holiness. The redeemed spirits in heaven wear garments that have been washed and made white in the blood of the Lamb. John iii. 3-5 ; Matt. v. 8 ; Heb. xii. 14 ; Rev. xxi. 27. The unholy shall not pass through the gates into the city. It would be no heaven to them if they could. The ways of its inhabitants are not their ways. They have no thought, or pursuit, or sentiment, in common with them. The light which lightens that bright land would be to them almost as terrible as the outer darkness. The harmony of the golden harps would be discord to their ears. They would read no sympathy in the faces of the just made perfect, nor find pleasure in their company. As on earth, so in heaven : the natural man would not understand the things of the Spirit. There, as here, they could only be spiritually discerned and valued. Men must be prepared for that heavenly converse before they can enjoy it.

II.—FALSE TEACHING ON THE SUBJECT OF REGENERATION.

THE doctrine of baptismal regeneration was plainly taught by the Tractarians some forty years ago, and occupies a prominent place in the systems of theology published by their followers. A Ritualistic clergyman, holding in his hand an unbaptized child, and addressing a number of boys whom he had instructed, said to them, "What do I hold in my arms?" They replied, "A little devil, Sir." Having let a few drops of water fall from his pretentious fingers on the child's face, he said, "And what do I hold now?" "A little Christian, Sir," was the loud and unanimous response. And this is really the doctrine that is being taught in many of the schools and proclaimed from many of the pulpits of the Established Church of this country. But if this doctrine of baptismal regeneration be true, is it not strange that our Saviour, who came into the world to

save the lost, never baptized a solitary individual? And was not Paul guilty of an amazing and stupendous error when he said, "I was not sent to baptize, but to preach the Gospel." 1 Cor. i. 14-17. Annanias and Sapphira were both baptized, and so was Simon Magus. The two former were struck dead for their wickedness, and Peter declared that the latter was in the gall of bitterness and the bonds of iniquity.

And the testimony of experience comes in, finally, to confirm the whole. "For where," asks a living writer. "are the effects of that spiritual regeneration which baptism is alleged to convey? Are they realized and discriminated in the consciousness of the individual himself in the moment of baptism? Is there any adult who is prepared to affirm that from the instant of his baptism he is sensible of a positive acquisition of new light, and power, and sanctity? Can we, with any approximation to truth, select from the population of our country those who have been thus regenerated, being guided in our selection by their observed superiority of character? Are they more honest, more virtuous, more pure, more devout, more generous than others? Is there any conspicuous mitigation in the quality of natural depravity in those who have been baptismally renewed, and that, too, in consequence of their baptismal grace? Is there any teacher who can pronounce at once and with certainty from the behaviour of the children committed to his care which of them are regenerated, and which are not? Could any one, on the same principle, distinguish the felons in a prison, or the workmen in a manufactory? The man must be invincibly obstinate in his adhesion to a favourite theory who can maintain that the effects of baptism are such as thus to challenge and command our recognition. And we shrink not from the statement that the moral condition of our own country, including the hundreds of thousands who have been regenerated by baptism, is such as to evince the baselessness of any pretence which connects moral and spiritual results with the administration of this ordinance. This appeal to results we are justified in making, not simply on the ground of the inductive philosophy, but because our Lord has bidden us to test both men and doctrines by their fruits. If it be said that the reason why Baptismal Regeneration is not more

palpably effective, is to be found in the widespread neglect to cultivate the baptismal grace, we are constrained to reply that the grace here spoken of is an assumption which has not yet been established, and that a grace is inconceivable, which, while possessing all the properties which Dr. Pusey ascribes to this, does not stimulate and incite to its own culture and preservation. An internal grace, which neither impels to holiness nor restrains from sin, which is neither matter of consciousness as a principle, nor of observation as an active and fruitful energy, is a phantom created by a theology which has substituted for a 'reasonable service' the *opus operatum* of priestcraft. And as we cannot but regard with undissembled sorrow and apprehension the diffusion of such a theology in our country as a retrogression towards that darkness and bondage from which the Reformation delivered us, we have endeavoured to examine the grounds upon which the reaction is professedly based, convinced that while baptism, like circumcision, is a Divine ordinance, it is true of both, and of both equally, that in themselves they 'avail nothing—but a new creature.'"

Dr. Pusey, quoting John iii. 5, "Verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," contends that the words "*of water*," teaches the doctrine of *baptismal regeneration*. Indeed, he takes a great deal of pains to show that a large majority of commentators, as he says, "fifteen centuries of ecclesiastical authority," apply the Lord's words to baptism as *the external instrument of regeneration*. "One may argue," he thinks, "that our Saviour added the words, '*of water*,' with a view that his Church should thence learn the truth which she has transmitted, that '*regeneration*' is the gift of God, bestowed by him, in this life, *in baptism only*. Indeed, the opposite exposition, invented by the Swiss teachers, was so manifestly a mere weapon by which to demolish a Papal argument for the absolute necessity of baptism, that it is hardly worth commenting upon; but that no error ever stops at its first stage." But, as the Rev. R. A. Redford, M.A., LL.B., says, "It is unfair to lay the whole stress of the argument, in a discussion of this passage, on the application of the words, '*of water*,' to baptism. No one can deny that the only possible reference of water in

such a connection must be to baptism, or at least, to ablution. The real gist of the controversy must be sought in the relative position, logically considered, of '*water*' and '*spirit*.' Did the Lord mean that a *birth of water* was, in any sense, distinct from a *birth of the Spirit*?" Surely, on that point, the language is decisive, the two words, '*water*' and '*spirit*,' being governed by one preposition, *of water and the Spirit*. Admitting that a reference is made to baptism in the term, '*water*,' and that, had it been used by itself, the meaning would have been 'except a man be baptized,' certainly the natural interpretation of the whole expression will be, that '*water*' simply denotes *the fact of baptism*, and '*Spirit*' describes *the real nature of the baptism*; not that '*water*' and '*Spirit*' are to be placed on the same level as *two constituents in one act*." Pusey says, "If the Lord did *not* mean baptismal regeneration, why did He use words which could be so interpreted, and have been so interpreted, by the Church? On the other hand, it may be asked, if the Lord *did* mean baptismal regeneration, why did He, in teaching a Pharisee how he should enter the kingdom of heaven, so pointedly insist on the *spiritual* nature of the new birth, so much so that, in repeating His doctrine, He omits altogether all reference to baptism, and speaks of the birth as of the Spirit alone? Is it not, then, much more consistent with the whole conversation to take the words '*of water*' as denoting *the fact and degree* of change, namely, such as washing in baptism *represents* a complete renewal of the man; and the words, '*of Spirit*,' as denoting the *kind and cause* of the change; that is, that it is a change *of* the spirit of man *by* the Spirit of God? Then the whole would be interpreted thus: '*Except a man be thoroughly changed, by the Spirit, so that he could be baptised, as a sign of that change, (as a proselyte would be baptised, as a sign of his change,)*' &c.—*Apostolic Christianity*.

Mere outward morality does not constitute regeneration. You shall take two men who appear exactly alike to the eye observer. They may do precisely the same things to their outward form, and have the same aspect of social goodness, and yet the one shall act from the impulse of a new life, which has no existence in the other at all. The one shall do everything unto God, the other may never think of his ob-

ligation to God. The one shall maintain intercourse with Christ as the object of his love and the source of his joy ; the other may be ignorant of Christ as his Saviour, and carelessly reject his redemption. Both may appear to be equally useful and attractive to the world, but in consequence of the essential difference between them, namely, the presence in the one and the absence in the other, of a religious, spiritual, and divine life, the excellence of the first comes to holiness, while that of the second is nothing but *virtue*. The man may live soberly and righteously, but he does not live godly in the present evil world.—*The late* DR. BINNEY.

FACTS AND ILLUSTRATIONS.

(553.) *Dr. Chalmers on Methodist Doctrine.*—The secret of the progress of Methodism is its statement of the Gospel doctrine of conversion. To this all its means and agencies are supplementary, and without this they would lose their efficiency. It calls on every man for a present decision, and offers him a present salvation. Its influence arises from the fact that every one who seeks a present salvation from the power of sin, and who seeks as Methodism directs, finds what he seeks. It is not true that Methodism directs “its teachings to the feelings.” It addresses *the man*, on subjects of infinite importance to him. It addresses him with *arguments* for repentance and a holy life. If those arguments are affecting, they are no less arguments addressed to the understanding. It is stupid to say it aims to produce emotional effects. It aims to enlighten the sinner’s reason, to awaken his conscience, to bring him to a decision. Its aims to bring him to God for pardon and regeneration. As to the emotional accompaniments of conversion, Methodism does not trouble herself about them ; she does not presume to dictate either to the Holy Spirit or the human heart on this part of the subject. She does not, like some, avoid those doctrines which are powerful to save. She deals wholly in them. She does not, like some, tell people that they have infinite reason to be in earnest, but must not be in earnest. She tells them they must be earnest, because there is infinite reason for being so, but refuses to consider the power of mere emotion as any test of the genuineness of conversion. Some do not like feeling in religious experience. In a sense, religion is *all* feeling, but none the less rational, none the less in the head as well as the heart, on that account. Faith, love and hope, humility, benevolence, resignation, consecration, are feelings ; but they are also thoughts. Religion is emotional thought and endeavour.

(554.) *Difference between Justification and Regeneration.*—Gospel salvation consists of two acts, identical, indeed, in point of time, but distinct in nature and successive in our conception of them—namely, justification or pardon for the guilt of sin; and regeneration, or a deliverance from its power. Sin, according to its teaching, consists, not in guilt alone, not in liability to punishment alone, but also in a subjection to its power, a subjection to “the carnal mind which is enmity against God,” so that the good which a man would do he does not, and the evil which he would not that he does. This whole state of subjection to the dominion of sin is vividly portrayed in Romans vii. To effect the sinner’s salvation, then, not only must the guilt of sin be pardoned, but the power of sin must be broken; not only must the ransom price be paid, but the victim must be forcibly wrested from the hands of his captors; and it is as accomplishing both these ends that Christ is presented to the world as its Saviour. By the atoning efficacy of his sacrifice He cancels the guilt of sin, and by the renewing influence of his Spirit He abolishes its power.

(555) *Emotional Religion.*—A late writer gives as one reason for the progress of Methodism, that it assigns the emotional its true place. And he spoke wisely. “It is not thinking that makes a man good,” said Adam Bede, “it is feeling.” Yet we are becoming ashamed of real, hearty, gushing feeling, and more and more the absurd aphorism, “Christianity is not feeling, it is principle,” gains credence. It will always be popular where godliness rules. “A gentleman,” said Bishop Doane, “conceals his feelings.” Then Jesus Christ was not a gentleman, for he wept, groaned, cried, and rejoiced. Then Paul, who fell on the necks of his brethren, was not a gentleman. Then Christianity is not a genteel religion!

(556.) *A Religion of Forms.*—Robert Hall says: “A readiness to acquiesce in the mere forms and ceremonies of religion to the neglect of that truth which sanctifies the church, is one of the most dangerous errors to which man can be exposed. We are inclined to believe more are ruined by embracing some counterfeit, instead of the true, than by the rejection of true and false altogether.”

(557.) *The heart must be made clean.*—The affections are the deeply buried loves of the heart, dwelling down deep in the soul, and it is this entire sentiment of the soul, this drive-wheel of the entire being, that wants to be made clean. There is in China a Buddists’ temple, built of brick, and upon the face of every brick is moulded a face representing Buddah himself, pressed into the yielding clay, and burned in a furnace; the image became fixed and unyielding as stone. The bricks were put into the great walls of the temple, and every brick seemed to be looking out over the land

to descry the evil and the good. But not only the external face was there, but on the reverse also, so that the part upon which mortal eye never more could look, bore also the sacred symbol of the venerated deity. So should, and so must the hearts of believers be made clean, just as God desired to make them, and when melted in the crucible of consecration, receive the stamp of his own glorious image, and go forth transformed, evermore to walk the earth in His similitude, until at last we awake in His likeness, and see Him as He is.

(558). *Diversity of Spiritual operations.*—Variety is one of the characteristics of God's works, both in nature and grace; and diversity in manifestations of grace may arise from diversity in nature. In the leading qualities by which one man rises above his fellows in the business of life, we recognize the "forming hand" of his Omnipotent Maker; and when these qualities are all hallowed by the spirit of a new life, and employed in the service of Christ, their possessor rises at once to the loftiest position that man can occupy. But religion has no stereotype from which it works. In the exercise of its heaven-born power it destroys nothing but sin in the soul. It leaves our temperaments and tastes, only influencing and employing them for the glory of the Lord of all.

(559). *A new heart necessary.*—A new creation is demanded to secure a hope in an endless life. Not for this world nor the next are we ready, until the new creation takes place. A clean heart is obtained by believing entirely in Christ as a present and an eternal Saviour. We must come, as at the first, just as we are, with all the sins and mistakes and errors of a past life, and give all up to Christ, believing for the new creation—a clean heart. And let none be deceived that because they have once possessed this blessing that they must therefore always have it. For from the very gate of heaven a road turns back to hell. But upward, mount upward, higher and still higher as the years advance, adding glory unto glory, till in heaven we take our place, till there we cast our crowns before our precious Saviour, lost in wonder, love, and praise.

(560). *The greatness of the change.*—A lady, in speaking of the happy change in the family circle since her conversion, remarked, "Everything in our little house appears singularly changed; even the fire burns more brightly and the candle gives a clearer light. Truly, my brethren and sisters, *all things have become new.*"

The late Rev. Thomas Jackson, Wesleyan, describing his feeling at the moment of conversion, says, "The change which I had now undergone was as much a matter of personal consciousness as the removal of an intolerable burden that was sinking me into the earth. I could no more doubt of my acceptance with God than of

my own existence ; and love to God, in return for so great and undeserved a benefit, sprang up within me, with a train of spiritual and heavenly affections."

A missionary in India, meeting one day with a native Christian woman, one of his own flock, asked her how she felt. "Happy ! happy !" she answered. "I have Christ *here*," laying her hand on the Bengalee Bible, "and Christ *here*," pressing it to her heart, "and Christ *there*," pointing towards heaven. Happy, indeed, was she, for to whatever part of the universe she was removed, she was sure of having Christ with her.

(561.) *Our Spiritual Birthday*.—While some persons remember the hour and can point to the spot (as did the Rev. T. Jackson) when the great change took place, others are uncertain as to the exact moment when they passed from darkness to light. Suppose you are walking through the streets, and, meeting an old woman, should say to her, "How are you ?" She would, perhaps, reply, "Very well, for my age." You would say, "How old are you ?" The answer might be, "Near upon eighty ; but I don't recollect." "When were you born ?" "I don't know, sir, what day it was on." Then, supposing you should say to the good old woman, "You are not alive," what would be her reply ? She would say, "Get away with your impudence, young man." Now, the argument is the same as to conversion. You may be living in faith, and be bringing forth the fruits of the Spirit of God ; but you may not be able to say at what hour you passed the confines of death and came to the realms of light.

(562.) *A Divine Change Needed*.—Examining the sun-dial, to ascertain if the clocks were right, Gotthold said to himself, "Dials are no doubt most ingenious contrivances ; but, however ingenious, they are of no use when the sun does not shine. It is the same with us. Destitute of the grace of God, and of the quickening and enlightening influence of the Holy Spirit, we, too, whatever be our natural gifts and talents, are good for nothing."

(563.) *The Negro's Experience*.—Some time ago, a coloured church meeting was held in one of the Southern States of America. The leader of the meeting opened the service by devotion and prayer—prayer partly expressed in words, sighs, tears, and groans. When prayer was finished, he arose and said, "I have felt better, and I have felt worse, but I glory in the cross of Christ. Now, if any of you wish to say anything, rise and tell it at once." An old negro rose first and said, "I thank God because He has given me four eyes, two here (in his head), to see the things of this world, and two here (in his heart), to see the things of the kingdom of Massa Jesus. These two (in his head) are getting dim and going out, but these two (in his heart), are becoming sharper and

keener to see the things of the kingdom of Massa Jesus." An old negress next arose and said, with considerable earnestness, "I have put my hand to the Gospel plough, I have turned my back upon the world, and my face is towards the kingdom of Massa Jesus."

(564.) *Conversion, not Madness*—The Rev. G. Belham, Primitive Methodist, says, that when he was converted everything looked new; he leaped and danced for joy; he ran home, clapped his hands, and shouted, "Mother, mother, God has pardoned me my sins, and *I am fit to die.*" He says, "My mother was alarmed. She hung upon my neck and said, 'My dear boy, what shall I do? What shall I do?' She then called in the neighbours and said, 'These Methodists have turned my poor boy's brains; he is raving mad. Oh, what shall I do?' And would have the people get me to bed. I have reason to believe every one of them also thought me mad. I proceeded, saying, 'My sins are forgiven.' 'O,' said one, 'his head is turned.' I said, 'My *heart* is turned.'" But this they did not understand, and, to please them, he went to bed, and held his peace, but praised God in his heart.

(565.) *Practical Christianity*.—Dr. Waterland says:—"It is the purity of the gospel which is so hard of digestion, and one moral commandment is a greater stumbling block than many evils." To a young infidel who was scoffing at Christianity, on account of the misconduct of some of its professors, Dr. Mason once said, "Did you ever know an uproar to be made because an infidel went astray from the paths of morality?"

The infidel admitted that he had not.

"Then don't you see," asked Dr. Mason, "that by expecting the professors of Christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power?" The young man was silent.

(566.) *All given up for Christ*.—"How comes this, dear friend," we asked, "that your testimony is so opposed to what you bore nine months ago?"

"That is easily explained," said he. "I lately read of a child being asked if she had a soul, and she replied, 'No, sir.' 'No soul, my child?' 'No, sir, I had one, but I gave it to Jesus?'"

(567.) *Heart Idols*.—A young Christian in a gentleman's family, on being taken ill, was told she must soon pass into eternity. She was asked whether she had peace, and the enjoyment of the presence of the Lord Jesus Christ. "No," she replied, "I have not; all is darkness." After a time, she desired her little charge (she was a nurse) to be brought to her. She took it up, and said—

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee."

She just kissed that child, put it away, and never asked for it again. That child had been taking the place of Christ in her heart. She died full of joy in Christ, and now rests in his bosom. Is there anything clung to that is hindering your communion?

(568.) *Gaiety of Dress*—Peter Chaundy, a converted Hindoo, jealous of too great stress being laid upon externals, had a favourite saying, "It is the heart, and not the dress, that is to be changed." But, then, "If the bird be killed," as the old saying goes, "the feathers will fly." Professor Birks says "The inventions and devices of fashion, whether in modern Paris or ancient Jerusalem, however trivial and transitory, are all noted in the book of God's remembrance, and have moral results, for good and evil, that endure for ever. Nothing is trivial by which God may be glorified, or by which His name is blasphemed, and souls endangered and ruined. A sad and humbling change will soon come over this scene of wanton pride and costly extravagance." Two very gaily dressed ladies, being in company with a clergyman, on his being informed that they were professed Christians, were kindly, but very solemnly reproved by him for their extravagance in dress. He reminded them that God had commanded that "women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works; whose adorning, let it not be that outward adorning of plaiting the hair, and the wearing of gold, or of *putting on of apparel*; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a *meek and quiet* spirit, which, in the sight of God, is of great price." They were somewhat offended, and, with the hope of quieting their consciences, went to another clergyman, and asked him if *he* thought there was any harm in the wearing of feathers in their hats, with artificial flowers, &c. He gravely replied,

"There is no harm in *feathers* and *flowers*. If you have in your hearts the *ridiculous vanity* to wish to be thought *pretty*, you may as well hang out the *sign*, and let every one know what is your ruling passion."

A minister, some time ago, paid a visit to a lady of his acquaintance, who was newly married, and who was attired in the modern fashion, with bare arms. After the usual compliments, he familiarly said—

"I hope you have got a good husband, Madam?"

"Yes, sir," replied she, "and a good man, too."

"I don't know what you say about his goodness," added the minister, rather bluntly, "for my Bible teaches me that a good man should clothe his wife, but he allows you to go half naked."

A few months ago, an eminent clergyman of the Church of England, preaching to a fashionable congregation, on the subject

of wordly conformity and dress, turned to the mothers present and said—"You look upon your daughters as if they were merchandise, and dress them out to attract notice. You take them to a party as if you were taking them to the market, and you also seem to think that the more of the article that is seen the better."

Rowland Hill somewhere tells us of a wordly professor who went to a horse-race; and when his minister, hearing of it, remonstrated with him, he said, "*He only went to see the vanity of it.*" To which the good man replied, "The Scripture says, 'turn away mine eyes from beholding vanity.'"

(569.) *Christians Dancing.*—"Mr. W.—," said a young woman, who had been for years troubled about her soul, and unable to find Christ, "Can a person be a Christian and dance?"

He said, "Yes; but *you* can't. To bargain with Christ won't do."

"Well," said she, "I would like to be a Christian if I could dance."

"You cannot; you cannot make a bargain with Jesus Christ. I see the difficulty in your way now; you want to go on in a course you feel to be inconsistent with Christian life."

The Rev. Mr. Clapp was once asked by a member of his Church whether he thought it right to engage in dancing? His reply was, "I should think that those who are out of Christ should have no heart to dance, and those who are in Christ have enough else to do."

(570.) *Card Playing Christians*—"Is there any hurt in playing cards?" asked a good lady the other day.

"Yes, I have known a great many people to be hurt by it," was the reply. But that was not the way for a Christian to ask the question. It should have been, "Is there any *good* in playing cards?" It argues a low state of spirituality to be simply avoiding harm. All doubtful questions ought to be put in this way, Is there any good in this? And let it be remembered things are good or bad to us according as they affect us. This principle applies to all questionable practices. Give the benefit of the doubt to the safe side.

(571.) *The Pleasure-seeker converted.*—A gentleman, some time ago, said, "Until the Methodists spoiled him, Thomas Walker could sing as good a song, tell as merry a tale, and trip as well in the dance; indeed, he was as pleasant a fellow as any of his neighbours. But religion has spoiled him." And if religion does not lead a person to relinquish the pleasures of this vain world, the pleasure of the world will soon spoil that person's religion.

(572.) *Lived it Down.*—An honest blacksmith was once grossly insulted, and his character infamously defamed. Friends advised him to seek redress by means of the law, but to one and all he

replied, "No; I will go to my *forge*, and *there* in six months I shall have worked out such a character and earned such a name as all the judges, law courts, and lawyers in the world could never give me."

He was right. It is by honest labour, industrious toil, manly courage, and a conscience void of offence, that we assert our true dignity, and prove our truth, honesty, and respectability.

(573.) *Religion and Morality*.—There is no morality without Religion, and no religion without morality. "This is the love of God, that we keep his commandments." He who loves God, keeps the commandments in principle. He who keeps the commandments, loves God in action. Love is obedience in the heart. Obedience is love in the Life. Morality is religion in practice. Religion is morality in principle. "They appear to love the doctrines of the gospel," said a young clergyman, in a familiar conversation with his reverend instructor, President Dwight, thirty-two years ago.

"And do they love the duties of it also?" asked the President, with a significancy that has not been forgotten.

"Beware of Antinomianism," was the emphatic warning given on his death-bed by the late Mr. Harington Evans, to one who was inquiring if he had any parting directions for her.

"Do you mean by that," rejoined the inquirer, "a resting on the doctrines of grace, without watchfulness of the walk before God?"

"I do," was the reply; "all *that* religion is a fallacy."

(574.) *Shawandias, the converted Indian*.—"I understand," said this chief to a congregation which he was called to address at Plymouth, in the year 1837, "that many of you are disappointed because I have not brought my Indian dress with me. Perhaps if I had it on you would be afraid of me. Do you wish to know how I dressed when I was a pagan Indian? I will tell you. My face was covered with red paint, I stuck feathers in my hair, I wore a blanket and leggings, I had silver ornaments on my breast, a rifle on my shoulder, a tomahawk and scalping knife in my belt. That was my dress then. Now, do you wish to know why I wear it no longer? You will find the cause in second of Corinthians, fifth chapter and seventh verse, 'Therefore, if any man,' &c. When I became a Christian, feathers and paint done away: I gave my silver ornaments to the mission cause; scalping knife done away, tomahawk done away: *that* my tomahawk now," said he, holding up at the same time a copy of the Ten Commandments, in his native language. "Blanket done away." "Behold!" he exclaimed, in a manner in which simplicity and dignity of character were combined, "Behold all things are become new."

(575). *The Abyssinian convert*.—An Abyssinian woman, the wife of the late Mr. Nathaniel Pearce, accompanied her husband from Abyssinia in a journey of eighty days, under circumstances of great personal danger. They presented themselves in much distress at the gate of the Consulate in Cairo, where I was residing through the kindness of the British Consul. Soon after their arrival, I observed that she withdrew into a retired part of the room, and shrouding her dark visage in her mantle, occupied herself for a long time in private devotion. For three months she daily employed, in this manner, about two hours. Finding, on my second visit to Cairo, that she was dangerously ill, and wishing to ascertain the state of her mind under the prospect of death, a conversation passed between us, which was to me very affecting and highly interesting.

“What is the ground of your hope before God?” I asked.

“I have no other hope,” she replied, “but in Jesus Christ.”

“Do you place any dependance on any righteousness of your own?”

“No.”

“Why, then, do you repeat so many prayers to Christ?”

“How else,” she answered with feeling, “can I show my love towards Him?”

Doubtless, this Christian woman was preparing, under Divine teaching, for that happiness which she now enjoys in beholding Him face to face.—REV. W. JOWETT.

(576). *Liberality a proof of Conversion*.—That renowned philanthropist, Evan Pierce, Esq., M.D., late Mayor of Denbigh, recently said at a public meeting, “I know that Jacob in raising the pillar at Bethel made a vow to give one-tenth of all he had to God (Genesis xxviii. 22.) Now, if all denominations were to make a vow to give to the cause of God one hundredth part of what is spent foolishly and extravagantly, I am bound to say that every chapel would be free from debt, and the ministers would be paid more liberally and be enabled to maintain the position befitting their high calling. Some time ago I received a very good lesson from a poor woman in chapel—a lesson which has ever since been stereotyped on my mind. I noticed this woman in chapel regularly, with a number of children very poorly but tidily dressed, and I remarked that they all invariably gave something in the collection. I found out that her husband was a navvy in very delicate health; that she had eight or nine children, and that they received nothing from the parish to assist in supporting them. I was so pleased with them that I called and asked the mother how she managed to afford to give so much in chapel. She replied that they lived very plainly, that she never allowed the children to spend any money upon cakes or sweets, or to go to any place of amusement. When they received a half-penny or a penny from

any one they always put it by for the collection. Nor did they ever ask their mother to allow them to spend it in going to a place of amusement, or to buy sweets. She also told me that if they had not a copper on Saturday they never failed to remind her to get them some coppers ready for Sunday.

(577.) *A Hearer*.—The Rev. Mr. Erskine mentions a fact which may afford a very useful hint to every hearer of the Gospel. A person who had been to public worship, having returned home perhaps somewhat sooner than usual, was asked, by another member of the family who had not been there, "Is all done?"

"No!" replied he, "all is *said*, but all is not *done*!"

How little is commonly done of all that is heard! "Blessed are they that hear the Word of God and keep it."

(578.) *A Good Conscience*.—An Indian, being among his white neighbours, asked for a little tobacco, and one of them, having some loose in his pocket, gave him a handful. The day following the Indian came back, and inquired for the donor, saying he had found a quarter of a dollar among the tobacco. Being told that, as it had been given to him, he might as well keep it, he answered, pointing to his breast, "I got a good man and a bad man here; and the good man say it is not mine, I must return it to the owner; the bad man say, 'Why he gave it to you, and it is your own now;' the good man say, 'That's not right, the tobacco is yours, not the money.' The bad man say, 'Never mind, you got it, go buy some dram;' the good man say, 'No, no, you must not do so;' so I don't know what to do, and I think to go to sleep; but the good man and the bad man keep talking all night, and trouble me; and now I bring the money back I feel glad."

(579.) *Unconscious Influences*.—It is related that when Thorwaldsen returned to his native land with those wonderful marbles which have made his name immortal, chiseled with patient toil and glowing aspiration during his studies in Italy, the servants who opened them scattered upon the ground the straw in which they were packed. The next summer, flowers from the gardens of Rome were blossoming in the streets of Copenhagen from the seeds thus accidentally planted. The genius that wrought grandly in marble had unconsciously planted by the wayside. Reader, do weeds or rare flowers blossom from your accidental sowing?

(580.) *Unworthy of Heaven, unfit for Hell*.—That famous American preacher, the late Dr. Bellamy, was often subject to great anxiety of mind, when he was filled with the impression that he was certainly going to hell. At such times his ministerial brethren visited and endeavoured to relieve his mind, but all experiments having failed, one of them said to him, "Well, doctor, it may be that, after all, your convictions are true concerning yourself, and

that you will certainly go to hell, but have you thought what you will do when you get there? How will you spend your time?" The doctor instantly caught up the inquiry, "What will I do when I get there? Why, I will set up prayer-meetings, and vindicate the law of God!" "But," replied his friend, "the devil will not have you there if you engage in such employments." This had the happy effect of showing him that he had no sympathies for the employment of hell, and that his heart was united to the cause of God.

(581). *Conversion leading to restitution.*—A Zemindar, attached to the Benares Mission as an assistant, purchased a house for the Mission from a poor widow; but kept twenty-five rupees for his trouble, and his brother another twenty-five; the rest being just sufficient to pay her debts. The widow had two young children; she was houseless, and totally destitute. Upon her complaint (says Mr. Leutpolt), we spoke to him; but he asked, "What wrong have I done? which commandment have I broken? It is an established custom in India." We described to him the poverty of the poor widow: it made no impression. Four years elapsed. He came to me, and begged the loan of some money. I asked him, for what? but he refused to tell me. I lent him the amount. A few days afterwards I saw him unusually cheerful. I then asked him what use he had made of the money? At first he refused to tell me; but, when I pressed him, he said, "Well, you shall know it. You remember that a few years ago I took twenty-five rupees from that poor widow; and likewise money from — and —. I feel now that I did them wrong, and considered it my duty to restore them the amount. I did not understand you then, but I understand you now; and I thank God for the grace given me."

(582). *Make her fly.*—Old Aunt Dinah was a shouting coloured saint of the city of Charleston, who would sing at the top of her voice, and cry, "glory!" above all the rest of the congregation. It was common at the missionary prayer meetings of the coloured people to take up a collection while singing the hymn,

"Fly abroad, thou mighty Gospel!"

in the midst of which Aunt Dinah always threw her head back, shut her eyes, and sang away lustily till the plate had passed. The sable collector observed her habit, and one evening stopped when before her and said, bluntly, "Look-a-here, Aunt Dinah; you needn't be a singing 'Fly abroad, thou mighty Gospel,' if you doesn't give nothin' to make her fly!"

(583.) *The most beautiful Hand.*—We have read somewhere an account of a discussion as to those parts of the human hand which give to a particular hand a claim to be called beautiful. When the hand had been thoroughly discussed, one quiet person, who had sat in the room listening, remarked, "I think the most beau-

tiful hand in existence is the hand that gives." If you ask a poor man what is the most beautiful hand, he will say, the hand that gives. Ask the Saviour what is the most beautiful hand, and He will say, the hand that gives. The hand that gives is the hand which is most like the hand of our Father, and most like the hand of our Saviour; and our object is to fill hands that give with Bibles, and to call forth hands that are not just now employed in giving to this great work of Bible circulation. The hand that gives a Bible is the most useful hand in existence; it is a hand that imitates the gracious hand of our God—a hand that offers to those who are in darkness the light of life, and to those who are perishing with hunger the bread of life.

(584.) *The Mother who gave her two Sons to God.*—The eldest son of a widowed mother went out to missionary work in Western Africa. In a short time he filled a missionary's grave. There was another son left at home, and he came to his mother and said, "Mother, let me go, and I will take my stand by my brother's grave. I will preach to my brother's people. I will tell them of my brother's God." He went, and it was not long before there were two graves in that heathen land, and the brothers were sleeping side by side; at least their ashes were; their spirits, no doubt, were safe in the heavenly land. The news came to the mother, and the story says she wept sore. Her mourning friends tried to comfort her. "Oh," she said, "you do not understand my grief. I am not mourning because two of my lads have filled a missionary's grave in Africa. I grieve because I have not a third son to die in the same cause."

(585.) *Speculations.*—While a minister of my acquaintance was riding in a railway carriage, he was saluted by a member of an exceedingly litigious and speculative sect. "Pray, sir," said the sectary, "what is your opinion of the seven trumpets?" "I am not sure," said the preacher, "that I understand your question, but I hope you will comprehend mine: What think you of the fact that your children are growing up without God and without hope? You have a Bible reading for your neighbours, but no family prayer for your children." The nail was fastened in a sure place, and enough candour of mind remained in the professor to enable him to profit by the timely rebuke.

It were greatly to be desired that Christians who are given to speculate on the prophecies would turn their thoughts and leisure to the perishing myriads by whom we are surrounded, and sow in the fields of evangelization rather than in the cloud-land of guess-work interpretation.

(586.) *Record of Sin.*—In a coal mine in England, we are told, there is a constant formation of limestone, caused by the trickling of water through the rocks. This water contains a great many

particles of lime, which are deposited in the lime, and, as the water passes off, these become hard, and form the limestone. This stone would always be white, like white marble, were it not that men are working in the mine, and as the black dust rises from the coal, it mixes with the soft lime, and in that way a black stone is formed. Now, in the night, when there is no coal-dust rising, the stone is white; then again, the next day, when the miners are at work, another black layer is formed, and so on alternately black and white through the week until Sabbath comes. Then if the miners keep holy the Sabbath, a much larger layer of white stone will be formed than before. There will be the white stone of Saturday night, and the whole day and night of the Sabbath, so that every seventh day the white layer will be about three times as thick as any of the others. But if the men work on the Sabbath they see it marked against them in the stone. Hence the miners call it "the Sunday stone." How they need to be very careful to observe this holy day, when they would see their violation of God's command thus written down in stone—an image of the indelible record in heaven!

(587.) *How the Infidel came to be called the "Buzzard."*—Some time ago, a well-known minister of a Presbyterian Church delivered a series of discourses against Infidelity in a town on the Red river, in Louisiana, many of the citizens of which were known to be sceptical. A few days afterwards he took passage in a steamer ascending the Mississippi river, and found on board several of his neighbours, among whom was a disciple of Paine, distinguished as a ringleader of a band of infidels. He soon commenced the utterance of horrid blasphemies; and, seeing the clergyman reading at a table, he asked his companions to go with him to the other side of the table, to listen to tales which should annoy the preacher. Many, influenced by curiosity, gathered round him and heard his vulgar anecdotes, pointed against the Bible and its ministers. The preacher did not raise his eyes from the book he was reading, nor appear at all disconcerted by the presence of the rabble. At length, the infidel walked up to him, and rudely slapping him on the shoulder, said, "Old fellow, what do you think of these things?"

He calmly pointed out of the door, and said, "Do you see that beautiful landscape spread out in such quiet loveliness before you?"—"Yes."

"It has a rich variety of flowers, plants, and shrubs, that are adapted to fill the beholder with delight."—"Yes."

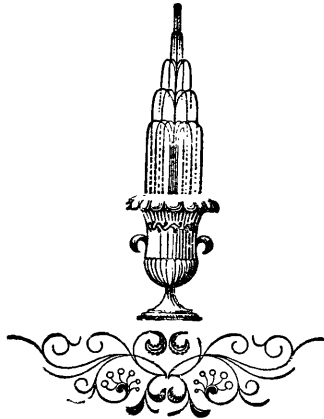
"Well, if you were to send out a dove, he would pass over that scene, and see in it all that was beautiful and lovely, and delight himself in gazing at and admiring it; but if you were to send out

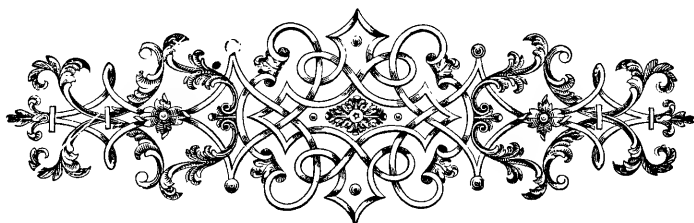
a buzzard over precisely the same scene, he would see in it nothing to fix his attention, unless he could find some rotten carcass that would be loathsome to all other animals. He would delight and gloat upon that with exquisite pleasure."

"Do you mean to compare me to a buzzard, sir?" asked the infidel, colouring very deeply.

"I made no allusion to you, sir!" said the minister, very quietly.

The infidel walked away in confusion, and was called the "Buzzard" during the remaining part of the passage.





The Benefits of Redemption.

ADOPTION.



HE adoption of believers is spoken of in Sacred Scripture as the grand object of Redemption by Jesus Christ : Gal. iv. 4-6 ; Rom. viii. 14-17. It is considered—

1. In its *legal* nature, as a civil transaction ; and, 2, in its *divine* character, as a work of grace.

Civil and divine adoption thus stated :—The former is an imitation of nature, invented for the comfort and satisfaction of those who had children ; the latter is an act of free grace, contrived for the comfort of those who have no father.

(1.) The mere act of civil adoption cannot change the heart. The adopted one remains spiritually and morally the same.

(2.) In spiritual adoption we become partakers of the Divine nature, as Charnock shows.—Pp. 487-490.

II. There is a difference of opinion respecting the *time* of adoption. Some place it before regeneration, supposing that “ we must be in the family of God before we can be made partakers of the blessings of it.” This view involves difficulty—

(1.) The one cannot be conceived of as taking place without the other. Different in nature, but they are inseparably connected.

(2.) The moment we believe our sins are pardoned, our souls are regenerated, and we are adopted into the family of God.—Pp. 490-491.

III. By the witness of the Spirit is meant the operation of the Holy Ghost by which he communicates to our spirits an infallible evidence of our adoption into God's family. Wesley:—"This is an inward impression on the soul, constituting a direct witness that we are the children of God." It is not lodged in the passions or imagination, but in the understanding, and is realised by man's rational and intelligent nature. This witness is obtained—

(1.) Not by theological learning, or critical knowledge of the Christian religion, considered as a science or a system.

(2.) Not by argument, or any process of dialectical reasoning. But—

(3.) By faith: "He that believeth on the Son of God hath the witness in himself." 1 John v. 10.—Pp. 492-493.

IV. Among those who object to the doctrine of the witness of the Spirit there are some who regard it as a "false and dangerous fancy," and as being "merely the offspring of religious imagination." Others regard it as a privilege of apostolic times, as confined to that age, and, consequently, cannot be enjoyed in our day. These objections are unreasonable and contrary to fact.

(1.) The inspired writers teach, and the first Christians professed the knowledge of sins forgiven. Rom. viii. 9; 1 John iii. 24.

(2.) Thousands of persons in our day enjoy it. They are not visionary enthusiasts, but persons of clear discernment, social piety, prudent and judicious in their judgment on other matters.—Pp. 494, 495.

The *spiritual* ignorance of any man, however learned he may be in science and philosophy, ought not to be urged against a doctrine of the Bible, and which is experienced by thousands of enlightened Christians. It involves no theological inconsistency.

(1.) God, who is a Spirit, has access to our minds, which are *spiritual*.

(2.) Uncertainty and doubt not necessary to a state of continual humility.

(3.) The witness of the Spirit inconsistent with a love and practice of sin.—Pp. 496-498.

Rom. viii. 15, 16; Gal. iv. 4-6; 2 Cor. i. 12-22; v. 5; Eph. i. 13, 14; iv. 30; 1 John iii. 19-22; v. 10.



Imputed Righteousness.

ANALYSIS OF DISSERTATION XXV.

BOTH Calvinists and Arminians agree that the imputation of the righteousness of Christ is a Scriptural doctrine ; but as to the meaning of the phrase "*imputed righteousness*," various opinions are entertained. The various opinions considered :—

(1.) The *Antinomian theory* is, that the elect cannot do anything displeasing to God on account of Christ's *passive obedience and practical righteousness having been transferred to them*, and that the sins of the elect are transferred to Christ. Thus, Christ is the sinner and the elect are the righteous.—John Agricola (1538) and Dr. Crisp. This doctrine is opposed by R. Watson, A. Scott, and Finney, who says : " I regard this dogma (of the *literal* imputation of Adams's sin to all his posterity ; and of the *literal* imputation of all the sins of the elect to Christ) as fabulous, and better befitting a romance than a system of theology."—Pp. 499-501.

(2.) The *Calvinistic theory* is, that the entire obedience of Christ, comprehending both his doings and sufferings, is accounted to believers as though they had rendered to God entire obedience, or as though what Christ did was, in some way, transferred on their account. Calvin says, justification "*consists in the remission of sins and the imputation of Christ's righteousness*." Arminius says : " Since God imputes the righteousness of Christ to none except believers, I conclude that, to a man who believes, faith is imputed for righteousness, through grace, because God hath set forth his Son to be a propitiation through faith in his blood." *Baxter's* view seems to ignore the death of Christ.—Pp. 501-503.

To Mr. Harvey's statement that "whoever rejects the doctrine of the imputed righteousness of Christ to man, does, by so doing, reject the imputation of man's sins to the Saviour," we remark:—

(1.) That the sins of man are never so imputed to Christ as to constitute Him a sinner;

(2.) If Christ had, by our sins being imputed to Him, been constituted a sinner, He could not have redeemed us;

(3.) That Mr. Harvey's theory is self-destructive.

Bishop Beveridge, in supporting the above notion, says: "Christ, being equal, in every respect, to the Father, was in no sort bound to do more than the Father himself did; and whatever the Son did, which the Father did not do, may justly be counted as a work of supererogation, which, without any violation of justice, might be set down to the account of some other person." Remark:—

(1.) Christ was equal to the Father in His *Divine nature only*. *Humanly* he was made under the law.

(2.) That such a theory gives liberty to the elect to sin without, in the least, being affected in their eternal state is false, infamous!

The meaning of the following passages (Rom. iv. 3-8; 2 Cor. v. 19-21; Phil. iii. 8, 9) seems to be, when a man's sins are forgiven him, and he is brought into a state of justification by faith in Christ, in which state God imputes unto him no iniquity, *he is thereby constituted a righteous character; this righteousness is not of works, or a reward of merit, but is bestowed upon the believer graciously, on account of the righteousness of Christ, including therein his infinite holiness and meritorious sufferings.*—Pp. 504-508.

(1.) Passages of Scripture which refer to Christ's righteousness as the absolute perfection of His nature:—Isa. li. 2; 1 John ii. 1; Acts iii. 14.

(2.) Those which speak of His righteousness in the sense of perfect obedience unto death as the sacrifice for man's sin:—Jer. xxiii. 6; Dan. ix. 24; John i. 29; Rom. iii. 25, 26; v. 18, 19.

(3.) The righteousness of faith is the justification which those who trust in Christ receive by faith:—Rom. iii. 21-28; iv. 3-25; v. 1-11; x. 6-11; 2 Cor. v. 21; Gal. ii. 21.

(4.) Passages which are supposed to support the Calvinistic theory of the imputation of Christ's righteousness to man:—Rom. iv. 3-8; 2 Cor. v. 19-21; Phil. iii. 8, 9. But it is evident that St. Paul meant, by the *righteousness of God*, the Divine method of justifying the believer through Christ's atoning work.

ADOPTION AND THE WITNESS OF THE HOLY SPIRIT.

"A man of subtle reasoning asked
A peasant if he knew
Where was th' internal evidence
That proved his Bible true.
The terms of disputative art
Had never reached his ear:
He laid his hand upon his heart,
And only answered, "Here."

I.—ADOPTION.

ADOPTION was that custom by which a Roman citizen took the child of another, and by legal acts and documents made him his own, calling him by his own name, and giving him a title to his own estates, so that, to all intents and purposes, he stood in the relation of a child to the individual who adopted him. Adoption, then, is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God. It is an act, not of whim or caprice, but one regulated by fixed and equitable principles, being founded on the work of Christ, by which God can be just, while he justifies the guilty, taking into his bosom the penitent and believing sinner, changing him from a rebel to a child, and sending into his heart the spirit of adoption, through which he calls him, "Abba Father."—Eph. i. 3-6; Gal. iv. 4-5; Rom. viii. 29; John ii. 12; 1 John iii. 1.

The privilege of adoption is one of the highest and most glorious character. To pardon a sinner is a great act, but to receive such a one into the family of God is infinitely glorious. When David had vanquished the giant of Gath, it was proposed that he should become, by marriage, son-in-law of King Saul, when David, overwhelmed at the thought of the honour proposed to be done unto him, said, "Seemeth it to you a light matter to be a king's son-in-law, seeing I am a poor man, and lightly esteemed." But how much more astonishing that we, children of wrath, and heirs of hell, should become the sons and daughters of the Monarch of all worlds, the great and glorious Jehovah, whom all the armies of heaven worship and adore. While the men of the world

boast of their pedigree, and trace their genealogy to great men, the Christian can look up to the Kings of kings, whose throne is in the heaven, and whose footstool is upon earth, and say, as did John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—John iii. i. The privileges of this state are unutterably precious. By regeneration, we are made to possess the nature, and by adoption, the inheritance, of sons. Amongst the honours and privileges of this relationship, we may notice the following. (*a.*) Moral resemblance to God. A child has the nature and attributes of its parents. True, an individual might, by a legal act, adopt and constitute an individual son, who should turn out to have no harmony with the household. But God, in calling a man a child, makes him one—impresses upon him something of his own image, and infuses something of his own disposition.—Mal. iii. 17; John i. 13; Rom. viii. 29; 1 John iii. 29. (*b.*) Divine guidance.—Rom. viii. 14-16. (*c.*) Divine supplies.—1 Cor. iii. 21-23. (*d.*) An internal inheritance. Parents, if they can, are careful to make some provision for the future wants of their children; and God has laid up in store for his children something to meet their future necessities. It is styled an "inheritance."—1 Pet. i. 4; a "kingdom." It will be enough to supply all their wants, and satisfy all their desires throughout all the ages of eternity.—Rom. viii. 17; Gal. iv. 7; 1 John iii. 2.

II.—THE WITNESS OF THE HOLY SPIRIT.

Of all the doctrines of the Bible, none has been so much misunderstood as the witness of the Spirit. Those who have believed this doctrine, and professed to have enjoyed a sense of sonship, have been styled visionaries, enthusiasts, and fanatics. We have been told, in order to keep believers diligent in the means of grace, they must be kept in doubt as to the certainty of their acceptance with God. But what a joyless theory is this: it is like leading souls to heaven through a dark tunnel, where they never behold sun, nor moon, nor stars. Its advocates would cast a cloud over Jehovah's reconciled countenance, and deprive his people of that sense of his favour which it is their privilege to enjoy. But, take away the witness of the Spirit, and you reduce

Christianity to a lifeless system. Methodism teaches, with all possible clearness, this grand doctrine—you may know your sins are forgiven.

The agent employed in imparting this knowledge is the Holy Spirit. Paul says, "The spirit beareth witness with our spirit that we are the children of God." The words translated, "beareth witness with," literally signifies to give testimony with another—to give joint testimony. The witnesses are two—"the Spirit itself" and our "spirit," and their united testimony relates to the fact of our adoption into the family of God."

By the "Spirit itself," we understand the Holy Spirit, who is one with the Father and Son in the sacred Trinity. Rom. iii. 14. Rarely has the doctrine of the Witness of the Spirit been more clearly unfolded, or more beautifully set forth, than in the following extract from a Fernley Lecture, by Rev. W. B. Pope :—"The Holy Spirit enters the inmost sanctuary of man's nature, and witnesses with his spirit that his sins are blotted out, and that he is accepted in the Beloved. This is in very deed the consummation of the office of the Holy Ghost, the end He has in view in all his preparatory ministrations through the Word, the beginning from which all his sanctifying influences work. This is his supreme *witness*. As He alone could declare the mystery of Christ raised up in our nature and delivered for our sins ; as He alone could testify the glory to which Christ was raised by the right hand of the Father, so He alone can give assurance to the sinner of the act of forgiveness ratified in heaven for the penitent on earth. And to bear this testimony is His supreme joy ; to maintain it in the soul, clear and undimmed, is His constant promise and pledge. Multitudes of the saved, in all ages, have rejoiced in this tranquil, sweet, and effectual assurance. Multitudes now live who find in it the answer to all who demand a reason of the hope that is in them, to whom it is a refuge from every perplexity of their own souls, and from every assault of the infidel without."

Hence this witness is clear and satisfactory. He who possesses it is as much assured of his being a child of God as if it were a fact completely evident to sense. Archbishop

Trench, commenting on the saying of Jesus to the paralytic, well remarks, that "the absolving words, 'Thy sins be forgiven thee,' are not to be regarded as a desire that so it might be, but as *declaratory* that so it was; the man's sins were forgiven. Nor yet were they declaratory alone of something which passed in the mind and intention of God; but even *as the words were spoken* there was shed abroad in the heart of the man *the sense* of forgiveness and reconciliation with God. For, indeed, God's justification of a sinner is not merely a word spoken *about* him, but a word spoken *to* him, and *in* him; not an act of God's *immanent* in Himself, but *transitive* upon the sinner. In it there is the love of God; and so *the consciousness* of that love, shed abroad in his heart upon whose behalf the absolving decree has been uttered." "The Spirit," says Dr. Owen, "sheds abroad the love of God in our hearts and fills them with gladness by an immediate influence and operation." . . .

"The Spirit gives a distinct witness of his own, which is his immediate work, and is, in a way of peculiarity, called the witness of the Spirit." . . . Dr. Doddridge says, "that the Holy Spirit himself gives us an inward and joyful assurance that we are the children of God, and personally interested in his paternal love." And thus, Dr.

Watts declares "there is an extraordinary witness of the Spirit, and that is when, in an immediate and powerful manner, the Holy Spirit impresses the soul with an assurance of divine love, and gives the heart of a saint such a full discovery of his adoption, with the slower and more argumentative method of comparing the dispositions of their souls with some special characters of the children of God in Scripture."

The venerable Wesley observes, "By the testimony of the Spirit, I mean an inward impression of the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God. That Jesus hath loved me, and given himself for me. That all my sins are blotted out, and I, even I, am reconciled to God."

From Paul's words (Rom. viii. 16) already quoted, we learn that the witness of the Spirit is a conjoint witness, or, as Mr. Wesley puts it, "There are two witnesses agreeing

n one testimony." "The Spirit of God beareth witness with our spirit. "By our spirit we are to understand," says Dr. Hannah, "that rational inference which, proceeding from a careful examination of the Scriptural marks of the children of God, and a satisfactory persuasion that these marks are produced in us by the presence and agency of the Holy Spirit, confirms us in the grateful conclusion that we are the children of God." In the Bible God has portrayed the virtues and graces formed in the minds of the regenerate, and which constitute the evidence of their adoption. For instance, they are described by the rectitude of their conduct (1 John iii. 10); by their love to God and each other (ii. 5-10); by their peaceable dispositions (Matt. v. 9, 2 Cor. i. 12.) When, therefore, God's people find that their renewed nature corresponds with the portrait he has there drawn, they have ground for the highest assurance of which they are capable, that they are the children of God, and can say, with Wesley—

"Our nature's turned, our mind
Transformed in all its powers,
And both the witnesses are joined,
The Spirit of God with ours."

Hence, the witness of God's Spirit must precede the testimony of our own spirit, and, where the former is withheld, the latter will never be enjoyed. For instance, every regenerated person loves God; but no man can love God until he first feels that God loves him. The Rev. T. East says, "The apostle John, when assigning the cause of a sinner's love to God, states, most emphatically, that if 'we love Him, it is because he first loved us.' There must be a manifestation of His love to enkindle our affection; and this manifestation must not be some general expression of benevolence extended over the entire family of man, becoming so attenuated by extension as to let fall no dew-drops of special favour on man individually; but it must be such a manifestation of love as an offended child receives when his father passes by his faults and re-admits him into the enjoyment of his paternal affection and confidence." "Without this we could not love God; for a sinner, conscious of having offended God, and broken his holy law, can never be brought to love God, until he be convinced that God loves him. He may as well love pain and torments as love an

offended God, whose almighty justice is to get itself glory in his destruction; but when he is persuaded that God is reconciled to him, then he has with joy and delight received the word of reconciliation; for we love Him, not abstractedly or metaphysically, but experimentally, 'because He first loved us.' And when the Holy Spirit sheds abroad the love of God in our hearts, and reveals to them God's first loving us, then we see God in a new light. We look upon Him as a reconciled Father, and in this character He appears altogether amiable and lovely. 'We love Him because he first loved us.' Here we are taught that our love to him arises from his first loving us; but how can we know He first loved us unless he manifest it and shed it abroad in our hearts by the Holy Ghost? And in this way He does manifest it. He sends his good Spirit into our hearts to let us know that He first loved us."—ROMAINE.

Professor Hodge says, "Not only does our filial spirit towards God prove that we are his children, but the Holy Spirit itself conveys to our souls the assurance of this delightful fact." And the Rev. T. East observes, "As this process takes place through the medium of his own mental faculties, and is, at every stage of it, a process which he appears to be the prime, if not the exclusive, agent in conducting, his knowledge of its reality, and of its exact correspondence with the most rigid claims of the Word of God will not satisfy him that it is a work wrought in him by a supernatural power, unless the Divine Spirit attests it by His own conclusive, yet inexplicable, testimony—"The Spirit itself beareth witness with our spirit that we are the children of God.' Hence, after the most cautious references to our consciousness of certain heartfelt realities, and after the most cautious self-examination, to ascertain whether we are enlightened and renewed, and after the most cautious submission of our faith and practice to the test of the Word of God, we must depend for a full assurance of forgiveness and final salvation on that other Comforter, whose province it is to work in us the peaceable fruits of righteousness—the work of righteousness being peace; and the effect of righteousness, quietness and assurance for ever.' Polhill, of Burwash, in Sussex, having expounded the witness of our spirit,

adds : " We have heard one witness ; but the Supreme, who drops all the suavities, and dictates all the comfortable words in conscience, is the Holy Spirit : ' The Spirit itself beareth witness with our spirit that we are the children of God,' saith the apostle, not the gifts or graces, but the very Spirit itself beareth witness, and that not only outwardly in the word, but inwardly in and by our spirit ; and its testimony is, ' that we are children of God.' "

" That the testimony of the Spirit of God must needs, in the very nature of things, be antecedent to the testimony of our own spirit, may appear from this single consideration. We must be holy of heart, and holy in life, before we can be conscious that we are so ; before we can have the testimony of our spirit, that we are inwardly and outwardly holy. But we must love God before we can be holy at all ; this being the root of all holiness. Now we cannot love God till we know He loves us. ' We love Him because He first loved us.' And we cannot know His pardoning love to us till His Spirit witnessed it to our spirit. Since, therefore, this testimony of His Spirit must precede the love of God and all holiness, of consequence it must precede our inward consciousness thereof, or, the testimony of our spirit concerning them."—WESLEY.

" What is the cause of the distress of that penitent mourner in sin ? He tells you, and he tells you truly, that it is because God is angry with him. Now, how do you propose to calm his agitation ? You tell him that he is to examine himself, whether he has peace and joy in the Holy Ghost, and that, if he has, he may then infer that God's anger is turned away from him ; that is, he feels he has not either peace or joy, and you tell him that in order that he may obtain them, he is to construct an argument whose basis is, that both peace and joy are already in his possession. Love and peace and joy are all fruits of the Spirit, ' given unto us,' on our being ' justified by faith,' as the Spirit of adoption. The graces which the apostle enumerates constitute ' the fruit of the Spirit ;' but His very first work on our believing, and that by which this fruit is produced, is, to bear witness to our adoption into God's family, and thus to enable us to call God our Father. The fruits of the Spirit

flow from the witness of the Spirit. As soon as a man is pardoned, he receives the Spirit of adoption, and he immediately cries, 'Abba Father;' and now he loves Him, feels that he is at peace with Him, and that He can 'joy in God through Jesus Christ, by whom he has now received the reconciliation.'"—REV. R. WATSON.

Some do not believe in any direct evidence of adoption; or, if they do, they so confound it with the *inferential* testimony as to ignore it altogether in their faith, and hence they are incredulous in reference to those who have the "*knowledge* of salvation by the remission of sins." Whatever faith embraces, becomes a subject of knowledge to the believer. A Christian's experimental knowledge never exceeds his faith. Those who do not believe that they can have their sins forgiven, will not attain to this knowledge; hence the necessity for a thoroughly Scriptural creed. Faith never goes beyond the creed, and experience never exceeds faith. The religious experience of the late Rev. J. M. Hare (Wesleyan) during the earlier years of his ministry was deficient in hope and brightness. With a keenly sensitive conscience, he wrote bitter things against himself. He dreaded the close of the year on account of the shame and condemnation which a review of it would bring. "From some inexplicable cause," writes his friend, the Rev. Joshua Priestley, "he lacked that distinct consciousness of his acceptance with God through Christ after which he aspired. He could not venture to say what yet he believed it was the privilege of all believers to be able to say, 'The Spirit itself bears witness with my spirit that I am a child of God.' His nearest friends believed that he tormented himself needlessly; and when, just previous to his ordination, he stated his case to Dr. Hannah, that venerable man judged him not unworthy to be recommended to the Conference. As life advanced, his faith und confidence increased, and his path, like that of the just, shone 'more and more unto the perfect day.'"

The Scriptures abound with examples of those who had this witness:—Abel, Heb. xi. 4; Enoch v. 5; Job xix. 25; Hezekiah, Isa. xxxviii. 17; David, Psa. xxxii. 5; ciii. 2, 3; Luke x. 20; Matt. ix. 2; Paul, 2 Tim. i. 12; Rom. v. 12; 2 Cor. v. 1; Heb. x. 34; Phil. iii. 1; iv. 11; 2 Peter i. 3, 4; 1 John iii. 23; 1 Thess. v. 16-18.

Some tell us that the witness of the Spirit was confined to the Apostolic age ; that it is the privilege of eminent Christians only, etc., and that tens of thousands of the best people who have ever lived, and who were unquestionably the " Sons of God," nevertheless lived and died without a knowledge of the fact. But can they tell us the names of such persons ? When did they live ? And how are we to know they stood so high in God's favour ? It is a significant fact that their names are never mentioned. "The statement is made in good faith," says one ; "but it is made, as too many statements are, without due consideration of their meaning." What we do know is this, that such men as Abel, Enoch, Job, Abraham, Isaac, Jacob, Hezekiah, David, Isaiah, Jeremiah, Paul, Peter, James, John, Augustine, Luther, Wesley, Whitfield, Fletcher, Clowes, Bourne, and thousands besides, whose names are household words in the Israel of God, were all assured of their acceptance with God, and their happiness sprang from such assurance.



FACTS AND ILLUSTRATIONS.

(588.) *The Witness of the Spirit not preached.*—The Rev. James Bromley once asked Dr. Clarke, "How does it happen, Doctor, that extraordinary and sudden conversions are not so frequently among us as formerly ?" To this the Doctor replied, "Perhaps the doctrine of the Witness of the Spirit and deliverance from all sin are not insisted upon as they once were. If something were not materially wrong, God would not withhold success."

(589.) *Dumb Christians.*—Some Christians conceal their religion as they would a scab. Eloquent about the merest trifle, they have nothing to say for Christ. These are the devil's dummies. The Rev. B. Gregory, in his Fernley Lecture says, "St. Paul thanks God that Philemon's faith is not only toward the Lord Jesus but unto all saints, How ? By 'communication ?' 'That the communication of thy faith may become effectual,' in other words, that thy faith being communicated, may become effectual—operative and productive. A still-born faith is very like an abortive faith. The ensnaring fear of man, a fastidious shrinkingness of nature, misplaced or morbid bashfulness, over-indulged peculiarities of temperament, conventional codes of religious decorum, an unscriptural and unhealthy sentimentality, or erroneous teaching, may

suppress the faith of even a sincere and earnest Christian ; but such suppression is to the individual a grievous privation and a grave peril, and to his fellow-Christians an indefensible wrong. It is, moreover, the wrapping up in a napkin—it may be a very soft, silken, and daintily-embroidered napkin, and very neatly and carefully folded, but still a funereal napkin—the personal experience of Divine light and love, the most precious and productive talent which the absent but quickly-returning Lord can entrust to any of his servants.”

(590.) *The Ring, a Sign of Forgiveness.*—“Put a ring on his hand.” This may seem a small thing for Jesus to mention in so thrilling a description of the welcome home of the wayward but penitent son. And if it were to be estimated merely as it is used for ornament, by its costly jewels and cunning workmanship, it would be trifling with a solemn occasion. But the ring, from time immemorial, has been employed as a signal or token of precious things. Did you ever have a wife or sister die, and as she passed away, take a ring from her finger and give it to you, saying, “Wear that for me.” If so, you have appreciation of its value. “Put a ring on his finger,” says Jesus. Let him know that he is not only forgiven, but loved. So with the forgiven sinner: all that has ever been symbolized by the ring is given to him. It is the emblem of an inviolable covenant of love. So God declares: “I have made an everlasting covenant unto you: I have loved you with an everlasting love.” If the poor, self-condemned sinner ever doubts the love of God, let him think of the ring on his hand. It is also an emblem of delegated power and protection. When Joseph interpreted the dreams of the Egyptian king, and was appointed his deputy, Pharaoh drew a ring from his finger, and placed it on Joseph’s finger; then, whoever touched Joseph, touched Pharaoh. So with Ahasuerus and Mordecai. So with Jesus: “Whoso receiveth you receiveth me, whoso rejecteth you rejecteth me.” The ring of Divine protection is on the finger.

(591.) *The Incredulous Clergyman.*—“I have heard that Mr. Matheson was riding very high, that he was preaching assurance to the people of ——,” said a pastor, who seemed to think the Christian is only safe under the shadow of Doubting Castle.

“Is it not a matter about which we should be sure?” was the reply.

“Oh! you woman!” was all the good man had to say in defence of his system of ultra-Calvinistic exclusiveness.

(592.) *Numerous testimonies to the Witness of the Spirit.*—“Well,” as Martin Luther said, “that the marrow of the Gospel was to be found in pronouns MY and OUR.” He who receives Jesus

receives his Spirit. Love springs from faith; and he who realizes most assuredly his standing in grace, walks most steadily in fellowship, works most cheerfully in obedience, and lives most freely in the liberties of holy joy. Multitudes, in all ages, have rejoiced in the tranquil, sweet, and effectual assurance of their adoption. We give the following list of persons who have taught the direct Witness of the Holy Spirit to the believer's adoption, and many of whom enjoyed this blessed witness. Many of them have been selected from the Rev. C. Prest's work, "The Witness of the Spirit."

THE REFORMERS.

1539. *Calvin*.—Whilst the Spirit witnesses that we are the sons of God, He at the same time inspires this confidence in our minds that we are bold to call God our Father. Let it be observed that Paul ascribes this universally to all Christians.

1540. *Luther*.—Let us assure ourselves that God sendeth the Holy Ghost into our hearts. This I say to confute that pernicious doctrine of the Papists, which taught that no man certainly knows whether he be in the favour of God or no; whereby they utterly defaced the doctrine of faith, tormented men's consciences, banished Christ quite out of the Church, and darkened and denied all the benefits of the Holy Ghost.

1540. *Melancthon*.—The Holy Spirit is sent into the hearts of believers that He may kindle new light, righteousness, and life eternal: He witnesses, bears testimony within us, that we are received into favour.

THE ENGLISH MARTYRS.

1540. *Cranmer*.—The same Holy Ghost doth also assure and warrant us that our sins be forgiven, and that our pardon is signed with God's seal. And when we have received the Holy Ghost, He doth kindle in our hearts true love towards God.

1554. *Hooper*.—I believe the Holy Ghost is the pledge and earnest of our heavenly heritage, by the which we be assured, ascertained, and certainly persuaded in our consciences, that we be the children of God, and brethren adoptives to Jesus Christ, and consequently coheirs to eternal life.

1536 *Latimer*.—For as long as we be here, God showeth Himself unto us by grace; He ascertaineth us, through His Spirit, of his favour.

1554. *Ridley*.—A man may know whether he is now, at this present time, in the favour of God or no. The Spirit of God is given to us to put us in surety that God favoureth us; and if we lack this Spirit, we be not of Christ.

1530. *Tyndale*.—The Spirit, through faith, certifieth my conscience that my sins are forgiven, and I received under grace, and made the very son of God, and beloved of God. And then, naturally, mine heart breaketh out into the love of God.

THE FATHERS AND DIGNITARIES OF THE ENGLISH CHURCH.

1615. *Bishop Abbot*.—When, therefore, God doth send forth His Spirit into our hearts, crying, and making us to cry, Abba, Father, the same is a witness to our spirit that we are the sons of God; because, for no other reason doth God send forth His Spirit into our hearts, but because we are sons.

1618. *Bishop Andrews*.—It is the proper effect of the blood of Christ to cleanse our consciences from dead works to serve the living God; which if we find it doth, Christ is come to us as He is to come; and the Spirit is come, and puts His *teste*, “witness:” and if we have this *teste* we may go our way in peace.

1601. *Bishop W. Barlow*.—The Christian hath a two-fold argument of God’s love;—Jesus crucified, and the pledge of the Spirit justifying him, and testifying unto him that he is the son of God.

1670. *Dr. Isaac Barrow*.—This is that Spirit of adoption which constituteth us the sons of God; qualifying us so to be, by dispositions resembling God, and filial affections towards Him; certifying us that we are so, and causing us, by a free instinct, to cry, Abba, Father.

1663. *Arthur Dent*.—The persuasion of God’s love towards us is the root of all our love and cheerful obedience towards Him: for therefore we love and obey Him, because we know He hath loved us first, and written our names in the book of life.

1590.—*Richard Hooker*.—The Spirit of God hath been given to us, to assure us that we are the sons of God, to embolden us to call upon Him as our Father.

1682. *Bishop Hopkins*.—The Holy Ghost persuades and assures us of the love and favour of God, and enables us, through Divine light beaming in upon our consciences, to behold Him as a gracious and reconciled Father.

1672. *Bishop Pearson*.—It is the office of the Holy Ghost to assure us of the adoption of sons, to create in us a sense of the paternal love of God towards us, and to give us an earnest of our everlasting inheritance.

1632. *Bishop Reynolds*.—Being persuaded of God’s love to us, the heart is framed to love Him again; for who can be persuaded

of so great a benefit as the remission of sins, and not love Him by whom they are remitted?

1789. *Thomas Robinson*.—A knowledge of the Divine favour is what we also may ask and look for. Even now the Spirit itself beareth witness with our spirit that we are the children of God. How great, then, is their presumption who deny the possibility of attaining an assurance of salvation! How sinful their remissness who are satisfied without it! How awful their delusion who expect or pretend to it in any allowed habits of wickedness!

1802. *Charles Simeon*.—God hath been pleased to give us the witness of the Spirit, in a way of immediate impression. As, by the sealing of the Spirit, He stamps His own image on His children for the conviction of others; so, by the witness of the Spirit, He testified to their adoption for the more immediate comfort of their own souls.

1664.—*Dr. South*.—Assurance is a rarity covered from the inspection of the world; a secret that none can know but God and the person that is blessed with it. It is writ in a private character, not to be read nor understood but by the conscience, to which the Spirit of God has vouchsafed to decipher it.

1650. *Archbishop Usher*.—From adoption flows all Christians' joy; for the Spirit of adoption is first, a witness, Romans viii. 16; second, a seal, Ephesians iv. 30; third, the pledge and earnest of our inheritance, Ephesians i. 14; setting a holy security on the soul, whereby, even in affliction, it rejoiceth in hope of glory.

1595. *Dr. Whitaker*.—The Holy Ghost Himself is given to us, who assureth us most certainly that we are the sons of God, so as now we do not doubt to call God Father.

THE PURITANS AND NONCONFORMIST DIVINES.

1670. *John Howe*.—He thus relates his feelings on one occasion:—"Dec. 26. After that I had long, seriously, and repeatedly thought with myself that, besides a full and undoubted assent to the objects of faith, a vivifying savoury taste and relish of them was also necessary, that with stronger forces and more powerful energy they might penetrate into the most inward centre of my heart, and there, being most deeply fixed and rooted, govern my life; and that there could be no other sure ground whereon to conclude and pass sound judgment on my good estate Godwards; and after I had on my course of preaching on 2 Cor. i. 12 this—this very morning I awoke out of a most ravishing and delightful dream, that a wonderful and copious stream of celestial rays, from

the lofty throne of the Divine Majesty, did seem to dart into my open and expanded breast. I have often since, with great complacency, reflected on that very signal pledge of the special Divine favour vouchsafed to me on that noted memorable day, and have with repeated fresh pleasure tasted the delights thereof. But what of the same kind I sensibly felt through the admirable bounty of my God, and the most comforting, pleasing influence of the Holy Spirit on Oct. 22nd, 1704, far surpassed the most expressive words my thoughts can suggest. I then experienced an inexpressibly pleasant melting of heart, tears gushing out of my eyes for joy that God should shed abroad his love abundantly through the hearts of m-n, and for this very purpose mine own should be so signally possessed of and by His blessed Spirit.

1652. *Isaac Ambrose*.—The Spirit gives a direct witness of His own, which is His immediate work, and is, in a way of peculiarity and transcendency, called “the witness of the Spirit.”

1643. *Paul Bayne*.—Of the Person of the Spirit it is spoken that It beareth witness to our spirits that we are God's children and heirs with Christ. The Spirit of God doth, by his own testimony in special manner, confirm and assure us this way.

1637. *Byfield*.—He that truly believeth hath the witness in himself, even the witness of the Spirit of adoption, testifying by unspeakable joys the assurance of God's love. The adopted have the Spirit within them to testify that they are the sons of God.

1683. *Dr. Samuel Clarke*.—The Spirit of God does by His own immediate power imprint this persuasion upon the heart, “Thou art a child of God;” and by an inward and secret, yet powerful, voice, doth say to the soul, “Thou art a believer, thy sins are pardoned.”

1622. *John Downmane*.—How is it possible to receive the seal of the Holy Spirit without feeling the impression?

1640. *Jeremiah Dyke*.—God does not only pardon sin, but God assures a sinner of his pardon. Do but consider that text, Zechariah iii. 3: “Joshua was then clothed with filthy garments, and stood before the angel,” before Christ. And, verse 4, Christ speaks twice; He speaks to them that stood by, and to Joshua himself. “To them that stood by, He said, Take away the filthy garments from him.” It is My will and pleasure that Joshua's sins be taken away and pardoned. That's happy for Joshua. But is that all? No. He speaks a second time: “And unto him He said, Behold, I have caused thine iniquity to pass from thee.” So that Christ doth not only pardon a sinner, but gives the pardoned sinner assurance of it. There is not only a sentence of absolution pro-

nounced in the court of heaven before those who stand before Christ, but a sentence of absolution pronounced in the court of conscience.

1655. *Simon Ford*.—The testimony of the Spirit is immediate, by His secret influence upon the heart, quieting and calming all distrust and diffidence concerning its condition by His own immediate power. Fear is banished by a soft whisper from the Spirit of God in the heart; and this in such a way, that though the spirit of man is immediately calmed by it, yet he cannot tell how it comes to pass.

1748. *Dr. Gill*.—The thing which the Spirit witnesses to is, that we are the sons of God. The spirits of the saints receive the witness of the Spirit of God, not to their ears—it is not an audible testimony—but to their hearts; it is internal to their understandings, that they may know and be assured of it. Now, it is the Spirit Himself that bears this witness, and not others, or by others, but He Himself in Person: who is a Divine Witness, whose testimony, therefore, must be greater than others; and a faithful Witness, who will never deceive, for He witnesses what he knows, and what is sure and certain.

1653. *Dr. Thomas Goodwin*.—The Holy Ghost Himself raises the heart to see its adoption and sonship by an immediate discovery of God's mind and love. The Spirit receives and borrows no witness from what is in us, but makes His own abundantly satisfy.

1678. *Manton*.—No man hath satisfying comfort by the blood of Christ till it be sprinkled upon his heart and applied to him by the Spirit of God, and he is thereby assured that it was shed for him. What have you to show that God is reconciled to you? This is not evident till we have the pledge of our reconciliation with God, the gift of the Holy Spirit. This affords infallible assurance of God's favour.

1657. *Dr. Owen*.—The Comforter comes; and by a word of promise, or otherwise, overpowers the heart with a comfortable persuasion (and bears down all objections) that he is a child of God.

1700. *Poole*.—The Holy Spirit witnesseth *to* our spirit by a distinct and immediate testimony, and witnesseth *with* our Spirit (so the word properly signifies) by a conjunctive and concurrent testimony.

1630. *Preston*.—The witness of the Spirit is a thing that we cannot express. It is a certain secret manifestation that God hath received us, and put away our sins. No man knows it but they that have it. I confess, it is a wondrous thing, and if there were not some Christians that did feel it, and know it, you might believe

there were no such thing, that it were but fancy and enthusiasm. But it is certain there are a generation of men that know what this seal of the Lord is.

1637. *Richard Sibbs*.—It is idle to speak of a special revelation, unless we call it so, as it is hid from the world. So, every Christian hath a special revelation from the Spirit; for the Spirit, which knows the secret things of God, and which knows his heart, testifies to him that he is a child of God. And so he hath a special revelation. But not if we distinguish one Christian from another; every true Christian hath this revelation.

MISCELLANEOUS: ANCIENT AND MODERN.

1549. *The Sum and Content of Holy Scripture*.—(Prefixed to some of the early editions of the English Bible.)

Faith once received, God giveth His Holy Ghost, wherewith He tokeneth and marketh all that believe: which is the pledge and earnest that we shall possess everlasting life, and that giveth witness unto our spirits, and grafteth this faith in us, that we be the sons of God, pouring therewith the love into our hearts which Paul describeth and setteth out to the Corinthians.

1608. *Certain godly Prayers to be used for sundry purposes*.—(Bound up in the Book of Common Prayer.)

Almighty and merciful Lord, which givest unto thy elect people the Holy Ghost, as a sure pledge of thy heavenly kingdom; grant unto us, O Lord, thy Holy Spirit, that he may witness with our spirit that we be thy children, and heirs of thy kingdom. Amen.

1638. *The Confession of the Christian Faith*.—(Appended to the Authorised Version of the English Bible.)

I believe and confess the Holy Ghost, God equal with the Father and the Son; who regenerateth and sanctifieth us, ruleth and guideth us into all truth, persuading us most assuredly in our consciences that we be the children of God, brethren to Jesus Christ, and fellow-heirs with Him of life everlasting.

1744. *George Whitefield*.—Your Lordship says:—"We know no more of the working of the Spirit than we know of the wind—from whence it cometh, and whither it goeth." Neither need we know any more of them; but you must allow that we know as much. Cannot your Lordship, then, feel the wind? Does not your Lordship know when it makes an impression upon your body? So easy it is for a spiritual man to know when the Holy Spirit makes an impression upon his soul.—*Answer to the Bishop of London's Pastoral Letter*.

1768. *Sir Richard Hill*.—As to the word *sensible*, when applied to the operations of the Spirit, I freely confess that unless there is such a thing as the sensible feeling of the Holy Ghost in the heart, I

neither know why he is styled the Comforter, nor why our Church teaches us to pray that we may evermore rejoice in his holy comfort.—*Goliath Slain*.

1844. *Henry Martyn*.—After a long and blessed season in prayer, I *felt* the Spirit of adoption drawing me very near to God, and giving me the full assurance of his love.—*Memoirs*.

1857. *Charles Kingsley*.—As for the impossibility of such a direct assurance, it is an assertion too silly to be seriously answered in the nineteenth century, which is revealing, weekly, wonders in the natural world which would have seemed impossible to our fathers. Shall the natural world at every step transcend our boldest dreams; and shall the spiritual world be limited by us to the merest common-places of every-day experience, especially when these common-places are as yet utterly unexplained and miraculous? When will men open their eyes to the plain axiom, that nothing is impossible with God—save that he should transgress his own nature by being unjust and unloving.—*Preface to Dr. John Tauler's Life and Sermons*.

1864. *Archbishop Trench*.—In the East, as with us, the ring was also often a seal; Esther iii. 10, 12; Jeremiah xxii. 24. Here is a point of connection between the giving of the ring and such Scriptures as Ephesians i. 13, 14, and 2 Corinthians i. 22, in which a sealing by God's Spirit is spoken of; whereby the faithful are assured, as by an earnest, of a larger inheritance in reserve for them, witnessing, as it does, with their spirits that they are the children of God: Galatians iv. 6; Romans viii. 16, 23; 2 Cor. v. 5.—*Parables: the Prodigal Son*.

(593.) *Numerous Testimonies to the Witness of the Spirit*.—Romaine, having obtained peace of conscience and the love of God in his heart, said:—"I knew before the doctrines I preached to be truths, but now I experience them to be blessings." The Rev. John Newton declared that for 40 years God had not permitted him to have a doubting thought respecting his salvation.

The conversion of John Wesley is thus narrated by himself:—"May, 1738. In the evening I went very unwilling to a society in Aldersgate-street. There one was reading Luther's preface to the Epistle to the Romans. About a quarter to nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken my sins, even mine, and saved me from the law of sin and death."

Charles Wesley's chains fell off in his bedroom on Whit-

Sunday, 1735; and a few days after he gave expression to the ecstasy of soul he felt on the occasion in these lines:—

“I rode on the sky, so happy was I,
Nor envied Elijah his seat;
My soul mounted higher in a chariot of fire,
And the moon was under my feet.”

More than a century ago the Vicar of Helmsley, the Rev. Richard Conyers, LL.D., an admirable and hard-working clergyman, “found salvation” on Christmas-day, 1758. “I went upstairs and down,” says he, “backwards and forwards in my room, clapping my hands with joy, and crying, ‘I have found him—I have found him whom my soul loveth.’”

That learned commentator, the late Dr. Adam Clarke, thus describes his state when converted:—“My agony subsided, and I became calm. A glow of happiness thrilled through my frame; all guilt and condemnation were removed from my conscience, and I found it no longer a swift witness against me. I looked at heaven, and all was clear and bright. I searched for my distress, and could not find it. I felt indescribably happy.”

“Why do you believe in Christ?” said a philosophical sceptic to Mr. Hall, father of Rev. Newman Hall. He replied, “I have an argument you cannot answer. I believe in him because I feel him in my heart. He is here!”

The Rev. Mr. Light, clergyman of the Established Church, speaking a few nights ago of the witness of the Spirit, said he could not believe that this testimony (the witness of the Spirit) was only to be when he was dead and gone, and not a present salvation; that he felt the conviction that Christ was ascended to the Father, who accepted him, and who not only saved from hell, but gave a title to heaven. He (the Saviour) was not only the sinner’s righteousness, but assurance that they were members of his spiritual body. The beggar by the way-side threw aside his garment and ran after Jesus, who gave him sight; in like manner we should not hug the filthy rags of our own righteousness. Then, again, he convinced the world of judgment. He went up on high, dragging, tied at his chariot wheels, the enemies of God and men; he led captivity captive. The Holy Spirit in the heart did the same thing with the demon of pride, passion, carnal security, and everything that waged war or was opposed to God. The speaker gave some specimens from his own experience, showing that for a long time he had caught glimpses of the promised land from the top of Pisgah, and then was again cast down: until, at a meeting for special grace at Dr. Barnardo’s, and after reading Dr. Mahan’s marvellous works, he received full assurance, and felt his heart go up in holy love to Jesus. Then were unfolded to him portions of the Holy Word which he had never understood before.

(594.) *Poor Cambo*.—When a poor negro, named Cambo, was converted, he describes his feelings thus—simply, some would say—but none the less appropriately and cheerfully :—"Sun shine sorry, birds sing sorry, land look sorry; but poor Sambo sorer than them all. Then me cry out, 'Mercy, merey, Lord, on poor Cambo.' By-and-bye, water came in my eyes, and glad came in my heart; then sun look glad, woods look glad, land look glad; but poor Cambo gladder than them all."

(595.) *The old Negro*.—When the celebrated Tennant was travelling in Virginia, he lodged one night at the house of a planter, who informed him that one of his slaves, a man of upwards of seventy, who could neither read nor write, was yet eminently distinguished for his piety, and for his knowledge of the Scriptures. Having a curiosity to know what evidence such a man could have of their divine origin, he went out in the morning alone, and, without making himself known as a clergyman, entered into conversation on the subject. After starting some of the objections of infidels against the authenticity of the Scriptures, in a way calculated to confound an ignorant man, he said to him, "When you cannot read the Bible, nor examine the evidence for or against its truth, how can you know that it is the Word of God?" After reflecting a moment, the negro replied, "You ask me, sir, how I know that the Bible is the Word of God. I know it by its effect upen my heart."

(596.) *Mingo's Testimony*.—Much has been said of the native eloquence of the American Indian. The following shows that this gift loses nothing under the inspiration of religion :—On the camp ground was an Indian, named Mingo, well known and highly esteemed. As the meeting rose in interest, Mingo grew more and more excited, and yet preserved the self-command so characteristic of his race. At length he said, "Mayn't I give my testimony?" "Yes," said the presiding elder. "Brothers, I've been long in this warfare; fifty-nine years on my way. I am seventy-six years of age. The winds have blown hard on this old carcass, but the good hope is here. I see you white people, brought up at home, able to read, taught arts and sciences, and yet you live without Jesus. Poor me! I grew up wild; no father; brought up in the woods. Yet I found Him. Some of you have known me many years, and I'm a good boy yet. Poor me! Couldn't read, knew nothing; yet gave Jesus my heart. The first Bible I ever had I took home, put under my pillow, and slept with it there. This old frame totters, the strong wind shakes it, and it must go down; but I bless Jesus I'm under way to glory."

(597.) *The late Dr. Gordon, of Hull*.—This distinguished doctor and philanthropist said, a little time before his death, "I reasoned, and debated, and investigated, but I found no peace till I came to

the Gospel as a little child. Then the Holy Spirit seemed to fill my heart. I saw my sinfulness in all its vivid deformity, and found there was no acceptance with God, and no happiness, except through the blessed Redeemer. I, stripped of all my own deeds, went to Him naked. He received me, as he promised he would; then I felt joy unspeakable, and all fear of death at once vanished."

(598.) *Poor Man in the Hospital.*—A man was taken, some time ago, to one of our hospitals, with his arm broken in four places. The man had been married only about a year, and his wife had just given birth to their first child. About three weeks after the accident, the man's brother came from Scotland to see him; but, in the interval, it had been deemed necessary to amputate his arm. The patient asked his brother to read a portion of the word of God, naming Romans, the eighth chapter, as that which he desired. He read on, and on, and on, till he came to these words, "Neither height, nor depth, nor things present, nor things to come, shall separate us from the love of God." And, as the brother read this verse, the man said, "That's enough for me," and peacefully expired.

(599.) "*Sir, I feels it.*"—Four persons, a Roman Catholic priest, a Protestant minister, a farmer, and an Atheist, were in a railway carriage together. The Atheist commenced the conversation by asking the priest this question: "What, in your opinion, is sufficient proof of the truth of the Christianity which you profess to believe and teach?"

The priest began to talk of councils, of the traditions of the Church, and so on; but the Atheist had been all over that ground before, and soon replied to the arguments advanced. He then turned to the Protestant minister, and asked the same question. The minister talked of external evidences, of internal evidences, of collateral evidences, and so forth; but the Infidel had also considered all these arguments, and had his answer ready. The minister then referred the Atheist to the old farmer, whom he happened to know. The farmer's indignation had been welling up for a considerable time at hearing his Lord and Master reviled, and when the Atheist said, with a contemptuous air, "Well, my man, what, in your opinion, is sufficient proof of the truth of the Christianity you profess to believe?" the farmer answered earnestly, "*Sir, I feels it!*"

The Atheist was surprised at the reply, and said, "Gentlemen, I can't answer that!"

(600.) *A Sigh of Grace.*—"What would you sell your soul for?" said a minister, to a desponding believer.

"I would not sell my hope for worlds," was the reply.

"Well, then," said he, "you are very rich and need not droop."

"Oh! but I am so dead!"

"I never heard the dead complain in that way."

(601.) *Religious Joy*.—When Dr. Newton was in America, he addressed a congregation of Negroes from Mat. xi. 28. Many of them were slaves, but, says Mr. Souter, they knew how to appreciate a good sermon as well as their white brethren. A striking thought, or a beautiful illustration, called forth such a burst of feeling among them that sometimes the preacher could scarcely hear his own voice. The class-leaders were mixed with the congregation to preserve silence, and a black preacher, a slave, stood on the pulpit stairs for the same purpose. When the people wept aloud, or became otherwise excited, he exclaimed, "You must be still, and hear de good word. I could shout as well as any of you." Then, putting his hand upon his breast, he added, "De shout is here, but me must be still."

(602.) *Christian with a burden on his back*.—A young man, resident in Edinburgh, who had just come to a knowledge of the truth, but whose views were somewhat defective on some points, one day resolved, upon his knees, that he would speak to the first person he met on going into the streets about the things of salvation. The first person he met was a New Haven fish-wife, with her basket of fish upon her back. He almost repented his rash vow when he saw the hearty *Amazon*, but, being a resolute youth, he did not draw back. Having accosted her abruptly, he remarked that she bore a heavy burden.

"Yes, young man, but the back is made for the burden," was the reply.

"Did you ever feel the weight of a spiritual burden?" he made bold to ask next.

"You mean John Bunyan's burden."—"Yes."

"O, yes, it is nearly a year since I felt it, and since I got quite rid of it. But I got rid of it in a far easier way than John Bunyan's Pilgrim."

"How was that?"

"You mind that Bunyan makes Christian carry his burden a long while after he felt it, far away to the wicket-gate, and past it; but whenever I found mine, I looked right up to the skies, and got a glimpse of my Saviour; and my burden fell off."

"But were you ever at the Slough of Despond at all?"

"Well, I may have been in the Slough of Despond with trials and difficulties in my way, but I can tell you, my young friend, you'll wrestle through the Slough of Despond a great deal easier with your burden off than with your burden on."

(603.) *Whitfield and the Little Girl*.—We are told that a Scottish girl was converted under the preaching of Whitfield. When asked if her heart was changed, her true and beautiful answer was, "Something, I know, is changed—it may be the world, it may be my heart; there is a great change somewhere, I am sure, for everything is different from what it once was."

(604.) *The Joy of Freedom.*—The late Dr. Fletcher, of London, used often to tell that he one day saw some boys outside of Newgate, leaping and dancing, and gesticulating joyously. "Boys, what's up?" said the lively divine. "Oh, sir," was the reply, "if you had only been in there three months, and had newly got out like us, you would rejoice too!" This is a type of the liberated sinner's joy. Like the lame man at the beautiful gate, and the cripple at Lystra, he "walks, and leaps, and gives praise to God." Like Peter, he is tempted to think "he sees a vision." Or, like the Israelites when set free from Babylon, he "is like them that dream."

(605.) *A Great Sinner.*—An old negro, named Pete, was very much troubled about his sins. Perceiving him one day with a very downcast look, his master asked him the cause.

"O, massa, I'm such a great sinner."

"But, Pete," said his master, "you are foolish to take it so much to heart. You never see me troubled about my sins."

"I know de reason, massa," said Pete; "when you go out duck-shooting, and kill one duck and wound anoder, don't you run after the wounded duck?"

"Yes, Pete." And the master wondered what was coming next.

"Well, massa, dat is de way wid you and me; de debbil has got you sure; but as he am not sure of me, he chases dis chile all the time."

(606.) *The Infidel Converted.*—The saving truths of the Gospel are demonstrable. The lost and ruined state of man which it describes has its demonstration in your former state,—its saving power has its demonstration in your happy experience. At Ballarat there was a notorious infidel when I was there, who reviled the Bible and religion, and especially Methodism. His attention was arrested by the presentation of the Gospel as a simple demonstrable thing. He came boldly to see what basis he could get for his faith. He did not get *relief* that night, but he got *light*, and next day he surrendered his soul to God, and got relief. "Now," he said, in making this confession at a meeting, "You might as well try to persuade me that the sun does not shine in the heavens as that the Gospel is not true." Nine months afterwards I found this man growing in grace; two years afterwards, growing still; and he had been the means of converting others. This demonstrable character of the Gospel leaves the sinner without excuse.—REV. W. TAYLOR.

(607.) *The famishing Indian.*—An aged Indian, half-naked and famished, wandered into one of our western settlements, begging for food to keep him from starving. While eagerly devouring the bread bestowed by the hand of charity, a bright-coloured ribbon, from which was suspended a small, dirty pouch, was seen around his neck. On being questioned, he said it was a charm given him

in his younger days; and, opening it, displayed a faded, greasy paper, which he handed to the interrogator for inspection. It proved to be a regular discharge from the Federal army, entitling him to a pension for life, and signed by General Washington himself. Now, here was a name which would be honoured almost anywhere, and which, if presented in the right place, would have insured him support and plenty for the remainder of his days; and yet he wandered about hungry, helpless, and forlorn, begging of the charitable bread to keep him from famishing. What a picture of men, with all the promises of Jesus in their hands—and of Christians, too, with the charter of their inheritance in full possession—yet starving in the wilderness!

(608.) *Similarity of Christian Experience.*—Mr. Gregory, in his Fernley Lecture,—after showing that, “where salvation is a realised fact, there is the church,” that Howe, Baxter, and the Goodwins, may find themselves on one side in a great civil and ecclesiastical contest; Taylor, Fuller, Hall, and Sanderson on the other, yet the oneness in Christ of them all is not destroyed by geographical interspaces, chronological chasms, intellectual divergencies, or the fiercest paroxysms of political and ecclesiastical conflict—remarks of the features of the one Father peering through all His children’s faces: “The same in à Kempis and Wycliffe, Luther and Pascal, Dr. Arnold and Dr. Marsh, Joseph Entwisle and Augustus Hare, in Archbishop Sumner and Elizabeth Fry, in Fijian convert and sad-hearted, sorely-bewildered, yet spiritually-minded Ultramontanist. One touch of grace makes the whole church kin. An Œcumenical lovefeast is the true Eirenicon. The true believers through all range of time and thought can sing each other’s songs, and echo each other’s sighs, and understand each other’s speech. Spurgeon quotes Keble in his prayers.” Dr. Clarke says, “I do not intend to write a record of my life. The experience of a religious people is nearly alike—in the main, entirely so. When you have read the journal of one pious man, of common sense, you have read a thousand. After the first, it is only a change of names, times, and places, all the rest is alike.”

(609.) *The old Minister's Advice.*—When I was first sent out to preach, I was a mere boy, fresh from my mother’s home. On one occasion, after I had preached at a log school-house, where I betrayed a good deal of trepidation, arising from my extreme diffidence, an old German, who knew my family well, came up, and grasping my hand kindly, said, “James, you are young, and *chust* from your *mutter*; you will every little while feel very low-spirited and discouraged; now you *dake* this piece of advice, *never settle with the Devil in a cloudy day*, if you do, *he will surely cheat you*; wait till a fine day and the sun shines clear and bright, then settle up with him.” Christian, do you ever settle with the Devil in a cloudy

day? If so, take the old German's advice, and defer a settlement until the skies are bright and clear.

(610.) *Calvinist and Arminian.*—Mr. Gaddis was a Calvinist in creed, and his son John a Methodist, enjoying the witness of the Holy Spirit. The old man did not believe that a person could know his sins were forgiven; and when John would say, as he often did, "Well, father, you may argue and talk as you please against the direct witness of the Spirit, or the impossibility of our knowing, in this life, that we are the children of God; but let me tell you I know that God, for Christ's sake, pardoned my sins at the camp-meeting, and gave me the Witness in my soul. I feel it at this very moment. Like the blind man, I can say of a truth, 'This one thing I know, that, whereas I was once blind, I now see!'" when the old man would rise up and say, "John, it is growing late, you had better go to your bed."

(611.) *Denying the Holy Spirit.*—A Christian, when dying, said, "I rashly denied the Spirit's work in my soul, and I have paid dearly for it." This she said in reference to the excessive and morbid retrospection in which some Christians indulge, to the hurt of their souls and the discredit of the Gospel. They pull up faith by the roots to see if it is growing. They pluck out their eyes to see if those eyes are genuine. Peace and joy depart from them. Dark suspicions of God, as if he watched for their halting, overshadow their hearts, and they are plunged into misery. Growth in grace becomes impossible, for, as one has said, "Kindly thoughts of God lie at the root of sanctification." Self-examination is important; but, surely, not less important is faith. Looking into the heart and looking out to Christ should go together. The pilot at once keeps his eye upon the compass, and his hand upon the helm; if he neglected either, he would speedily lose his course. "Keeping the heart" must be coupled with "Holding the head;" "examine thyself" should never be separated from "looking unto Jesus." The best way of testing the pitcher of our faith is by dipping it often in the Well of Life, and drawing it full for constant use.

(612.) *Doubting Reproved.*—The Rev. Joseph Wood, Wesleyan, says that on one occasion, after preaching, an elderly woman, who had been a member and seeking salvation for fourteen years, entered into the enjoyment of peace with God. "Our friends," he adds, "had been nursing and encouraging her; but it appeared to me that they were nursing her unbelief by pitying her as if it had been a lame hand which she could not help. I administered the strong medicine of the Gospel, by showing her that she was dishonouring Christ and pleasing the devil, who was withholding her soul by her doubts, as a wicked boy the poor cockchafer by his thread, and that her doubts formed her sin, which she could never take to heaven; and the Lord mercifully blessed the word."

(613.) *Pilgrim at the Gate*.—Bunyan well describes a poor, wretched, self-deceived pilgrim, who had trusted to a vague and general belief, without actual conversion, coming to the gate of the celestial city, but was refused admission because he had “no certificate” to be taken in. “He fumbled in his bosom,” says he, “for it, but he found it not. Then I saw the shining ones commanded to bind him hand and heels, and then throw him into the hole at the side of the gate. Beware lest thou act as he.”

(614.) *The Dying Puritan*.—Job Throgmorton, a Puritan minister, who was described by his contemporaries as “being as holy and as choice a preacher as any in England,” is said to have lived thirty-seven years without any comfortable assurance as to his spiritual condition. When dying he thus addressed the venerable John Dodd:

“What will you say of him who is going out of the world, and can find no comfort?”

“What will you say of Him,” replied Mr. Dodd, “who, when He was going out of the world, found no comfort, but cried, ‘My God! my God! why hast thou forsaken me?’”

This prompt reply administered consolation to the troubled spirit of his dying friend, who departed within an hour after, rejoicing in the Lord.

(615.) *The Doubter Comforted*.—The late Dr. Mercer seems to have had a very happy talent of so conversing with disconsolate Christians as to lead them to rich sources of consolation. On one occasion, a good man rode twenty-five miles to converse with him. He had been for more than twenty years a member of a Christian church, but was exercised with great darkness and sorrow of mind. After he had told his sad tale of woe to Dr. M., he wound up all by saying—

“I would not for a thousand worlds say that I am a Christian.”

“Would you,” asked Dr. M., “for as many worlds say that you are not a Christian?”

“No, I would not.”

“Do you believe that the devil suggests to one deceived, that he is deceived, and that he strives to convince him of it?”

“Certainly not.”

“Do you not believe that he often worries the Christian by such suggestions, persuading him that he is deceived, and, in proof of it, calls to his mind his daily departure from the paths of rectitude and purity?”

“No doubt of it.”

By this short category, and by narrating some of his own trials, the brother was greatly relieved, and went home with a light heart.

(616.) *The Sins of Old Testament Saints*.—Another brother, who

had not been long in the church, while reading the Scriptures regularly through, was greatly shocked at many of the heinous sins of the saints of old, particularly some of the actions of Lot and of David. He inquired within himself, how could holy men commit such deeds, and could the vilest sinners do worse? He became almost convinced that religion was a farce, and the Scriptures an imposition. Under these circumstances, he obtained an interview with Dr. Mercer, and told him his difficulties. "Why," said the doctor, "if the Scriptures had recorded none but virtuous and holy actions of the ancient saints, they would not have met *my* case; but they give an honest and impartial history, their bad and their good acts, and from their weakness I gather strength." The brother went away consoled, and was no more troubled in that way.

(617.) *The Dignity of the Christian character.*—We despise a man who disgraces high descent by mean sentiments or habits. What a disgrace in any of the children of God, to manifest a low attachment to this world or any of its vanities! The son of a nobleman, who should manifest a low taste for the sports of the vulgar, who should be found associating with the scurf of society, instead of attending to the high concerns of his country, would be justly the contempt of all men. And what are you, my fellow-Christians, when you turn aside from the truth, and mix in the follies of men? It would not be so inconsistent in the heir of a throne to associate with a company of strolling gipsies, as for you to join with the world in their sentiments, interests, and ways. You are the sons of the King of kings: be ye therefore holy, for He is holy! "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Ah, my brethren, why will you, by your misconduct, bring a reproach on the name of Jesus? Why will you give occasion to men to speak evil of the way of truth? Why will you stumble the world by your inconsistencies, and thus counteract the Gospel of Christ? Ah, shame, shame! Is this the return for so much love, for so much honour? Walk *worthily* of the Lord, or renounce His name.—ALEX. CARSON.

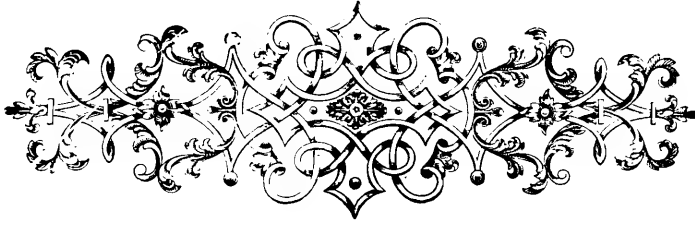
(618.) *Religious Uncertainty*—Are there not many who would resent imputations as to their fidelity to their husbands, which they are willing to cast upon themselves as to their fidelity to God? I was once leading a class in Australia, and a sister said she thanked God for as much love as she had for Him; but she did not love the Lord as much as she used to love Him. She confessed this freely.

"What a pity!" I said. "If you were to tell your husband that, it would nearly kill him. If you were to say you loved him a little, but not as you used to love him, and that you rather loved

the man across the street, what would be thought of that?" It would be a dreadful state of society, if people spoke of love declining between husband and wife, with as little anxiety as they speak of love towards God declining.—REV. W. TAYLOR.

(619.) *A Lifeless state of Heart.*—You said, in one of your letters, that you had then little delight in prayer. That is just my grief at present, and I have, what is worse, no desire after God. O! of all my different states of feeling, I shudder most at that, when I seem as if I had no need to seek God in prayer; I had far rather long, even to agony, to get a sense of God's presence, than be as I am now, so lifeless; my soul seems completely dried up within me. Were you ever in that state, when you cannot pray at all, because you do not know what to ask for? I like to feel my need of God, for then he is precious.—*Bonar's "Stranger Here."*





Sanctification.

ANALYSIS OF DISSERTATION XXVI.

QN this doctrine various opinions are held by *Protestant divines* respecting subordinate particulars, while in those of material importance they are almost unanimously agreed. It is incorrect to say that sanctification implies "living without any improper thoughts," "without temptation," "living in a state of perfect and unchanging happiness," "attaining unto *perfect knowledge*, and *living above faith*," &c. —P. 509.

1. The word "*sanctify*" considered *etymologically*. The Latin words "*sanctus*," and "*facio*," conjoined, signify, "I *make holy*." The Hebrew word rendered *sanctify* signifies "to separate anything from its ordinary use or purpose."—Parkhurst. In this sense the vessels of the sanctuary, its furniture, the garments of the priests, and the Sabbath were sanctified.

2. Sanctification considered *morally* and *spiritually*. It is (1) more than *passive holiness*, and denotes a practical dedication of ourselves to God, by holy devotion, and obedience to all the Divine requirements in relation both to body and soul—a pure mind and a pure heart. "Sanctification is being set apart to the love, service, and honour of God."—Dr. Pye Smith.—Pp. 510, 511.

On the experimental and practical results and manifestations of Sanctification we remark:—

(1) That it implies a disposition and power to resist temptation, Rom. vi. 20-22; viii. 1, 2.

(2) Pure and disinterested love developing itself in universal kindness; Wesley on *Love*.

(3) A *hatred to sin*, and a *delight* in *doing* the will of God.

(4) A *supreme* love to God, and delight in Him as the source of all good.

(5) An entire *resignation to the Divine will* in all things; Rom. xii. 1, 2.

(6) A profound *reverence* for God, and an unfeigned respect for His authority; and,

(7) *Confidence* in God.—Pp. 512-516.

With the exception of extraordinary cases, this high state is not fully attained at the time of justification. Regeneration is an instantaneous work; but, as Wesley says, "*Sanctification is undeniably progressive* (Wesleyana, p. 197). "When we are born again our sanctification begins, and thenceforward we gradually grow in him who is our head." While it is distinct from regeneration, yet it commences with it, and is a *progressive* work. It is more reasonable and *Scriptural* to hold that *carnality* and "*sin in believers*," so called, are either the infirmities and weakness of spiritual childhood, or a relapsing into that state from which regeneration delivered them. Remarks:—(1) that the work of regeneration *is not done imperfectly*; (2) that immediately subsequent to regeneration the remains of the *carnal mind are seldom seen*; (3) that while a person may realize "*instantaneous and full sanctification, he who experiences it must still progress*."—Pp. 516-519.

On the question, whether or not any person can be so entirely sanctified in this life as to live without sin, three views are given: (1) the *affirmative*; (2) the *negative*; (3) the *modified*. Those who maintain the last opinion, regard "a sinless state in this life as not being *naturally* impossible." (1) because there is no sin that men are naturally necessitated to commit; (2) nor any duty, inward or outward, impossible to perform. That no "mere man, since the fall of our first parents, has, for even a day or an hour, been in a *sinless* condition in the present life."—Argued by Dr. Pye Smith. (1) from the history of eminent men; (2) from the connection of the soul with the body. There is *presumptive* evidence, however, that the Doctor's opinion is *incorrect*. *First*, from the lives of Enoch, Elijah, Paul, Moses, Isaiah, the Virgin, and others; *second*, from Scripture teaching."—Pp. 519-521.

The moral possibility of living a holy life in this world has been maintained by such men as Wesley, Fletcher, and Dr. A. Clarke. (See last-named author on Exod. xx., note 6.)

Passages showing—

1. That *sanctification is that state of mind and life which results from the presence of God in the soul of man*:—Ezek. xxxvi. 25-29; John iii. 5; 1 Cor. iii. 16, 17; vi. 19; 2 Cor. vi. 11, 16-18; Eph. ii. 22; v. 26; 1 Thess. iv. 3, 4, 7.

2. That it is *necessary*:—Heb. ix. 14; xii. 14.

3. That it is *possible in this life*:—John xvii. 17; 2 Cor. vii. 1; 1 Thess. iii. 13; 2 Thess. ii. 13; Heb. ii. 11; 1 Pet. i. 2; Rev. xxii. 11.

4. That it is *evidenced by love to God*:—1 John iii. 1 ; iv. 7, 20, 21 ; Rom. v. 5 ; viii. 28.

5. That it is *evidenced by the power of sin being destroyed, and the defilement of sin removed from the soul*:—Ezek. xxxvi. 25-27 ; Eph. iv. 32 ; Col. i. 14.

6. That it is *evidenced by our bearing the image of God, and conforming to His law*:—Rom. vi. 6, 14 ; vii. 1, 9 ; viii. 1, 29 ; xiii. 8-10 ; 1 Cor. ix. 21 ; xv. 49 ; Gal. v. 18 ; Eph. ii. 13 ; Col. iii. 10.

7. It is, as an inward work, *its own evidence*. 1 Cor. vi. 11 ; 2 Cor. iii. 23 ; Gal. i. 23, 24 ; 1 Thess. i. 9, 10.

8. We are *commanded to be sanctified*. Matt. v. 48 ; Eph. iv. 23, 24 ; 1 Pet. i. 15.

9. In the Bible various *persons, places, times, seasons, and things* were reckoned *holy or sanctified by their being separated from ordinary use*:—The Hebrew people as a nation, Exod. xix. 10, 14 ; Dan. xii. ; the first born, Exod. xiii. 2 ; Aaron and his sons, 1 Chron. xxiii. 13 ; xxiv. 5 ; Isa. xliii. 28 ; Jerusalem, Exod. iii. 5 ; Neh. xi. i ; Isa. xlviii. 2 ; Matt. iv. 5 ; xxiv. 15 ; xxvii. 53 ; Acts. vi. 5 ; vii. 33 ; xxii. 28, the tabernacle and temple, Num. xviii. 10 ; Psa. cxxxviii. 2 ; the Oracle, or most holy place, Exod. xxvi. 33 ; xxviii. 43 ; 1 Kings vi. 16 ; viii. 6 ; Ezek. xli. 23 ; Heb. ix. 2, 3, 12 ; the Sabbath and the Jewish festivals, Gen. ii. 3 ; Exod. xx. 8-11 ; Lev. xxiii. 37 ; 2 Kings x. 20 ; the vestments, the utensils, the incense, and perfumes used in the tabernacle, Exod. xxviii. 2, 4 ; xxx. 29 ; 1 Chron. xxii. 10 ; 2 Tim. ii. 21 ; the altar, Exod. xxix. 37 ; xxx. 1-10 ; Matt. xxiii. 19.

ENTIRE SANCTIFICATION.

“ I have done at length with trifling ;
Henceforth, O thou soul of mine,
Thou must take up sword and gauntlet,
Waging warfare most divine !
Oh, how many a glorious record
Had the angels of me kept
Had I *done* instead of *doubted*,
Had I *run* instead of *crept*.”

THE doctrine of Sanctification has been called the characteristic doctrine of Methodism. Luther disentombed, from a mass of Romish rubbish, the doctrine of Justification by Faith, and pronounced it the test of a standing or a falling Church ; Calvin found a central point in Election, and made that the keystone in his theological arch. But the object of Wesley, and his noble band of followers, was to “ spread

Scriptural holiness throughout the land." "God," it has been said, "raised up the Rev. John Wesley to preach this doctrine, the Rev. Charles Wesley to sing it, and the Rev. John Fletcher, of Madeley, to defend it." Though Justification and Sanctification are both blessings of grace, and though they are inseparable, yet they are distinct acts of God; and there is, in various respects, a wide difference between them. The distinction has been thus expressed:—Justification respects the person in a *legal* sense, is a single act of grace, and terminates in a relative change—that is, a freedom from punishment and a right to life; sanctification regards him in a *physical* sense, is a continued work of grace, and terminates in a real change as to the quality both of habits and actions. The former is by a righteousness without us; the latter is by a holiness wrought in us. That precedes as a cause; this follows as an effect. Justification is by Christ as a priest, and has regard to the guilt of sin: sanctification is by Him as a king, and refers to its dominion. The former deprives it of its damning power; the latter of its reigning power.

The proper idea of sanctification involves four distinct elements. First, the purification of the heart from all sin; second, the complete separation of the man to the service of God; next there is the endowment with the grace and power of the Holy Spirit. Then there is the dedication and employment of our various faculties according to the dictates of revealed truth. The word "sanctification" means, To separate and appoint anything to a holy and religious use, to cleanse a sinner from the pollution and filth of sin, to free him from the power and dominion of sin, and endue him with a principle of holiness."—(*Crudef.*) "Sanctification means entire holiness of heart and life."—(*Wesley.*) "Sanctification consists in the removal of the evils which belong to us in our natural condition, and in being made more and more conformed to the image of God, through the gracious influence of the Spirit of God dwelling in us."—(*Dr. Hodge.*) "Sanctification is a term of frequent use in the Bible. Its simple and primary meaning is, a state of consecration to God. To sanctify is to set apart to a holy use—to consecrate a thing to the service of God. This is plainly both the Old and New Testament use of the term. The Greek word *hagiazō* means

to sanctify, to consecrate, or devote a person or thing to a particular, especially to a sacred, use. This word is synonymous with the Hebrew *kaudash*. This last word is used in the Old Testament to express the same thing that is intended by the Greek *hagiazō*, namely, to consecrate, devote, set apart, sanctify, purify, make clean or pure. *Hagiasmos*, a substantive from *hagiazō*, means sanctification, devotion, consecration, purity, holiness.”—(*Professor Finney*.) “The meaning of the verb, ‘to sanctify,’ is to make holy and set apart for the service of God.”—(*Dr. A. Clarke*.) “The primary signification of the word ‘sanctification’ is to separate an object from a common or profane use, and devote it to a holy and religious use.”—(*Dr. Cook*.) Thus our Saviour, in his solemn appeal to the Father, prayed, “Sanctify them through thy truth, thy word is truth;” “that is,” says Mr. Wesley, “consecrate them by the anointing of thy Spirit to their office, and perfect them in holiness by means of thy word.”

This holy heart and life, born of the Divine Spirit—a joyful, living, productive experience—is the inheritance purchased for all by the interposition of the Son of God. It is not the birthright of the elders, the elect few, the princes and nobles of the Church; for we are all brethren, and all one in Christ Jesus. To this grace, from the first act of faith, every young Christian is to be pressed forward. The maturer and more experienced must not draw away by themselves to pray for a richer baptism than that which may fall upon others. There is but *one baptism*, and every member of the Church needs it. Every meeting should be a means for growth in holiness. There is but one highway to Mount Sion, and that is the highway of holiness. The babe in Christ presses its threshold the moment he trusts. If any lag on the way, those that “are spiritual” should restore such “in the spirit of meekness,” and, angel-like, bear them up upon their wings lest they dash their feet against a stone of stumbling.

But though the work of sanctification begins with the washing of regeneration, and the renewing of the Holy Ghost, yet it is not ordinarily perfected at once. Unholy dispositions and tendencies may still lurk within the heart. Gal. v. 17. Writing to the Corinthians Paul says, “I, brethren, could not speak unto you as unto spiritual, but

as unto carnal, even as unto babes." 1 Cor. iii. 1-3. They were yet "carnal," and also "babes" and "brethren." He exhorts Christians to lay aside the sin that so easily besets them. The Church of England teaches "that original sin is the corruption of the nature of every man, whereby man, in his own nature, is inclined to evil; and this infection of nature doth remain, yea, in them that are regenerated." This testimony, says Mr. Wesley, "is given by the Greek and Roman churches, and by every reformed church in Europe. Therefore," he continues, "they are to be condemned who say they can no more sin as long as they live here." We must, however, carefully distinguish between an inclination to sin and the committing of it, and also the temptation to sin and the inclination to sin. A man may be tempted to sin, and yet feel no inclination to yield. In such a case, he is not guilty. Or, he may be tempted to sin and yield. In such a case he is guilty of wilful sin. He may be tempted to sin, and feel a powerful inclination to yield, but resist, overcome the temptation, and so triumph. In such case, "sin no longer reigns in his mortal body." But what about that inclination to yield? It discovers that there is within him the remains of a carnal mind. That he has been converted he cannot doubt. That he is accepted in the beloved he is quite sure. And yet he is ashamed, and sad, and confounded, to think that he should feel an inclination to yield to that loathsome sin. Faith in Christ and the power of the Holy Ghost holds that tendency in check, still it is there, and the man mourns on account of it. Paul, in the seventh chapter of his epistle to the Romans, describes the condition of such a man who clearly discovers the motions of sin's dwelling within him. See verses 15 to 25. Believers continually feel a heart bent to backsliding; a natural tendency to evil; a proneness to depart from God and cleave to things of earth. They are daily sensible of sin remaining in their hearts—pride, self-will, unbelief; and of sin cleaving to all they say and do; yet, at the same time, they "know they are of God, and clearly feel the Spirit witnessing with their spirits that they are the children of God." —(*Wesley*). "That a distinction exists between a regenerate state and a state of entire and perfect holiness, will be generally allowed; and 'the Apostles set before

believers a higher degree of deliverance from sin ' than they found in justification."—(*Richard Watson*). "We do not deny that the remains of a carnal mind will cleave to imperfect Christians."—(*Fletcher*). Dr. R. S. Foster says, "The merely regenerate are not entirely free from sin."

Now, if this doctrine be true, says one, it ought to be distinctly understood; because those who have been converted, when they find these remains of sin, will be led erroneously to conclude that they never were converted, and thus be driven to despair; but if our heavenly Father discovers these corruptions of the heart to us as we are able to bear them, then we will be encouraged to seek deliverance from them.

Hence, a future work is necessary; sin must be wholly purged from our nature. We must perfectly possess and exemplify the mind which was in Christ Jesus. Our whole spirit, and soul, and body may not only be made holy, but, despite the evil influences of a wicked age, despite the subtlety and power of our adversary the devil, despite even our own natural infirmities, all may be preserved spotless and pure till the Lord shall come. And this is the end to be kept constantly in view by the Christian.

The only way by which we can obtain this blessing of entire sanctification is to yield the heart fully and obediently to the work of the Spirit. He begins, carries forward and completes it until the day of Jesus Christ.—Phil. i. 6; 1 Pet. i. 2; Gal. v. 22; 2 Thess. ii. 13; Rom. viii. 13, 14. There is no patent or peculiar measure to hasten or effect this supreme mission of life—this crowning blessing of the Gospel dispensation. In the use of appropriate means, especially in the close and devout study of the Holy Scriptures, which contain the very directions and counsels from the Holy Ghost;—2 Pet. i. 4; 1 Pet. ii. 2; John xvii. 17; Acts xx. 32; in earnest and persistent prayer, and in fasting, and inseparable trust upon the complete sacrifice of the Lord Jesus Christ, the full establishment of the Master's kingdom over the subdued but exulting affections of the heart is to be sought. The apostle Peter, in addressing the Council of the Apostles on the method by which the Gentiles had become the disciples of Christ, says, "God put no difference between us and them, purifying their hearts by faith." The settling down of the

soul upon Christ is its settling away from all but Christ. Faith in Christ keeps the eye continually upon him as a Saviour, and watches to do His will. If He frown, we pause and retrace our steps ; if He smile, we are nerved to yet greater effort and sacrifice. This is the "looking unto Jesus" of which another apostle speaks. In one sense it may be all independent of works ; in another it is the very best promoter of works—their only true foundation, for it purifieth the *heart*, the seat of the affections, by which our desires, purposes, and determinations are all moved. There is nothing antinomian in faith, for genuine faith must be shown by its works, and works without faith are dead—a form—a body without the spirit—a mere corpse. The body is well, but you must breathe into it a life from God. So morality is well, but it must spring from a purified heart, to which faith is a necessary antecedent. To determine whether or not we have faith, we may examine whether our heart be pure.

It has sometimes been asked, Is sanctification a gradual work or an instantaneous work ? It is gradual in three respects, and it is instantaneous in one. We gradually advance in it—1st. From the moment we are justified. Inward sanctification begins then ; from that hour we gradually die to sin and live to God. 2nd. After we are entirely sanctified, we ascend, all through life, to higher degrees of it. 3rd. After death we shall rise still higher, and progress eternally in the love and image of God. There will be no period in our heavenly history when we shall cease this progression. 4th. In one respect, entire sanctification is instantaneous ; that act of the Holy Spirit accorded to our faith, by which sin is entirely expelled from the soul,—when *the blood of Jesus Christ cleanseth from all sin*,—is an 'instantaneous deliverance from all sin, and includes an instantaneous power then given always to cleave to God.' Thus, as an excellent man remarked, it is *gradual in preparation*, but instantaneous in reception. And the more earnestly we long for this unspeakable blessing, the more *swiftly* the preparation increases.—(See *Caughey on Sanctification*.) On this point Mr. Wesley says, "I will simply relate what I have seen myself, in the course of many years. Four or five-and-forty years ago, when I had no distinct views of what the apostle meant by

exhorting us to '*leave the principles of the doctrine of Christ, and go on to perfection,*' two or three persons in London, whom I knew to be truly sincere, desired to give me an account of their experience. It appeared exceedingly strange, being different from any that I had heard before. The next year two or three more persons in Bristol, and two or three in Kingswood, coming to me severally, gave me exactly the same account of their experience. A few years after, I desired all those in London who made the same profession to come to me altogether in the Foundry, that I might be thoroughly satisfied. I desired that man of God, Thomas Walsh, to give us the meeting there. When we met, first one of us, and then the other, asked them the most searching questions we could devise. They answered every one without hesitation, and with the utmost simplicity, so that we were fully persuaded they did not deceive themselves. In the years 1759, 1760, 1761, and 1762, their numbers multiplied exceedingly, not only in London and Bristol, but in various parts of Ireland, as well as England. Not trusting to the testimony of others, I carefully examined most of these myself, and in London alone I found *six hundred and fifty-two* of our society who were exceedingly clear in their experience, and of whose testimony I could see no reason to doubt. I believe no year has passed, since that time, wherein God has not wrought the same in many others; but sometimes in one part of England or Ireland, sometimes in another,—as '*the wind bloweth where it listeth,*'—and every one of these (after the most careful inquiry, I have not found one exception, either in Great Britain or Ireland) has declared that his deliverance from sin was INSTANTANEOUS; that the change was in a moment. Had half of these, or one third, or one in twenty, declared it was *gradually* wrought in them, I should have believed this with regard to *them*, and thought that *some* were gradually sanctified, and some instantaneously. But as I have not found, in so long a space of time, a single person speaking thus,—as all who believe they are sanctified declare, with one voice, that the change was wrought in a moment,—I cannot but believe that sanctification is commonly, if not always, an *instantaneous* work."

In consideration of this important subject, let the reader bear the following facts in mind :—(a) The Spirit, who

knoweth what is in man, and understandeth all the individual traits of character and personal weaknesses, leads a man often "by a way that he knew not," and appoints to him just the discipline and nurture that he requires. If with a teachable spirit a man yields himself to the Scriptures of truth, embracing "the exceeding great and precious promises," and "follows on to know the Lord," not resisting the Holy Ghost, nor grieving him by disobedience, he will guide the heart into all truth. He understands how to carry on and complete the work until the soul becomes "meet to be partaker of the inheritance of the saints in light." In some proper sense it may be said that every soul is sanctified by a different process, but all by one Spirit, and all, with individual varieties of character, under the power of the Holy Ghost will exhibit the same ripe fruits of gentleness, love, spiritual life, and consecrated service.

(b) The whole work of grace, from the moment of conversion even until we are received up into heaven, is characterised by the same divine harmony, exhibited in infinite varieties of expression and disposition. Wisdom is always justified of her children. Wherever the Holy Spirit is permitted to prosecute his renewing work, enthroning and purifying conscience, subordinating appetite and passion, and suffusing the whole soul with heavenly light and love, although still leaving the man as God made him with his distinguishing traits of character, this work not only reveals itself to the consciousness of the individual himself, but certain unchangeable outward "signs" follow, and disclose to others, to the glory of the divine Worker, the extent and power of the change that has been wrought. It affects the heart: 1 Thess. iii. 13; the body: Rom. xii. 1; and the mind: xii. 2; vi. 6, 14; Eph. iv. 22; Gal. v. 24; Matt. v. 29, 30; Psal. cxix. 6, 128.

(c) There is no state of grace that does not admit of increase. We are sanctified according to knowledge, and, as our knowledge of God increases, our confidence in him and our love of him will increase proportionately. But the growth of grace is not like a germ that develops by reason of certain inherent powers and certain favourable surroundings. It is just the reverse. It comes of the right orderings of our free wills. Ceaseless voluntary activity must characterise

the sanctified man, if his sanctification is to be preserved. Every overcoming must be its trial. We are largely to help ourselves after God has saved us. God helped before. When Israel got into the land they were thrown upon their own resources. The pillar of fire was seen no more, nor the manna ; and they were to drive out the enemy. See Pet. 1 22. And Paul's statement is a most cognate one : Col. i. 22.

(d) The state of sanctification will be characterised by ever-increasing spiritual discovery. The kingdom of grace is richer in the kind and number of its blessings than the kingdom of nature. Nature has no richer veins or mines than are to be found in the kingdom of grace. And, better than all, this kingdom suffers violence, and the violent take it by force—even as sturdy hands and wills wrench from Nature her secrets and treasures.

These spiritual fields will never become exhausted. Explored for ages, they are yet as rich as ever. There is enough for all, and enough for evermore.—1 Cor. ii. 9.

(e) We shall never reach a state of grace in this life that will preserve us from sorrow, fear, and temptation to evil. The holiest and best of men that have ever lived, and who were Christ's noblest followers, had severe contests, inward and outward, with the world, the flesh, and the devil. Paul said, just before he died, "I have fought the good fight." Almost at the door of death, the holy apostle John said—"Diotrephes was prating against him with malicious words." And will not the record on the other shore reveal the fact that many of the grandest spiritual battles were fought at the very gates of heaven, just before the saints entered upon their immortality !

It is only by maintaining union with Christ that we can retain the blessing of sanctification. There never will come a time in this world when the believer will not have to say—

*"Every moment, Lord, I need
The merit of thy blood."*

The life which the Christian lives is a life of faith in the Son of God. The merit of Christ is needed to preserve the Christian in that state of grace to which he has attained even when sanctified wholly. Does he conquer the world, the flesh, and the devil ? It is through Christ strengthen-

ing him. Does he enjoy a sweet, calm, and settled peace, which neither men nor devils can ruffle or disturb? Christ keeps his mind in perfect peace. Is his prospect clear for the heavenly world? It is through Christ. And as the best of men are liable to sin while they are in the body, every Christian ought to pray for a tender conscience which will be quick to discern the most insidious approach of temptation, so that he may be prepared to resist it; or if, should he unhappily yield, to drive him to seek a fresh application of the sin-pardoning and soul-cleansing blood that speaketh better things than the blood of Abel. His language should be—

"O, may the least omission pain
My well-instructed soul,
And drive me to the blood again,
Which makes the wounded whole."

Many persons who believe in the possibility of entire sanctification, nevertheless suppose that a long interval must elapse between the attainment of the regenerate and of the sanctified state. They look upon the latter as the maturity of the Christian character, and the result, therefore, of the gradual growth of the graces and affections of the renewed nature through a course of varied experience. It is a far-off Beulah-land, lying close on the verge of the river, and visited often by wafts of melody and gleams of splendour from the city on the other side. They who have reached it are the veterans of the pilgrimage. At least, this state of sanctification is not generally recognised as the *normal* condition of the Christian life, as the realisation of Christ's thought and wish concerning his church; as the standard of attainment to be sought by every regenerate man, from the time of his conversion, and to be sought with impatience, from the conviction that, so long as he halts short of it, he forgoes a blessed privilege, and fails of fully answering the redeeming purpose. Yet, surely, if the Scriptures teach the doctrines at all, it is in this light they present it. (a) God commands it. Gen. xxvii. 1; Matt. v. 28; xxii. 37; James i. 4; 2 Cor. xiii. 2; Eph. v. 18; 1 Thess. iv. 3-7; 1 Pet. i. 15, 16. (b) God has promised it. Deut. xxx. 6; Ezek. xxxvi. 25, 27; Luke i. 73-75; 1 Thess. v. 23, 24; 1 John i. 7. (c) To secure this blessing for all believers was the end of our Saviour's appearance in the flesh, of his sufferings and

death, and of his resurrection and ascension to the right hand of the Majesty on high. Matt. i. 21 ; I John iii. 8 ; Heb. xiii. 12 ; Eph. v. 25-27 ; Titus ii. 14 ; 1 Cor. i. 30 ; 1 Pet. ii. 25 ; 1 John i. 17 ; Heb. ix. 13, 14 ; Rev. i. 5 ; Heb. vii. 25 ; Col. i. 28 ; Eph. v. 8, 11-13 ; 2 Cor. vii. 1.

(d) In the following passages it was earnestly prayed for :— Col. iv. 12 ; Heb. xiii. 20, 21 ; Eph. iii. 14-19 ; 2 Cor. xiii. 19 ; 1 Pet. v. 10. (e) Many have enjoyed and exemplified this blessing. Psal. lxxiii. 1 ; Job i. 1 ; viii. 20 ; 2 Cor. i. 12 ; vi. 1, 3-7 ; Acts xxiv. 16 ; 2 Tim. i. 3 ; 1 Thess. ii. 10 ; Rom. vi. 22 ; 1 Cor. i. 2 ; vi. 11. ; Jude i. Peter speaks of “being dead to sin.” 1 Pet. ii. 25. And Albert Barnes, notwithstanding his peculiar views on this subject, remarks, “To be dead to sin is to be unconscious of sin, as a man in the grave is unconscious of the stir and bustle of this world.”

Now, if the reader will consult the above passages, he will find that believers are said to be “saints ;” to be “sanctified,” “cleansed,” “washed,” “perfect,” “holy and without blemish,” “to be faultless and blameless,” “not having spot or wrinkle.” If the reader will but ponder the above, he will find that all the wonderful arrangements of mighty power that God has put in operation looks to one grand central idea—the entire sanctification of the Church of God. It distinctly culminates in one point. (1 Pet. v. 12 ; 2 Thess. ii. 13.) Thus God says to us, through his Word, ‘The great object I have in view in all my dealings with my creatures is their holiness.’

The Rev. Richard Watson says, “The Scriptures require us to bring forth the graces and virtues which are usually called the fruits of the Spirit. That these are to be produced during our life, and to be displayed in our spirit and conduct, cannot be doubted ; and we may then ask whether they are required of us in perfection and maturity ? If so, in this degree of perfection and maturity, they necessarily suppose the entire sanctification of the soul from the opposite and antagonist evils.



FACTS AND ILLUSTRATIONS.

(620.) *The higher life.*—The subject of higher Christian attainments is one that is too much neglected, both in our pulpits and in the practice and thought of our people, ministers and laity included.

We do not decide here whether Christians shall by some sudden and new experience analagous to that of the first conversion of many, step up into a sphere of purer and better spiritual life, or whether they shall, by gradual continued approaches and fervent prayers, attain to a richer experience ; but this we do say, with the sincerest charity for all, that the great majority of professed followers of Jesus fail to enter into a knowledge of the better things of grace, and remain strangers to those most satisfying experiences of divine communication and relationship which have graciously been provided for us.

(621.) *Desire for Purity.*—But to one who does not feel intensely the need of sanctification, God cannot give the power of sanctifying faith. God gives capacities and opportunities for physical, mental, and material improvement, and then leaves men to avail themselves of them as they may choose. To secure physical strength, health, and beauty—to attain mental expansion and power, or material comforts, deliberation, self-denial, and choice are all needed ; and in like manner they are needed for the attainment of a clean heart. In regeneration, God gives moral power, and requires it to be exercised and improved upon. And, if this power be properly exercised, He soon brings the soul into that high state of grace in which the flesh will no longer lust against the Spirit, nor the Spirit against the flesh. But if this power be not exercised, it is gradually lessened, and it is finally overcome by some of those sinful tempers and tendencies which, as we have said, remain in the soul after regeneration. Then the soul loses the witness of the Holy Spirit to its justification and adoption. And we will here add, that from some cause or causes, and, we doubt not, to a very great degree for the want of clearer views of the nature of regeneration, and of proper instruction on the subject of sanctification, the far greater multitude of the converted neglect to go forward, until some besetting sin overmasters them and they lose the evidence of their acceptance. And to-day the great body of Christian believers are living without the witness of the Holy Spirit with their spirit that they are the children of God. Surely, if not all, yet much of this terrible evil could be removed by proper teaching on the subject.—*Light on the Pathway of Holiness.*

(622.) *God wills our Sanctification.*—Dr. Binney, speaking of this passage of Scripture, “ This is the will of God, even your sanctification,” says : “ ‘ This is the will of God.’ How remarkable and emphatic the phrase ! On what a pre-eminence it places the subject in the order of the Divine ideas ! The soul of every other, the centre to which all tend, the aim and scope of His infinite plan ; as if all else was subordinate to this ; as if all His intentions and all events—all the advances of His government, all the breathings of his benevolence, all the energy of his power, all the resources

of his wisdom, all the emanations of his grace, all the resources of his Spirit—were but the servants of this great object, the means to accelerate and accomplish this unparalleled purpose of the Supreme will! For this end ‘all Scripture has been given;’ for this end ‘it is profitable for doctrine, that the man of God may be perfect, fully furnished unto all good works.’ The majesty of man’s character is the morality of his character—morality properly understood, in its only legitimately virtuous acceptation; morality as flowing from Evangelical principles; *practice*, as the child and representative of *faith*. Morals are beyond religion; they are that for which all religion provides; on which the life of the devout mind is ever intent, and without which all professions, either of faith or feeling, are nothing better than the babblings of idiocy, the dreamings of self-delusion, or the pretences of positive imposture.”

(623.) *Perfection*—The Methodist doctrine of Christian perfection steadily assumes the reality of sin as distinguished from its mere relativeness. It is something to be extirpated—taken away—“put off.” The completeness of its possession of the soul, as presented in the doctrine of original sin and total depravity, makes necessary a thorough renovation of the moral nature—that is, an entire spiritual sanctification. Toward that point all real religious growth is tending, and perfection is the ideal which the renewed soul is ever labouring to realize—the goal toward which it is tending. Whether or not it is attained in any given case is a question of facts to be determined by proper evidence agreeably to the ordinary rules of demonstration. What these proofs are, and how the question is to be treated in any given case, we need not now inquire. It is enough that we are steadily admonished to go onward toward “perfection,” and that we have the best possible assurance that our labours to that end shall not be in vain.—*American Methodist paper*.

(624.) *Perfecting Holiness*.—Bishop Janes, preaching before the Rock River Conference, on the subject of holiness, said:—“After all that Christ has done for you, is your spirit so that you are willing to just get into heaven? Religion fires the whole man. I believe there are two things that will form the experience of the good in heaven. One is their Christian usefulness on earth, and the other is their attainments in holiness on earth. The more like God here, the nearer we shall be to God there. Do we talk about seeing our friends in heaven and the prophets and apostles? We may. But if we see them in heaven we must have this holiness. When Mr. Wesley and Mr. Whitefield were alienated because of their theological differences, Mr. Whitefield was asked by a friend if he expected to see Mr. Wesley in heaven. Mr. Whitefield, with great gravity and exceeding humility, replied, ‘I fear not, brother; I fear that holy man of God will be so near the Divine presence

that I shall scarcely get a glimpse of him.' For one I want to be a holy man. I want to see every one in heaven, hear every note of melody, look into every countenance in its recovered holiness, feel every joy that thrills the Divine bosom, and spreads gladness throughout the realm of spiritual existence. Let us have holiness here. Let us spread holiness. And if we have the whole of religion here, we shall have the whole of heaven hereafter."

(625.) *Mr Fletcher on Christian Perfection.*—Christian perfection is the cluster and maturity of the graces which compose the Christian character. In other words, it is a spiritual constellation made up of these gracious stars—perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies, and, above all, perfect love for our invisible God. And as this last star is always accompanied by all the others, as Jupiter is by his satellites, we frequently use, as St. John, the phrase "perfect love," instead of the word "perfection;" understanding by it the pure love of God shed abroad in the heart of established believers by the Holy Ghost which is abundantly given them under the fullness of the Christian dispensation.

(626.) *Mr. Wesley's Rebuke.*—It is said, on one occasion, when the Rev. John Wesley was having charge of a lovefeast, a man rose up in the congregation, and said, "Friends, I thank heaven that I am holy as God." John Wesley gave him a severe but gentle rebuke, in the following words, "I do not doubt but my brother's heart is right, but think his head might be a little better informed," and then repeated that beautiful verse:—

"Holy as thou O Lord, is none,
Thy holiness is all thy own;
A drop of that unbounded sea
Is ours, a drop derived from thee."

You remember the first time you visited the old ocean, you stooped down till you could dip your finger into the water, you then lifted it up till the drop touched your tongue, and you said, as is the ocean, so is the drop, not in quantity, but in saltness.

(627.) *How a Young Woman obtained Sanctification.*—Meeting a class for tickets, Mr. Collins found Jane Gill anxiously longing for "a heart in every thought renewed, and full of love Divine." He opened for her the way of faith.

"Are you a child of God?"—"Yes."

"Are you not, as a child of God, an heir of God?"—"Yes."

"Have you not, as such, a gracious and assured right into eternal glory?"—"Yes."

"Does not right into an eternal glory necessarily include right unto everything without which that glory may not be entered?"—"Yes."

"Is not holiness such a thing?"—"Yes."

"Have you not, then, a right unto that?"—"Yes."

"Well, will you then claim your right? It only waits your claim."

They fell to prayer. The claim was urged, and heaven admitted it.—*Collins's Life.*

(628.) *The Blessing of Sanctification Restored.*—The Rev. John Smith, writing of a certain prayer meeting, says, "A fine young man got up and told us that he had lost, sometime ago, a clean heart, but that he had been acted upon again during the sermon. I was on the point of speaking to him, when he said, 'God cleanses me again.'"

It went like electric fluid. I said, "Now you see the cleansing power of God is in the chapel. You that want a clean heart may have one."

One man exclaimed, "I have got it," and, looking round, added, "You may all have it." I was told that thirty-three obtained entire sanctification, and many were pardoned.

(629.) *He that is Dead is freed from sin.*—In the fourth century, when the Christian faith was preached in its power in Egypt, a young brother sought out the great Macarius.

'Father,' said he, 'what is the meaning of being dead and buried with Christ?'

'My son,' answered Macarius, 'you remember our dear brother who died and was buried a short time since? Go now to his grave, and tell him all the unkind things that you ever heard of him, and that we are glad he is dead, and thankful to be rid of him, for he was such a worry to us, and caused so much discomfort in the church. Go, my son, and say that, and hear what he will answer.'

The young man was surprised, and doubted whether he really understood; but Macarius only said—

'Do as I bid you, my son, and come and tell me what our departed brother says.'

The young man did as he was commanded, and returned.

'Well, and what did our brother say?' asked Macarius.

'Say, Father!' he exclaimed; 'how could he say anything? He is dead.'

'Go now again, my son, and repeat every kind and flattering thing you have ever heard of him; tell him how much we miss him; how great a saint he was; what noble work he did; how the whole church depended upon him; and come again and tell me what he says.'

The young man began to see the lesson Macarius would teach him. He went again to the grave, and addressed many flattering things to the dead man, and then returned to Macarius.

'He answers *nothing*, father; he is dead and buried.'

‘You know now, my son,’ said the old father, ‘what it is to be dead with Christ. Praise and blame equally are nothing to him who is really dead and buried with Christ.’

(630). *The teachings of the Prayer-Book on Holiness.*—The Rev. G. A. Rogers, Vicar of Dover, in his little work, just issued, *Holiness ; or, What does the Prayer-Book say about it*, shows that the teachings of the Church Prayer-Book is in complete accordance with those views of entire sanctification which we glory in proclaiming. We give the following extract :—

The Absolution.—“Wherefore let us beseech Him to grant us true repentance, and His Holy Spirit, that those things may *please Him*, which we do at this present; and that the rest of our life hereafter may be *pure and Holy*.”

Can any man propose to us a higher standard of holiness than this? Does our Church mock us by putting before us unattainable blessings?

The Second Collect for Peace.—“O God, *whose service is perfect freedom*; defend us, Thy humble servants, *in all assaults of our enemies*: that we, *surely trusting* in Thy defence, *may not fear* the power of any adversaries.”

Here we have *perfect freedom in God's service!* Defence from *all assaults!* Sure *trust!* And the absence of *all fear!*

What happiness is expressed in all! What safety! What holiness! Is there a word of heated enthusiasm in all this?

The Third Collect for Grace.—“Grant that this day we fall into *no sin*, neither run into *any kind of danger*; but that *all our doings* may be ordered by Thy governance, *to do always that is righteous in Thy sight*.”

Can we imagine a higher standard of holiness than this? Had this collect first appeared in the nineteenth century, some one would have denounced it as *perfectionism!* *No sin!* If it be possible to be kept from all *one day, this day*—why not *many days*? Have we prayed for an *impossible* blessing?

To do always the righteous thing! This is indeed a high attainment. But for this we have professed to pray, and professed to believe the attainment possible.

General Thanksgiving.—“Walking before Thee *in holiness and righteousness all our days*.”

Here is holy walking “*all our days*” believed in and desired!

The Innocents' Day.—“*Mortify and kill all vices in us*, and so strengthen us by Thy grace, that by the *innocency* of our lives,” &c.

What language can be stronger than this? If it do not mean absolute perfection (and whoever imagined that it did?) why object to similar phraseology when holiness through faith is enforced and believed in?

Eighteenth Sunday after Trinity.—"Grace to *withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow Thee, the only God.*"

Here belief is implied that God does give grace to his people to *withstand* every possible temptation from every source, and that He does bestow upon them *purity* of heart and mind! What a high standard of holiness is this! And yet it is nothing short of this we have been asking of God.

Other passages might be quoted, but these will suffice to show the *standard of holiness* which our Church has placed before her children. Will any one venture to affirm that this standard is *too high*, or that it is *not* the standard of *Scripture*? I think not. Let us then deal faithfully with our consciences, and ask ourselves whether we have not theoretically and practically taken, and been contented with a much lower standard than that which we have for years professed through our flesh."

(631.) *God can make us Holy.*—An aged class-leader returning from a funeral the other day, meeting one of the Plymouth evangelists, remarked to him that he felt how needful it was to be made holy in order to meet God. "Brother," said the evangelist, "what do you mean? Is Jesus your Saviour not holy?" "Oh, yes, the blessed Jesus is holy," replied the aged man, "and I have to be made like him, holy too." He who saves in part can save completely. Regeneration is the infusion of an entirely new life into the soul; but entire sanctification is the perfection of a life already consciously enjoyed. It must further be the desire and intention of the Author of all our good to finish within us that new creation which reflects so fully his own glorious image. He who says, "Be ye holy, for I am holy," will surely perfect that which concerneth us. The giver of promises exceeding great and precious cannot deny his own word, on which he hath caused us to hope. The Rev. William Dawson, writing to the late Squire Brooke, when the latter had lost his sense of entire sanctification, said, "What has the Lord done for you? and what is it that he will not do for you? He has brought the camel through the needle's eye; nay, more, he has transformed the camel into a sheep; and now puts you into his pasture by day, and into his fold by night; continue there, and he will one day place you at his right hand for ever. Oh, that grace which conquered your will, when at the first it opposed, what conquests cannot it now make? what salvation cannot it now effect when it yields? The blood which pardoned your numerous and aggravated sins, which stained and

stung a guilty conscience, what can it not now do upon your enlightened and sprinkled conscience? That love which sprung up in your heart, when you first believed, what a well of water can it not rise to by repeated exercises of faith! Who can fathom the depths, who can measure the breadth, who can explore the height of the love of Christ to which a Christian believer may now attain?"

(632.) "*Uttermost.*"—How rich are the terms Scripture applies to salvation through Jesus. "He is able to save them to the *uttermost* that come unto God by him." What can go further than "*uttermost*?" Dr. Clarke says: "He is able to save from the power, guilt, nature, and punishment of sin—to the *uttermost*—to all intents, degrees, and purposes; and always, and in, and through all times, places, and circumstances; for all this is implied in the original word." The Dutch Bible translates the word "perfectly," the German has it "for ever," Dr. Leander Van Ess translates "complete," Berlenburg Bible "most perfectly," Catholic Bible (German) "eternally," Dr. Stier renders it "most complete." The original word seems to combine the two ideas of *continuity* and *utmost completeness*. Hence Jesus saves *for ever to the uttermost*! But you must come unto God by Him, and keep coming all the time, which implies a complete separation from sin and an entire consecration to God. Here is full salvation for you, hungry soul. Christ offers to you the overflowing well of salvation, thirsty heart. You are not straitened in Him, you may receive from his fulness grace for grace. Come and be saved for ever to the uttermost!

(633.) *The Word of God, the instrument of Sanctification.*—It is common for persons to conceive of, and expect the influence of the Holy Ghost, only as some undefined and inarticulate illapse promised in answer to prayer. It is even rare to hear Truth pointed out as the appointed and ordinary medium of operation to the blessed Spirit, and yet it might easily be shown that this is the doctrine of the New Testament.—John viii. 32; 2 Cor. iii. 17, 18; John xvii. 17; Eph. v. 26; Tit. iii. 5; 2 Thess. ii. 13; 1 Pet. i. 22, 23; James i. 18.

(634.) *Sanctification Attainable.*—The devil has a picture of counterfeit sanctification—a horrid bugbear which he holds up to terrify those who are seeking the true. I know a man who spent hours of wakeful anxiety night after night, wondering whether he dare commit himself to a full consecration. I know another whose course was hindered for weeks by an unguarded remark in a good man's biography to the effect that "perfect holiness was perfect suffering." And one, in seeking heart purity, was harassed for days with the thought that death would follow the cleansing. And he didn't want to die. The temptation was real and tormenting, but vanished

as he said, "Then I'll die, for I will be holy!" He lives still, and I have heard of him thanking God that it is a joy to be alive!

A plain man said in our hearing, not long ago, "God has made his will long since! 'This is the will of God, even your sanctification!'" And I have been told of a good man who unexpectedly came into possession of a large estate; that the lawyer broke the news to him by saying, "Everything is yours: you had better go and take possession." Heir of a full salvation, go and do likewise!—J. E. PAGE.

(635.) *A Religion Worth Having.*—It was at an early morning meeting not long ago. A few believers in Christ had assembled for prayer and conversation concerning the experience of "perfect love." Among us that morning was a stranger, who had at that early hour come some distance to be present. Joining with us in prayer, it was evident that she was one of those who dwell "in the secret place of the Most High," and who know what "fellowship with the Father" means. God was with us; and when we rose to separate, we recognised in the stranger one of whom we had heard months before, as a consistent witness of full salvation. So we introduced her to a class-leader of her own sex, as one who had found the secret of rest.

"You enjoy this experience, then?" was the inquiry made.

"Yes," was the reply, and a smile full of meaning passed over the speaker's face; "I bless God I have for ten years; and it is a religion worth having!"

(636.) *The Rev. John Fletcher's enjoyment of Entire Sanctification.*—This devoted minister said: "I received this blessing four or five times before, but I lost it by not observing the order of God, who has told us, 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.'" But the enemy offered his bait, under various colours, to keep me from a public declaration of what my Lord had wrought. When I first received this grace, Satan bid me wait awhile, until I saw more of the fruits. I resolved to do so; but I soon began to doubt of the witness which before I had felt in my heart, and was, in a little time, sensible I had lost both. A second time, after receiving this salvation (with shame I confess it), I was kept from being a witness for my Lord by the suggestion, 'Thou art a public character, the eyes of all are upon thee; and if, as before, by any means thou lose the blessing, it will be a dishonour to heart-holiness,' &c. I held my peace, and again forfeited the gift of God. At another time I was prevailed upon to hide it by reasoning—How few even of the children of God will receive this testimony, many of them supposing every transgression of the Adamic law is sin, and therefore, if I profess myself to be free from sin, all these will give my profession the lie, because I am not free in their sense—I am not

free from ignorance, mistakes, and various infirmities. I will therefore enjoy what God hath wrought in me, but I will not say I am perfect in love. Alas! I soon found again, "He that hideth his Lord's talent, and improveth it not, from that unprofitable servant shall be taken away even what he hath." Now, my brethren, you see my folly—I have confessed it in your presence! now I resolve before you all to confess my Master. I will confess Him to all the world, and I will declare unto you, in the presence of the Holy Trinity, I am now dead indeed unto sin."

Mr. Venn says of Mr. Fletcher: "I have known all the great men for these fifty years, but I have known none like him. I was intimately acquainted with him, and was under the same roof with him once for six weeks, during which time I never heard him say a single word which was not proper to be spoken, and which had not a tendency 'to minister grace to the hearers.'"

(637.) *Rev. W. Bramwell's Experience.*—He says: "To be cleansed from sin is much; but God, in great mercy, is filling my soul with love. Bless the Lord, I am saved every moment, and do declare to you that my union with God is such as I never before experienced. I have given myself to continued prayer."

(638.) *Lady Maxwell's Experience.*—"I went on my way rejoicing, wrestling in prayer for that degree of unequivocal evidence of sanctification, which would fully satisfy both myself and others. The Lord used various means to conquer the last remains of unbelief. For some days I felt him powerfully and sweetly at work upon my soul. I obtained increasing power to yield to the motions of the Spirit, and in a very short time they terminated in a clear witness. This, through mercy, has abode with me ever since. I can now no longer doubt but that the bitter root is destroyed."

(639.) *Mrs. Hester Ann Rogers's Experience.*—In her funeral sermon, preached by Dr. Coke, he says: "She enjoyed for many years that glorious blessing which St. John, in fourth chapter of the first epistle, speaks of as his own experience, and that of many of whom he was writing, that 'perfect love' which 'casteth out all fear that hath torment.' In short, she walked with God—she lived in the blaze of Gospel day, and Christ was her all in all."

(640.) *Rutherford's Experience.*—I verily think, now, that Christ hath led me up to a notch in Christianity that I was never at before; I think all before was but childhood and children's play.

Either I know not what Christianity is, or we have stinted a measure of so many ounce-weights and no more upon holiness, and there we are at a stand, drawing our breath all our life—a moderation in God's way, now, is much in request. I profess that I have never taken pains to find out Him whom my soul loveth; there is a way yet of finding out Christ that I have never lighted

upon. Oh! that I could find it out. If you would be a deep divine, I recommend to you sanctification.

Sanctification will settle you most in the truth. Oh! his perfumed face, his fair face, his lovely and kindly kisses have made me a poor prisoner: see that there is more to be had of Christ in this life than I had believed. We think all is but a little earnest, a slight afternoon refreshment, a small tasting which we have or that is to be had in this life—which is true compared with the inheritance; but yet I know it is more—it is the kingdom of God within us.

It is not jest nor sport which maketh me to speak and write as I do; I never before came to that degree or pitch of communion with Christ that I have now attained to. I counsel you to study sanctification, and to be dead to this world.

(641) *President Edward's Experience.*—The great President Edwards tells us that after reading a certain passage in God's Word he had a fresh baptism from above, and "there came into his soul, and was diffused through it, a new sense of the glory of the Divine Being." "From that time," he says, "I began to have a new idea of Christ and of the work of redemption, and the glorious way of salvation by Him. I had a view that was extraordinary of the glory of the Son of God, and of his wonderful grace." Under this celestial baptism, he tells us that he was in a flood of tears, and wept aloud for joy. Now this is the true "higher life," about which so many crude and extravagant things have been written by men of more enthusiasm than theological accuracy. What Payson, Edwards, Rutherford, and Wesley felt, we may feel in our humbler measure. Every child of God should covet it intensely. This, too, is what our churches need in this day of apathy and self-indulgence and barrenness. We need the new consecration unto Christ, and the new baptism into Christ. An ungodly world will never be converted by men and women who are barely gasping for life themselves. Brothers, sisters, get a new hold on Christ, if you would draw sinners from the pit!

(642.) *Confessing the Doctrine of Entire Sanctification.*—The inward sense of renewed and increased obligation to the Redeemer will constrain him to declare his goodness. To refuse to do this, is to refuse to give him that glory which is his due, to grieve his spirit, and to forfeit the blessing. If a man has indeed received the blessing, he has received it; and, to profess it, is to magnify him who has wrought this self-same thing in him; but such a profession is quite a distinct thing from the boastings of an ignorant, presumptuous, deceived professor; and it requires no great amount of spiritual discrimination to distinguish between these things which so widely differ; but it discovers a disingenuous disposition knowingly to confound them.—*Life of Rev. J. Petty.* By Rev. J. Macpherson.

(643.) *Sanctification and Temptation*.—"This past week has been a week of temptations, and my mind has been under a cloud; but, upon examination, I do not find that I have given way to anything. I have, through grace, retained my confidence, and felt this morning more of the presence of God. I will be thine." On another occasion he writes, "Satan suggested a variety of things, and then told me it was inbred sin. The Lord, however, supported me, and I was enabled sensibly and experimentally to say, 'The prince of this world cometh and hath nothing in me;' and the Scripture was so opened and applied to my mind, as I had not known before, though I felt I was only kept by the mighty power of God."—*The late Rev. J. Petty*.

(644.) *The Joy of Spiritual Discovery*.—Once, in the golden fields of the Pacific, we saw the countenance of a man lighted up with joy who had picked up a large nugget from the very surface of the ground. We have seen men almost shout over the yield of a day's "panning." We have seen multitudes gather, pick, and shovel, and pan, and hasten to distant fields under the exciting news of rich discoveries. So should the news of salvation—as experienced by men—stir our hearts.

If you have the richest treasure ever yet discovered, my brother, it cheers rather than dispirits me. There may be a richer one still! There are no bounds to this goodly land into which regeneration brings us. The New Testament is absorbed in depicting its riches. It may be because there are no bounds, that it speaks of none. Let us ever magnify the grace that brought us into this land. And let us never conclude, when we have got one great treasure, that we have got all—let us rather be stimulated in the search for still greater ones. It is "an exceeding good land that the Lord our God giveth us."

(645.) *Growth of Grace*.—Grace seems but a tender plant in the believer's heart. It has to contend with nipping frosts and desolating storms. Satan's rage burns ragingly against it. The world brings fuel upon fuel to consume it. The flesh blows fiercely to fan the flame. But grace still thrives. Its roots spread. Its branches rise. Its fruit ripens. Why? Christ walks within his garden—a guardian God. His hand sowed each seed. The dew of his favour nourishes it. The smile of his love matures it. Hence it overtops all fiery foes, and lifts its head towards heaven.
—DEAN LAW.

(646.) *Business a Means of Grace*.—Instead of business becoming a feeder to covetousness under the promptings of nature, it must become a stimulus to benevolence under the promptings of grace. Dr. Hawes, in his biography of Norman Smith, a merchant in his congregation, says he never grew in grace more rapidly or shone brighter as a Christian than the last six or seven years of his

life, when he had the greatest amount of business on his hands. From the time when he devoted all to God, and resolved to pursue his business as a part of his religion, he found no tendency in his worldly engagements to chill his piety, or enchain his affections to earth. His business became to him a means of grace, and helped him forward in the divine life, just as truly as the reading the Scriptures and prayer.

(647) *Poetic Lines on Perfect Love*.—A scarce old book, recently secured by an American Methodist preacher, concludes with a poetical description of some leading doctrines of Methodism, including the following lines on perfect love:—

Our father taught in many a warm address,
 Salvation's crown—pure, perfect holiness;
 That when the soul the hallowing fire renews,
 And God in man his effigy reviews,
 Fair truth and reason, like two Spartans, reign—
 The mind their royal seat, the heart their fane;
 Their sceptre grace, their code a "law of love;"
 Their crest an olive branch, their arms a dove.
 Beneath their sway the dragon sin is chained,
 And perfect paradise is now regained;
 Faith, meekness, zeal united empire hold,
 And joy unmixed restores the age of gold;
 Each thought impure is blasted in the bud,
 Each duty sprinkled with atoning blood.
 Who bids the ocean billows rest or roll
 Has fixed devotion's temple in the soul:
 By which the infelt deity is known:
 The cause at once in the effect is seen,
 We know the spring is come, when all is green;
 The splendid court the royal presence shows,
 And though unseen, its scent betrays the rose.
 So when the heart is purified and clean,
 God's moral image in the soul is seen;
 It shines reflected, as in glass we trace,
 When pure the surface face reflecting face,
 The attracted heart, its central sun obeys,
 "Prayer all its business, all its pleasure praise;"
 The rest of Sabbath reigns, no passions rise,
 No passions but have kinsmen in the skies.
 The fire that burns within has clean destroyed
 The dregs of passion and the dross of pride:
 Man grasps the beatific prize, nor waits
 For death, to open blooming Eden's gates:
 Jesus is "all in all," each tie is broke,
 And light and easy sits the Saviour's yoke.

(648.) *Sanctification essential to Usefulness*.—"Give me," said Mr. Wesley, "one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be

clergymen or laymen; such alone will shake the gates of hell, and set up the kingdom of heaven upon earth."

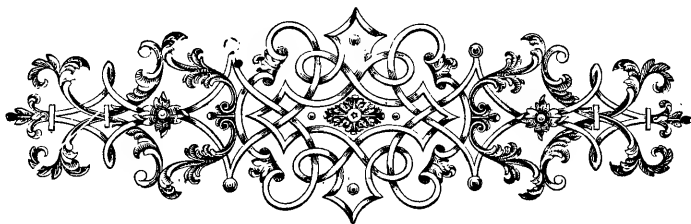
This doctrine of entire sanctification was that which, above all others, distinguished the first preachers of the Primitive Methodist Connexion. The Rev. Hugh Bourne said: "Sanctification is a heavenly doctrine of Primitive Methodism. When our Connexion was in its infancy, we were diligent to establish this doctrine. We carried it in *all*, and through *all*. Indeed, the welfare of the Connexion depended on it. When this doctrine was promoted, the work of God rose, but when it was not promoted, the work declined." "Such," says Dr. Hannah, "is the regard which the Most High has for His own truth, that he sometimes prospers it even when uttered by unhallowed lips; and such is his condescension, that he often succeeds the endeavours of his servants who justly lament their own deficiencies and infirmities. The more, however, a minister of the sanctuary advances in personal purity, the more successful he generally becomes. Christian instruction, ministered by him, possesses a strong and commanding authority. It is sustained by a full conviction of its reality, and recommended by the penetrating energy of personal and vital experience. To such a minister, also, God is commonly pleased to impart a larger portion of that assisting spirit whose presence he seeks and on whose agency he humbly relies."

(649.) *All Given up for Christ*.—That remarkable revivalist, Mr. Pearsall Smith, recently said: "In one of the Methodist Episcopal Churches in America, there was a man who chose to be a forward man, a man of remarkable cleverness, but very far from being known as particularly gentle and tender before men, and fond of controversy. His wife was brought to thorough consecration to God. He felt the difference—felt now what it was to have one in his household walking in the Spirit; every word, and thought, and look, almost seemed to reflect Christ. This brought conviction to his heart. After having earnestly sought the teaching of the Methodist Church upon this subject, he felt God's hand upon him constraining him to teach it to the flock over whom the Holy Ghost had made him overseer. He preached it earnestly one day, saying, "Now, my brethren, lay your all upon the altar of Christ." As he did so, the Spirit whispered to him, "Do it yourself." It was a solemn moment—God could work in a moment the work of years, not only in the conversion, but in the sanctification of a soul—and his next word was, "Brethren, I have done it myself, I am the Lord's; I am wholly the Lord's; for ever the Lord's." He need not say what was the impression upon his people."

(650.) *Sanctification the Great Need*.—We would have no dispute about modes, forms, places, words, or names, but we insist earnestly upon the fact, pure religion and a great deal more of it, is our

greatest necessity. If technical views and strictly defined doctrines can help you, by all means seek them, study them. If modern methods of seeking a full salvation, entire sanctification, or perfect love, commend themselves to your judgment, by all means avail yourselves of them. If you would rather study the original sources of such teaching and holy living, procure and read Wesley and Fletcher on perfection. Read them, and earnestly seek light and help from heaven. If you would get nearer the pure fountain of unsullied light and perfect love, "search the scriptures," and pay strict attention to all the passages which speak of the privileges and duties of the people of God, the Spirit's work upon the soul, the promises and precepts. One thing is certain. Holiness is required, held up as our privilege. Perfect love is enjoined upon us. It is expected that we put away all "wrath, strife," and all evil. God promises to cleanse us from "all unrighteousness." We may be "filled with all the fulness of God," and "walk in this world as he also walked." Let there be a full consecration of all we have to God; let there be earnest request to God that he would fill us with all his promised fulness; let there be undoubting faith exercised in God's holy promises, and all we need will be given. God will dwell in us and all our heart be love.





Final Perseverance.

ANALYSIS OF DISSERTATION XXVII.

Q^N this subject a long controversy has been maintained between Arminian and Calvinistic writers; the latter teaching *that when a man is truly regenerated and brought into a state of saving grace, he cannot fall, so as to be eternally lost.* This view, according to Calvinists, supported by five reasons or arguments:—

1. That as God is a Being possessing infinite love, faithfulness, power, and wisdom, it can hardly be supposed that he will suffer any of his people to fall into perdition, seeing this would reflect on his attributes, and argue that he is worse than a common father to his family. This view is untenable (1) because God allowed the devil to ruin our first parents while in Eden; and (2) He allows the continuance of moral and physical evil, and yet there is no “reflection on his attributes,” nor is it true that by so doing “he is worse than a common father to his family.”

2. Final perseverance is argued from God's sovereign election, based upon Eph. i. 4-6. But our election to sonship does not rest upon the Divine sovereignty, apart from our faith and obedience. “Election, in the Scripture sense, is God's doing anything that our merit or power has no part in; the true predestination, or fore-appointment of God, is: (1). “He that believeth shall be saved, &c.; (2.) He that endureth to the end shall be saved eternally.”—Wesley.

3. If God's children can fall away and be lost, then, it is supposed, that the death and intercession of Christ may be all in vain—an idea both derogatory to the Divine glory, and dishonourable to Christ. But this view of the intrinsic efficacy of the atonement involves a process of false reasoning, and hence proves nothing.

4. It is supposed that, as the final perseverance of the saints is by the agency of the Holy Ghost, they must persevere, otherwise it would be a reflection on his Divine agency. We remark (1) That the saint can persevere only by the grace of the Holy Ghost; and (2) that the act of sin, or falling away, is the work of the flesh. David's sin was David's act; but, on the Calvinistic argument, the Holy Spirit was to blame.

5. It is argued from several passages of Scripture. The following passages compared with others assist us to their true meaning:—Job xvii. 9 compared with Ezek. xxxiii. 18; Heb. x. 39. Psa. xciv. 14 compared with 1 Chron. xxviii. 9; Matt. xii. 43-45. Psa. cxxv. 1-3 compared with verses 4 and 5, where the possibility of turning *aside* is plainly stated. Isa. liv. 10, Jer. xxxii. 40, do not definitely teach final perseverance. It is evidently implied in John x. 27, 28, that the conditions of the believer's eternal security are, hearing Christ's voice and following him. Judas, who was among those given unto Christ by the Father, was "*lost*." John xvii. 12. Finney's view of 2 Cor. vii. 10 incorrect.—Pp. 524-532.

The possibility of apostacy, and of finally falling from a state of grace, argued:—1. From the fact that God threatens to punish those who apostatise, and promises to save those who are faithful and obedient. Ezek. iii. 18-21; Ezek. xxxiii. 13-15.

2. That a godly man may fall so low in this life that it is impossible for him to be restored. Heb. vi. 3-6. Calvinists say (1) that these persons are not truly godly men, but only such as have an external profession; (2) that while they must be regarded as in a state of grace, they cannot fall away so as not to be restored; and (3) that backsliders cannot be eternally lost.—Pp. 532-536.

3. From both ancient and modern biography of Solomon it is said (1) that he was such a godly man; (2) that he fell from that state; and (3) that we possess no satisfactory proof of his restoration. In proof of the first point, see 2 Sam. xii. 25; 1 Chron. xxviii. 6; 2 Chron. i. 1; vii. 1. Of the second, see 1 Kings xi. 1-10. That he was ever restored is not proved from the book of Ecclesiastes, even granting he wrote it after his apostacy, which is, however, very improbable; nor from the *Contents* of the book.—Pp. 537-542.

Judas is regarded by some as having never been a pious man, and, therefore, as having never fallen from grace; others think that he was once in a state of grace, but, through satanic agency, *fell*. Observe:—(1) that Christ treated Judas, at the commencement of His ministry, in all respects like the other apostles. See John x. 1, 8, 16, 20, 40; (2) that we have as much reason to believe that Peter was an ungodly man as Judas; but (3) we have no evidence of his restoration, as we have of David's and Peter's.—Pp. 542-545.

To say that those in modern days, who are said to fall away from grace, have only had a profession of religion, is setting up mere opinion in opposition to fact. The conditions of our securing salvation, both in this life and in the life to come, are : (1) a continued reliance on the power and grace of God through Christ ; and (2) humble and faithful perseverance in those duties pertaining to life and godliness. 1 Cor. x. 12 ; Rom. xi. 20, 23.—Pp. 545-548.

The *possibility* of falling from a state of grace is *implied* in those passages of Scripture in which we are exhorted to “watch,” “pray,” to be “faithful,” and “to take heed lest we fall.” See Ezek. xxxiii. 13 ; Matt. xxiv. 42, 46 ; Luke xii. 43 ; 1 Cor. x. 11, 12 ; Eph. vi. 10-14, 18 ; Heb. vi. 5, 6 ; x. 29 ; 2 Pet. i. 10 ; iii. 17 ; Rev. ii. 10.

FINAL PERSEVERANCE.

Walk in the light! thy path shall be
Peaceful, serene, and bright ;
For God, by grace, shall dwell in thee,
And God Himself is light.

WE have already seen that it is the privilege of God's people to be cleansed from all sin, and to be preserved “blameless” until death. An old Puritan has said, “It is good to begin well ; it is better to continue well ; but it is best of all to end well.” What would it avail the warrior on the tented field, that he had signalled himself by many deeds of valour, if he should turn his back upon his foe just as victory was about to declare itself on his side ? What would it avail a traveller, who sought to gain some unvisited mountain summit, if, after climbing many a steep, he stood still, while frowning cliffs and lofty rocks were yet above him ? And what will it avail the Christian that he has put on the whole armour of God, fought many battles, won many victories, and done much good, if he does not persevere and labour until the last step has been taken, the last blow struck, the last conflict over, and he hears the Divine Master say, “Well done, thou good and faithful servant ; enter thou into the joy of thy Lord.” Addressing his disciples, Christ said, “He that endureth to the end shall be saved.” These words are unmistakably plain, and teach that if his followers do *not* endure unto the end they cannot be saved. To gain eternal life we must persevere unto the end. This is admitted by all Christians.

But some tell us that it is utterly impossible for Christians to fall from Grace, so as to forfeit heaven at last. Certainly, God's purpose and provisions furnish everything requisite for the eternal well-being of his people; while his love for them is most tender, deep, and enduring. "It is illustrated in the Scriptures by a father's love and a mother's sympathy. The Saviour says of such, 'My sheep,' etc.: John x. 27, 28. All who accept and cleave to Christ, who hear his voice, and follow him, do certainly 'make their calling and election sure;' and *no* power in heaven, earth, or hell 'shall be able to separate them from the love of God which is in Jesus Christ our Lord.' Yet these provisions and assurances, from the party of the first part, do not destroy the laws and functions of moral freedom, essential to man's spiritual nature and relations to God, nor hence release him from moral responsibilities; nor hence, while under the conditions of probationary life, from the possibility of the abuse of his moral functions, and the forfeiture of heirship. Such was true of the angels which kept not their first estate, which was undoubtedly a state of grace: Job iv. 18; Jude, 6; 2 Pet. ii. 4. Such was true, also, of our first parents. They were in the image of God, without blemish, and under the immediate protection of their loving Almighty Creator, and no power in the whole universe could have separated them from him, if they themselves had but remained true to him. Yet, like the said angels, they sinned and fell: Gen. i. 27-31; iii. 6-10, 24; Eccl. vii. 29. There is no more necessity for the weakest believer to fall than for those angels and the first human pair; but the possession of the extraordinary powers essential to the Divine relationship and heavenly dignity and felicity, for which man was created, involves, while under probationary conditions, the possibility of departure from God, and hence a liability to the legitimate consequences of such departure. This is presumptively clear from the manifest facts in the case, and is in exact accordance with the plain teachings of the inspired writers on this subject." In Ezekiel xviii. 26, we read, "When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity which he hath done shall he die." And in the xxxiii. 13, "When I shall say to the righteous, *that* he shall

surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it."

(1.) *The PRAYERS of the Apostles are inconsistent with the infallible perseverance of all who have been saved:* Col. i. 9, 10; 2 Thes. ii. 16, 17; 1 Pet. v. 10.

(2.) *In the following passages salvation is made to DEPEND upon a continuous exercise of faith and fidelity:* 1 Cor. xv. 2; Matt. xviii. 32-35; John xv. 5, 6; Col. i. 22, 23; Rev. ii. 10; iii. 5; Rom. vi. 12-16; 2 Pet. i. 5-10; Ezek. iii. 20.

(3.) *The following exhortations imply the POSSIBILITY of falling from grace:* Rom. xi. 20-22; Gal. v. 1; Heb. xii. 1; 1 Cor. x. 12; Phil. ii. 12; Col. ii. 8; 1 Tim. iv. 16; 2 Tim. i. 13; ii. 3; Heb. ii. 1; iii. 12; x. 35; 1 Cor. ix. 27; 1 Pet. iii. 6; Rev. ii. 5; iii. 11.

(4.) *Christians are urged by the STRONGEST CONCEIVABLE MOTIVES to perseverance:* 2 Pet. ii. 20; Heb. ii. 3; x. 28, 29; vi. 4-6; xii. 15; Gal. v. 4.

(5.) *Christians may ENDANGER THE SALVATION OF weak brethren:* 1 Cor. viii. 9-11.

(6.) *The following passages make us acquainted with some who HAD BACKSLIDEN.*—Gal. i. 6; iv. 19; v. 7; Matt. xii. 43-45; 1 Tim. i. 18-20; 2 Pet. ii. 20-22; Heb. vi. 4-6; x. 26-29; 1 Sam. x. 9; xxxi. 4, 5; Matt. xxvii. 4, 5; 1 Tim. iv. 1; v. 15; vi. 10, 20, 21; 2 Tim. i. 15; ii. 16-18; iv. 10.

(7.) *The apostacy of Christians is distinctly FORETOLD:* Acts xx. 28-30; 2 Pet. ii. 12.

In the face of these passages of Scripture, we cannot accept as a Bible doctrine the infallible perseverance of all the saints, nor can we believe that "once in grace, always in grace," or that though "Christians may fall in the way, they cannot fall out of it." There is no need that any Christian should fall from grace. The vast majority of Christians do persevere unto the end. "It is such a serious thing for a Christian to apostatize, that we would fain persuade ourselves that cases of backsliding do not often occur in ordinary circumstances; and of those who do draw back, probably many do not 'draw back into perdition.' After a while

they may, by the earnest striving of the Holy Spirit of God, be brought to repentance."

It has been said that every opinion has its practical effect. The view held by some, "once in grace, always in grace," has its practical influence, which is very disastrous to the interests of piety. "Nothing can have a greater tendency to produce indolence and lukewarmness in the professed disciple of Christ than the opinion that his salvation is absolutely certain, and that there is no possibility of his failing to reach the heavenly Canaan. There can be no doubt that, through the subtilty of Satan and the corruption of the human heart, this doctrine has often been so applied, that the consequences have been disastrous and ruinous. If final salvation be absolutely secured to any individual, why should he be cautious and circumspect as to his present conduct? Whether he watch and pray, or be altogether careless and indifferent; whether he resist and mortify his natural appetites, or indulge them without any restraint; whether he contend against his spiritual enemies, or be led away captive by them; it matters not; in either case the final result will be the same, and he will in the end be safe and happy. Why then should he deny himself? Why should he take up his cross? Why should he engage in any duties that are difficult and painful? Why should he refrain from anything that would yield him gratification or profit? Let it once be supposed that this opinion is a part of the revealed truth of God, and you immediately check everything like zeal and energy in the work of salvation, and give the strongest encouragement to a careless and indolent spirit. What will cautions against such a spirit avail, if no final injury can arise from it? What will exhortations to self-denying labour and persevering diligence avail, if without them eternal felicity be equally secure?

The sentiment, moreover, is as dishonourable to God as it is pernicious to man. Is it not dishonourable to the Divine character to represent God as dealing with man as though he were a necessary agent, a mere machine? and as though his eternal destiny depended not on his own conduct, but merely on the choice and decree of his Maker? How much more proper and more dignified is that view which we take, when we consider the Deity as leaving man in possession of

the noblest of all his endowments, a freedom of choice and agency, and treating him always in a manner consistent with that freedom ! According to one scheme, those who are eternally happy, become so through the irresistible efficacy of divine grace, and are saved as necessary agents, without any choice or concurrence of their own. Whereas, the other scheme represents them as becoming eternally happy, through the efficacy of divine grace, in the proper use of their freedom, and with their own concurrence. The former scheme represents Jehovah as bestowing on them eternal felicity ; but in a way which robs them of their free agency, and, by so doing, degrades them immeasurably in their rank among his creatures. As far as a free agent is superior to a necessary one ; as far as a creature possessed of reason and intellect is superior to one destitute of those endowments ; so far does the glory redounding to the Creator from the eternal felicity of free agents exceed that which he would receive, on the supposition that men are saved in a necessary or compulsory way.

Some have supposed that a stronger motive to gratitude and love is furnished by the notion that our salvation is wholly from God, without any concurrence of our own ; and that, if it be granted that our own co-operation is requisite, we shall not so deeply feel our dependence on divine grace, and our obligations to our heavenly Father. While, however, the doctrine of absolute and unconditional salvation is rejected, and we insist on the necessity that man should use and improve the grace of God, we constantly maintain that salvation is not the recompence of human merit, not the result of human excellence ; but the effect of divine grace. From first to last we are indebted to the mercy of God, and to the merit of the Redeemer. That it is God who has provided a Saviour for perishing man ; that it is he who makes known to us our need of a Saviour ; who opens our eyes, and softens our hearts ; who gives us true repentance, and leads us to approach his footstool, through the atonement and merit of his well-beloved Son ; all this is most fully granted. It is God who disposes and enables us to avail ourselves of that merciful provision which he himself has made. In short, he invites, he entreats, he expostulates, he commands, but he does not necessitate. Every expedient

short of absolute compulsion, he does employ ; every means consistent with the liberty which he has given us, he does use.

It may, indeed, be allowed that the operations of the Holy Spirit on the heart are so far irresistible, that light is often communicated without the concurrence of man ; good impressions are produced ; convictions of sin are darted into the soul ; discoveries of our dangers are made ; fears of endless misery, and strong desires after salvation, are excited. But all these impressions, convictions, and discoveries, these fears and desires, are talents committed to us : we have power either to improve or to neglect them ; either to yield to good impressions, or to resist them ; either to work, or to stand idle, in the Lord's vineyard. Although it may be said, that God begins the great work without us, he will not carry it on without us, he will not complete it without us. Hence, our perseverance in the good way cannot be absolutely insured, unless our very constitution be changed and our free agency destroyed.

If, then, we believe that our salvation originated entirely in the boundless compassion of the Deity ; that the greatest of all his gifts, the gift of his only-begotten Son, came to man unmerited, unsolicited, unexpected ; that Jesus voluntarily undertook and accomplished the arduous task of our redemption ; that the work of salvation in the soul is begun, and carried on, and perfected through the agency of the Holy Spirit ; are not these considerations sufficient to impress us most powerfully with the feeling of our total and perpetual dependence on divine grace ? are they not sufficient to produce sentiments of the most ardent gratitude and love to our heavenly Benefactor ? He who properly weighs these truths will not need any other considerations to convince him that he is under the most solemn obligations to love his God with the strongest affection of which he is capable, to consecrate all his powers unreservedly to his Creator and Redeemer, and to evince his love by zealous, cheerful, and uniform obedience to the divine commands. Had he the capacity of an archangel ; and had he, with such capacity, ten thousand lives to devote to the service of his God ; he is conscious that all this would be infinitely less than what God is entitled to claim in return for his benefits. Hence

he feels that he now is, and that he must to all eternity continue to be, a debtor to divine grace.

Again: it has been supposed that our comfort and joy in looking forward to the future and eternal state depend very much on the conviction that our perseverance is infallibly secured; and that the contrary supposition tends to produce distressing doubts and fears in the mind of the Christian. It is, indeed, a solemn consideration, that we have not yet passed our final account; that we have not yet stood at the tribunal, nor has our irreversible doom been as yet pronounced. Hence it is proper that we should at all times cherish a godly fear, a holy jealousy, a deep consciousness of the importance of our present condition as candidates for an eternal state, as standing on the verge of an unknown world, as just on the point of being launched on that boundless ocean from which none ever returns.

Such considerations will be an excellent antidote to the natural levity of our dispositions, and will counteract our strong propensity to neglect spiritual and eternal things. And the recollection that our final doom is yet undecided; that we are still, as it were, suspended between heavenly felicity and infernal woe, may be very salutary in producing that habitual sobriety and seriousness which are so becoming in creatures situated as we are. There is, however, no necessity that our fears should be of a painful and distressing nature. Our sensibilities may be awakened, and our gracious fears excited, while faith remains in vigorous exercise, and all painful apprehensions are banished. And the Christian, without the aid of the opinion that his final salvation is infallibly secured, may have all that comfort and confidence which are necessary to support him while journeying through life, and to urge him onwards in the paths of duty and obedience. He may have a moral, though not an absolute, certainty of final happiness. His expectations of eternal glory may be so strong as greatly and constantly to preponderate in the scale. And the mere possibility of his final failure and ruin, while it checks presumption, while it imposes on him the perpetual necessity of watchfulness and prayer, will not destroy any measure of true comfort, will not be accompanied by anything inconsistent with real enjoyment.

They who imagine that the salvation of God's elect is infallibly secured, and that no doubt whatever can be legitimately entertained on that point, will still feel it to be a matter which at least admits of being questioned, whether they are really among the elect. Unless they have a positive, absolute, and infallible assurance that they are of this favoured number, they have no right to claim the peculiar blessings and privileges of God's people as their own. And their uncertainty on this point, or the bare possibility that they are among the non-elect, has full as great a tendency to disturb their peace, and to create painful apprehensions, as the doctrine of the conditional perseverance of the saints could have. Whichever scheme we adopt, we shall find contingency and conditionality in some way connected therewith. If we believe the perseverance of the saints to be absolutely secured, the matter of uncertainty is, whether we are saints or not. We know that there may be many appearances without the reality of true religion. None but God knows infallibly who are and who are not his people; the only absolute evidence of being such is found in those who endure to the end, and die in the faith. Till our mortal career is ended, till we bid time and all its concerns a final adieu, it is a point not absolutely decided with any but God whether we truly are his people, his saints, his elect. And the consideration of this momentous truth should operate beneficially even on those who believe that the final salvation of the elect cannot possibly be prevented. But if, on the contrary, we believe that the final salvation of believers is contingent and conditional, how powerful are the motives hereby presented to zeal and diligence, fidelity, and perseverance. Our everlasting all is at stake; our eternal condition depends, not on any absolute decree of the Almighty, but on our own conduct in improving or resisting the grace of God. Our gracious fears and our holy anxieties should be excited, that we may so run as to obtain the prize; so fight, as to gain the final victory; so live, that we may die in the faith, and be admitted into the heavenly city, the new Jerusalem, the land of pure and endless felicity. (See "*The Principles and Doctrines of Christianity*," &c. By the Rev. W. P. Burgess.)

The denial of the possibility of a man falling from grace,

leads to an absurdity. Suppose you ask the question : What if David, during that fearful lapse of his, had died, what would have become of him ? The only answer that could be given would be, that he could not die in that state. But don't you see what this brings you to ? It brings you to this : that when a man, who has once believed, commits sin—sin that brought death into the world—cholera cannot destroy him, accident cannot kill him, the power of death cannot touch him ; that, in fact, the man who has once believed, if he will but commit sin, becomes thereby, for the time, immortal. Is not that an absurdity ? We must watch and be vigilant.

FACTS AND ILLUSTRATIONS.

(651.) *Arminian Perseverance*.—A strong polemic once asked the Rev. T. Collins, "Do you believe in the perseverance of saints ?" "Certainly," was the unexpected reply. "Indeed ! I thought you were a Wesleyan. I thought you did not." "O, sir, you have been misinformed. It is the perseverance of *sinners* we doubt." The biter—bitten—said no more, and, for once, debate was postponed.

(652.) *The Perseverance of the Saints*.—A worthy elder, who suspected a newly-ordained minister of not being altogether orthodox on the five points of Calvinism, went to him and said—"Sir, I am told that you are against the perseverance of the saints." "Not I, indeed," answered he ; "it is the perseverance of sinners that I oppose." "O yes, but that is not a satisfactory answer, sir. Do you think that a child of God can ever fall finally away from a state of grace so as not to be saved ?" "Well," he replied, "I would advise no one to make the experiment."

(653.) *A Dangerous Experiment*.—Rowland Hill, after preaching a sermon to prove that it was impossible for any man to fall from grace, leaned over the pulpit and said to his hearers, "I shouldn't recommend any of you to try it."

(654.) *Holding Fast*.—Two coloured men, in the south, had just been hearing a sermon, and were conversing together about it. One of them remarked that he could understand but little of it, but the other said that he understood all but one word. "What is dat ?" asked his companion. "De word *perseverance*," was the answer. To which the other rejoined, "Oh ! me tell you what dat is ; it mean, *take right hold ; hold fast ; hang on, and no let go.*"

(655.) *The Self-excuser*.—Mr. Hunter, a minister in the west of Scotland, had a man in his parish who stumbled on the doctrine of predestination, and made the common abuse of it by saying, "Oh, if I am ordained to salvation, I shall be saved, let me do what or how I please."

It happened, some time afterwards, that this man fell, by accident, into a ditch, and could not rise. Mr. Hunter passed by, and the man earnestly begged of him to help him up. "Oh, lie still, lie still," said Mr. Hunter, "if it is *ordained*, you'll get up; no fear of that."—*Memoirs of Robert Paul*.

(656.) *Perseverance*.—A poor woman had a supply of coals laid at her door by a charitable neighbour. A little girl came out with a fire-shovel, and began to take a shovelful at a time, and carry it to a sort of bin in the cellar. I said, "Do you expect to get all that coal in with your little shovel?" She was quite confused with my question, but her answer was striking: "Yes, sir, if I work long enough." Humble worker, make up for your want of ability by abundant continuance in well-doing, and your life-work will not be trivial. The repetition of small efforts will effect more than the occasional use of great talents.—SPURGEON.

(657.) *A Backslider*.—The Rev. Robert Robinson, once a follower of Whitfield, was the author of the favourite hymn commencing,—

"Come, Thou fount of every blessing,
Tune my heart to sing Thy grace:
Streams of mercy never ceasing,
Call for songs of loudest praise."

It was written in his early life. Afterwards he became irreligious, and it is said that one day, while travelling in a stage-coach, a lady, not knowing who he was, called his attention to this hymn in a book she was reading. He endeavoured to change the conversation. When she reverted to the subject, he burst into tears, and said, "Madam! I am the unhappy man who wrote that hymn, and I would give a thousand worlds to enjoy the feelings I then had."

(658.) *Having put your hand to the Plough, Look not Back*.—In a letter to one of his children, Mr. Venn says: "Terrible is the falling away of any who make profession, and act quite contrary to conviction. A lady here (Huddersfield) thus relates her own case: 'Once Mr. — and I were both in the right path. I drew him into the world again. I am now the most miserable of beings. When I lie down, I fear I shall awake in hell. When I go out full dressed, and seem to have all the world can give me, I am ready to sink under the terrors of my own mind. What greatly increases my misery is the remembrance of the dying speech of my own sister, who told me she had stifled convictions, and obstinately fought against light, to enjoy the company of the world. 'Sister,' said she, 'I

die without hope. Beware this be not your own case ! ' But, indeed,' said Mrs. —, ' I fear it will.' Pray for singleness of heart, and for such a revelation of the excellency of Christ Jesus, as will leave no place for halting or dividing your affections."

(659.) *A Church Member Hung*.—Never shall I forget the end of one with whom I was well acquainted, a member of the church of which I was pastor at Perth. He was a moderate drinker ; and at the solicitation of a traveller with whom he did business, retired one evening to an hotel. For the first time in his life he became intoxicated, went home, and in the heat of passion excited by liquor, inflicted on his wife injuries of which she died. In due time he was tried, the evidence was conclusive, and sentence of death was pronounced. Never shall the scene be effaced from my memory. I attended him in his cell, and was the last to leave him on the scaffold ; and there, within sight of the church of which he had been forty years a member, was he hung like a dog !—*Rev. Jabez Burns, D.D.*

(660.) *The Fallen Minister*.—Rev. Luke Tyerman, in his new Life of Wesley, gives the following letter, hitherto unpublished—written by Mr. Wesley on behalf of a fallen preacher, William Shent. Wesley was a firm disciplinarian ; too much so for some of his historians ; but this letter illustrates beautifully the tenderness of his nature :—

' LONDON, January 11th, 1779.—I have a few questions which I desire may be proposed to the society of Keighley.

' Who was the occasion of the Methodist preachers first setting foot in Leeds ? William Shent.

' Who received John Nelson into his house at his first coming thither ? William Shent.

' Who was it invited me, and received me when I came ? William Shent.

' Who was it that stood by me while I preached in the streets with the stones flying on every side ? William Shent.

' Who was it that bore the storm of persecution for the whole town, and stemmed it at the peril of his own life ? William Shent.

' Whose word did God bless for years in an eminent manner ? William Shent's.

' By whom were many children, now in Paradise, begotten in the Lord, and many now alive ? William Shent.

' Who is he that is ready now to be broken up and turned into the street ? William Shent.

' And does nobody care for this ? William Shent fell into sin, and was publicly expelled from the society ; but must he be starved ? Must he, with his grey hairs and all his children, be without a place to lay his head ? Can you suffer this ? O tell it

not in Gath! Where is gratitude? Where is compassion? where is Christianity? Where is humanity? where is concern for the cause of God? Who is a wise man among you? Who is concerned for the Gospel? Who has put on bowels of mercy? Let him arise and exert himself in this matter. You must all arise as one man, and roll away the reproach. Let us set him on his feet once more. It may save both him and his family. But what we do, let it be done quickly. I am, dear brethren, your affectionate brother."

(661.) *The Arminian Bridge*.—One whose teachings are very largely and popularly read, has a very favourite illustration of our supposed doctrine on the perseverance of saints, and that of Calvinism, comparing Arminianism and Calvinism to two bridges. One bridge, he tells us, is wide enough, but it only goes half way across the stream; whereas, his bridge, though a narrow one, goes right across. Now, I think he might just as well say that London bridge, which connects the city with his own borough, does not go right across, and the plan of which is not perfect, because many a man has gone half way, and turned back, or because many a man has leaped suicidally from the buttresses. The bridge goes right across, but you are not compelled to cross it. You may leap suicidally from it, or stop half way and return. You need not turn aside, but you must watch and be vigilant, lest your lamp should go out in darkness. Take heed to yourselves and your ways.—REV. S. COLEY.

(662.) *Resistibility of Grace*.—The following passage certainly contains proof that sometimes God "would," but men "would not." "As the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the Lord, that they might be unto me for a people and for a name, and for a praise and for a glory: *but they would not hear.*"—(Jer. xiii. 11.) Here is undoubted resistance on the part of men to the will and influence of God.

(683.) *God's Decrees*.—For men to judge of their condition by the decrees of God which are hid from us, and not by His word which is near us and in our hearts, is as if a man wandering in the wide sea, in a dark night, when the heaven is all clouded about, should yet resolve to steer his course by the stars which he cannot see, but only guess at, and neglect the compass, which is at hand, and would afford him a much better and more certain direction.—TILLOTSON.

(664.) *Names written in the "Lamb's Book of Life."*—We learn from the biography of the Rev. W. Jay that when a youth he was heard publicly to pray that God would write the names of his auditors in "the Lamb's book of life." As soon as the congregation

was dismissed, an old saint rebuked young Jay for presuming to offer such a prayer, affirming that the names of all the elect were written in "the Lamb's book of life," and that the book was sealed up from all eternity. "Dear me," exclaimed an old lady, "if I thought it possible that I could ever fall from grace, I should be perfectly miserable." The late Rev. Philip Pugh, in his work against hyper-Calvinism, mentions an individual who said, "If an elect person were to die drunk, or at the card-table, he would go to heaven; while if another person, not elect, were to pray and praise God all his days and die, he would go to hell." It is upon the authority of such oracles that men presume to make "the word of God of none effect, through their traditions."—(Mark vii. 9, 13.) But what is the value of human caprice, or feeling, when put as authority against God's unmistakable word?

(665.) *The Calm Depths.*—Shallow waters are easily muddled. After a night-storm the waters of the bay along the beach, stirred by the winds, are foul and black with the mire and dirt. But look beyond, out on the deep water—how blue and clear it is? The white caps on the surface show the violence of the wind; but the water is too deep for storms that sweep its surface to stir up the bottom. So in Christian experience. A shallow experience is easily disturbed; the merest trifles becloud and darken the soul whose piety is superficial; while the most furious storms of life fail to darken the soul which has attained a deep experience of the things of God. The agitation may produce a sparkle on the surface, but in the calm depths of such a spirit reigns eternal tranquility, the peace of God that passeth all understanding.—*Spectator*.

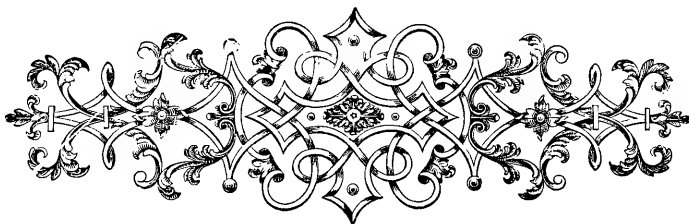
(665.) *The Backslider Restored.*—An awfully profane man of my early acquaintance, a cooper by trade, was, under the preaching of the Gospel, suddenly awakened, and converted to God. A few days after, while "setting up a barrel," the bracing hoop gave way, and all the staves fell down. In the sudden disappointment, from the instinctive power of old habit, my friend uttered an oath, without knowing it, till the dreadful sound of it reached his ear, and went like a shaft of death into "his conscience." In the greatest terror, he dropped on his knees, and wept bitterly before God, and with the importunity of wrestling Jacob, cried to God, and with tighter grasp than ever, laid hold on the Angel Divine, and became a most steadfast and useful Christian.—REV. W. TAYLOR.

(666.) *Man reaps in Eternity what he sows in Time.*—On a fine summer's day, in 1840, a clergyman was called to preach in a town in Indiana, to a youthful congregation. At the close of his discourse, he addressed his young hearers in some such words as these: "Learn that the present life is a preparation for, and has a tendency to, eternity. The present is linked to the future throughout creation, in the vegetable, in the animal, and in the moral world.

As is the seed, so is the fruit; as is the egg, so is the fowl; as is the boy, so is the man; as is the rational being in this world, so will he be in the next. Dives estranged from God here, is Dives estranged from God there; and Enoch walking with God here, is Enoch walking with God in a calmer and better world. I beseech you, then, live for a blessed eternity. Go to the worm that you tread upon, and learn a lesson of wisdom. The very caterpillar seeks the food that fosters it for another and similar state; and, more wisely than man, builds its own sepulchre, from whence, in time, by a kind of resurrection, it comes forth a new creature, in almost an angelic form. And now, that which was hideous is beautiful; and that which crawled, flies; and that which fed on comparatively gross food sips the dew, and revels in the rich pastures—an emblem of that paradise where flows the river of life and grows the tree of life. Could the caterpillar have been diverted from its proper element and mode of life, it had never attained the butterfly's splendid form and hue; it had perished a worthless worm. Consider her ways, and be wise. Let it not be said that you are more negligent than worms, and that your reason is less available than their instinct. As often as the butterfly flits across your path, remember that it whispers in its flight, **'LIVE FOR THE FUTURE.'**"

With this the preacher closed his discourse; but, to deepen the impressions, a butterfly, directed by the Hand which guides alike the sun and an atom in its course, fluttered through the church, as if commissioned by heaven to repeat the exhortation. There was neither speech nor language, but its voice was heard, saying to the gazing audience, **"LIVE FOR THE FUTURE."**





God's Moral Government.

ANALYSIS OF DISSERTATION XXVIII.

THIS subject is profound, and in many respects mysterious, when viewed in its true character, the nature of its administrations, and its ultimate results in relation to future rewards and punishments. Finney noticed, whose remarks on this subject are sometimes useful and important, while at others they are irreverent, presumptuous, and superfluous. Moral government implies *moral agents*, a *moral Governor*, *moral laws*, the *accountability of moral agents*, and *future rewards and punishments*. These noticed in order:—

1.—God's moral government defined thus: The manifestation of the Divine "perfections in the supporting of moral order among intelligent creatures; or subjecting rational creatures to law, and dealing with them according to the sanctions of that law."—Dr. Pye Smith. This subject *not considered in a general sense, but in relation to man's present state and future destiny*. That man is a moral agent is evident (1) from the fact that he is *capable of receiving and rightly using moral laws*; that he thinks, reasons, and performs moral actions under the influence of motives; (2) from the *circumstances in which he is placed in the grand economy of human life*.—Pp. 549-553.

2.—There is only *one supreme Governor*. (1) The idea of one Supreme God not unknown to the mind of the ancient heathen; (2) the origin of Polytheism not determinable. Some suppose that the worship of the heavenly bodies prevailed, almost universally, at the time of the Deluge, and was the cause of it.—Onkelos, Marmonides. Different views held respecting the meaning of Gen. vi. 11.—Seldon, Lightfoot, Heidegger, and Dr. A. Clarke. Lucien and Herodotus affirm that Polytheism had its origin in Egypt; M. L'Abbe de Tressen held that it began in Asia, among the Chaldeans, so early as in the days of Nimrod—their first king.

The moral perfection of the Divine character (taught in the words of St. John, "*God is love*") unknown among the ancient heathen, as evidenced from the two passages of Orpheus, whose theological principles were adopted by Plato and Pythagoras.—Pp. 553-556.

Remarks:—

1. The *necessity* of a form of moral government in relation to man's conduct, accountability, and destiny, and suitable to his moral nature, evident from his relations to God, &c.

2. Moral order, the result of man's obedience to the *Divine law*, the ground of his well being, &c.

3. There must be a Supreme Governing Mind, whose will is law, and to whose authoritative decisions all his subjects must submit.

4. Those who defy and violate the laws of this Supreme Mind must be punished, while those who obey them shall be rewarded. Without these *remunerating* and *vindictory* awards, the law would be sanctionless, or, with no other motives than those which arise from a sense of our duty to God as a Being of infinite perfections.

5. Man's nature and the laws of his being are so framed as to convince him that he is responsible to God for his conduct.

6. God is the only Being in the universe whose natural and moral perfections qualify him for the government of all intelligent beings.—Pp. 557-558.

3.—Though God is the absolute Governor of all intelligent creatures, the rules and principles of His moral government are not arbitrary and despotic, but consistent with the justice and purity of His moral nature.

(1.) The Ten Commandments, the moral precepts of the Old and New Testaments, together with those rights and ceremonies which embody the characteristics of morality, as well as those natural laws which are of a moral tendency, are comprehended in the system of God's moral government of mankind. See Finney and Bishop Butler;

(2.) The standard of morality in the New Testament is elevated, and strikingly superior, with regard to the purity and refinement of its precepts, to the Old Testament morality;

(3.) These laws claim a divine origin, and inculcate the principle of love to God and man;

(4.) These laws must be *willingly obeyed*.—Pp. 559-562.

4.—Moral government implies accountability. Man's present state probationary; his future interest is dependent upon his behaviour now. (1.) Some have contended for the non-responsibility of man on the ground of his being the subject of fatality and the creature of circumstances; (2) others have maintained that God, in his sovereign prerogative, sees it right to hold man responsible for his actions, although those actions and his moral character have been decreed from all eternity. These views are unscriptural,

and repugnant to reason. The wisdom, righteousness, justice, and goodness of God operate harmoniously in the work of man's redemption by Jesus Christ.—Pp. 563-565.

5.—The rewards and punishments awarded to the obedient and disobedient are regarded as constituting the sanctions of the moral law, and the legitimate motives to obedience. They imply (1) man's *moral freedom*; and (2) that he will be judged for his actions; and (3) prove the doctrine of human responsibility. Numerous passages of Scripture cited to show that rewards and punishments necessarily imply *adjudication*, or the fact that man will be judged for his acting.—Pp. 565-574.

Passages of Scripture showing:—

1. *That God is the righteous Judge and Governor of the universe*: 1 Sam. ii. 9, 10; Job xxiv. 21-23; Psa. vii. 11; ix. 7, 8; l. 6; lxxv. 4, 5, 7, 8; ciii. 6; Eccles. iii. 17; Isa. iii. 13; Rom. ii. 2, 6-11.

2. *That God is an impartial Judge and Governor of mankind.*—Compare Gen. vi. 5 with 2 Pet. ii. 5, 6; Gen. iv. 7; xviii. 25; Psa. lxxxix. 14; xcix. 4; Jer. xvii. 10; xxxii. 19; Luke xii. 47, 48; Rom. ii. 12; 2 Cor. v. 10; viii. 12; Gal. vii. 7-9; Heb. vi. 10; Rev. xvi. 5, 7; xx. 11-15; xxii. 12.

3. *The certainty of a judgment to come*:—Job xxi. 30; Psa. ix. 17; xi. 6; Eccles. xi. 9; xii. 14; Matt. xxiv. 3, 4, 14, 29-31; xxv. 31, 34, 41, 46; Acts xvii. 31; Rom. ii. 16; 2 Cor. iv. 5; 1 Thess. iv. 16; 2 Thess. i. 6, 7; 2 Pet. iii. 3-7, 9-11; Jude, 14, 15; Rev. xx. 12, 13; xi. 17, 18.

GOD'S MORAL GOVERNMENT.

Hast thou ever heard
Of such a book? The author, God Himself;
The subject, God and man, salvation, life,
And death—eternal life—eternal death.—*Pollok*.

In previous chapters we have seen that God's rule over all his creatures, whether animate or inanimate, human or angelic, is absolute, and alone. His sceptre is universal. Heaven is His throne, the earth His footstool, and the wide universe His presence chamber. But it is with His moral government of man, by a code of laws calculated to promote his happiness, and to illustrate the infinite wisdom, power, justice, and goodness of the eternal mind, that we have now to do.

Universal law, universal language, and universal conscience, proclaim man's moral obligations. Capable of discerning between the right and the wrong, and possessed of free will to choose the good and to forsake the evil, man is held responsible for his conduct, both by his Maker and his fellow men.

1. *As Creator and King, God has an unquestionable right to legislate for the creatures which He has made.*—"The slightest analysis of our feelings is sufficient to show that moral obligation is the obligation to conform our character and conduct to the will of an infinitely perfect Being, who has the authority to make his will imperative, and who has the power and the right to punish disobedience. The sense of guilt, especially resolves itself into a consciousness of being amenable to a moral governor. The moral law, therefore, is in its nature the revelation of the will of God, so far as that will concerns the conduct of His creatures. It has no other authority and no other sanction than that which it derives from Him."—*Rev. C. Hodge, D.D.*

2. *There is a reason in the nature of man requiring the revelation of a perfect rule of duty.*—Man had lost both the knowledge of the true God and the true man, and could therefore settle no rule of duty for himself in regard to either. Left to himself, he gropes in the dark, and can neither find the way to happiness nor Heaven. Nay, as one observes, "Ask the wisest of men, and they will confess the weakness of reason, that after all its attainments it falls infinitely short of perfection, and is far from being commensurate to truth or the nature of things." The most extraordinary geniuses have spent their whole lives in unwearied diligence, and yet never obtained true wisdom. Pythagoras, till the fiftieth year of his age, was a scholar under the greatest masters in the world. Democritus spent no less than fourscore years in hard study. Plato attended the lectures of Socrates, Archytas, and Eurytas for forty years, and Aristotle laboured more than twenty under Plato. Here were persons of the most solid judgment and vast capacity, with invincible study and application, and assisted with the labours of all preceding ages, and yet fell infinitely short of truth. How necessary, then, is divine revelation to point out to us the right path?

3. *With such a revelation God has favoured man.*—It contains the entire code of Christian morals, namely, all the duties we owe to God, to man, and to ourselves. The two great commandments under which we are placed, and which are binding upon us all, and which our Lord calls “the first and the second,” embody our entire round of Christian duties. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” This is the first; and the second is like unto it: “Thou shalt love thy neighbour as thyself.” These two commandments were the substance of the Jewish moral law. Hence our Saviour tells us that His mission into the world was to re-establish the law of God in our hearts, and to lead us to a practical observance of its precepts. “Think not,” said He, “that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.” Matt. v. 17. These two commandments are amplified, and specific directions are given us in the Old Testament, and more emphatically so in the New. We are told what tempers we should cultivate; what dispositions we should cherish; what ends we should aim at; what propensities we should suppress; what dangers we should shun, and what duties we should discharge towards God and towards each other. There are—

(1.) OUR DUTIES TO GOD. (a.) *Our love to God.*—Deut. vi. 5; Josh. xxii. 5; Psal. xxxi. 23; Mark xii. 28-30; Eph. i. 4; Jude 21; (b.) *Reverence of God.*—Psal. xxxiii. 8; lxxxix. 7; lxxvi. 7; xcvi. 4-9; Prov. xxiii. 17; Matt. x. 28; Heb. xii. 28-29; (c.) *Trust in God.*—Psal. iv. 5; xxxviii. 3; lv. 22; lxi. 28; Prov. iii. 5; xvi. 3; xxxix. 25; Isa. xxvi. 4; 1 Pet. iv. 19; v. 7; (d.) *Submission to God.*—Matt. vi. 10; Neh. ix. 23; Isa. xlv. 9; James iv. 7; v. 10-11; Heb. xiii. 5. These duties also imply others; such as praise, thanks, prayer, private, domestic, social, and public. Eph. iv. 11-12; Acts xvii. 11; Matt. xxviii. 19; 1 Cor. xi. 26; Matt. iii. 16; 2 Cor. xiii. 5; Deut. vi. 6, 7; Col. iii. 16; 1 Tim. ii. 8; Rom. x. 12; Eph. vi. 18; Col. iv. 2; 1 Thess. v. 17; Matt. vi. 6; xiv. 23; xxvi. 36, 39, 42, 44; Mark i. 35; Luke v. 16; Acts x. 9-30; Acts xxv. 21; xviii. 4; Col. iii. 16; Psal. xcix. 9; c. 4; 1 Tim. ii. 8; iv. 8; vii. 6; Heb. xii. 25,

(2.) OUR DUTIES TOWARDS OUR FELLOW MEN.—(a.) *We ought to love them.*—Mark xii. 31; Luke x. 27; vi. 27; (b.) *We ought to avoid injuring them.*—Ex. xxii. 1; Luke xix. 8; Deut. xxv. 13-16; Prov. xx. 14; Mark x. 19; 1 Cor. vi. 8-10; 1 Thess. iv. 6; (c.) *We should be kind and courteous to them.*—Rom. xii. 10; Phil. iv. 8; 1 Pet. iii. 8.

(3.) OUR RELATIVE DUTIES.—(a.) *Husbands and wives.* Matt. xix. 3-11; Rom. vii. 2, 3; Mark x. 11, 12; (b.) *Duties of husbands.*—Gen. iii. 16; 1 Cor. xi. 3, 8, 9; 1 Tim. ii. 12-14; (c.) *Of wives.*—Eph. v. 22, 24, 33; see also Eph. v. 25-33; 1 Pet. iii. 7; Gen. ii. 18-24; (d.) *Parents and children.* (e.) *Of children.*—Lev. xix. 3; Eph. vi. 2, 3; Prov. i. 8, 9; iv. 1-4, 20-22; vii. 1-3; Eph. vi. 1, 2; Col. iii. 20; Gen. xlvii. 12; Ruth. iv. 15; 1 Tim. v. 4; Eph. vi. 2; Lev. xix. 3; (f.) *Of parents.*—Prov. xxii. 6; Eph. vi. 4; 1 Tim. iii. 4; Deut. vi. 6, 7; 1 Cor. vi. 10; Col. iii. 21. *Duties of masters and servants.*—(a.) *Of masters.*—Col. iii. 22; 1 Pet. ii. 18; John xiii. 14; Gen. xxxv. 3; Acts x. 2; Jos. xxiv. 15; Exod. xx. 10; Deut. v. 12-14; Gen. xxiv. 2; Psal. ci. 6, 7; 2 Kings, v. 13, 14; Job xxxi. 13-15; Col. iv. 1; Eph. vi. 9; Col. iv. 1; Phil. 16; Luke vii. 3; Eph. vi. 9; Gen. xxxi. 7; Lev. xix. 13; Deut. xxiv. 15; Lev. xxv. 43; Deut. xxiv. 14; Deut. xv. 18; Jer. xxii. 13; Jas. v. 4. (b.) *Of servants.*—Gen. xxiv. 12; Mal. i. 6; 1 Tim. vi. 1, 2; 1 Pet. ii. 18; Eph. vi. 5; Tit. ii. 9; Psal. cxxiii. 2; Tit. ii. 9; 2 Sam. xii. 18; Gen. xxiv. 27, 48; Luke xvi. 10-12; 1 Cor. iv. 2; Tit. ii. 10; 1 Sam. xxv. 14-17; 2 Kings v. 2, 3; Gen. xxiv. 34, 49, 54, 56; Mal. iii. 23, 24; Neh. iv. 16-23; Gen. xvi. 6-9; 1 Pet. ii. 18-20; Tit. ii. 9; Eph. vi. 6; Col. iii. 22; Tit. ii. 10; 1 Cor. vii. 20, 21; Matt. xviii. 33; 1 Pet. ii. 19; Eph. vi. 5-7; Col. iii. 22, 23; Eph. vi. 5-7.

(4.) GENERAL DUTIES.—The following duties are enjoined upon us for the regulation of our conduct in this life, in order that we may please God, profit our fellow-creatures, and secure our own good, by being pious, benevolent, and self-governed. Heb. xiii. 7; 1 Thess. v. 12, 13; Rom. xv. 2; 1 Cor. ix. 20-22; Gal. iv. 18; Rev. iii. 15, 16-19; Matt. x. 16-28; 1 Cor. xvi. 13; Col. iv. 5. The Bible is the purest, the most comprehensive, and only effective system of moral ethics in the world. We may further observe, that it is—

(1.) *Divinely obligatory*.—In the best systems of mere human ethics there are imperfections and defects which diminish their excellence, mar their beauty, and limit their usefulness. But even when their sentiments are so pure, their style so clear, and their language so bold and commanding as to win unbounded admiration and applause, “there still remains,” says Robert Hall, “an incurable defect in that want of authority which robs them of their power over the conscience.” But it is far otherwise with the ten commandments. They come with an authority and dignity peculiar to themselves, and in demonstration of the spirit and with power. Dr. Chalmers says, “Had no message come to us from the fountain-head of truth, it were natural enough for every individual mind to betake itself to its own speculations. But a message *has* come to us, bearing on its forehead every characteristic of authenticity; and is it right now that the question of our *faith*, or of our *duty*, should be committed to the capricious notions of this man’s taste or that man’s fancy—our maxim and our sentiment? The question now is, not ‘What thinkest thou?’ In the days of our pagan antiquity, no other question could be put, and the wretched delusions and idolatries of that period let us see what kind of answer the human mind is capable of making when left to its own *guidance* and its own authority.”

(2.) *It is absolutely perfect*.—It requires us to love God with filial, and our fellow men with fraternal, affection. Were these two great commandments acted upon in all the length and breadth of their requirements, man would become an angel, and the earth a paradise.

(3.) *It is easy of comprehension*.—Human laws are often complex and mysterious. The laws of England are said to fill not fewer than seventy folio volumes: so that if an Englishman’s happiness depended upon his obtaining a knowledge of all the laws by which he is governed, the task might well sink him into despair; but the laws of God’s mouth, and the plan of salvation, are contained in a volume that a child may take in his hand, or that a working man may daily carry in his pocket. God’s yoke is easy and his burden is light. A little child can love God with all its heart, and the highest archangel can do no more.

(4.) *These laws are enforced by the most powerful sanctions.* Every law must have penalties attached to it, or else it becomes mere councilor advice. It is by such means only that the laws of men operate as a terror to evil-doers, and a protection and praise to them that do well. It is the same with the Divine law. By it wickedness is condemned and denounced, while righteousness is approved and rewarded; hence, while the latter has its precious promises, the former has its awful denunciations.—Eccl. viii. 12, 13; Luke xx. 47.

(5.) *Hence arises the necessity of a general judgment, which is so clearly revealed in the Word of God.*—Jude 14, 15; Psa. 1. 3, 4; Dan. vii. 9, 10; Rev. xx. 11, 12; John v. 22, 26, 27; ix. 39; Acts xvii. 31; 1 Cor. xv. 25-28; Eccl. xi. 14; Matt. xiii. 41; xxiv. 30; xxv. 31; Acts xvii. 31; Luke xii. 8, 9; 2 Pet. ii. 4; Jude 6; Mark xiii. 27; Rom. xiv. 12; ii. 16; James ii. 12; Eccl. xii. 14; Luke xii. 2; Matt. xxv. 32, 34, 41.

The necessity for this general judgment arises from the fact that, in this world justice is not done. The innocent often suffer, and the guilty go unpunished. The poor are oppressed and wronged by unprincipled men, and crimes of the deepest dye are committed and secreted, and the criminals never brought to justice in this world. Persons go great lengths in sin, and yet some of them live in pleasure, and enjoy the highest worldly prosperity down to extreme old age. Some rulers cruelly treat their subjects, making of them hewers of wood and drawers of water, whilst they live in all the pomp and pleasure earth can afford. The enemies of Christianity, in the days of the persecutions, inflicted upon the children of God the most excruciating tortures that human skill could invent and hellish malice execute. During the ten general persecutions, in the third centuries of the Christian era, multiplied thousands were put to death in the most shameful manner. Unnumbered, high-handed crimes, both against God and man, in the form of oppression, cruelty, and bloodshed, have been, and are being, perpetrated continually. Now, is it reasonable to suppose that all this black, fearful, and long catalogue of crimes will go unpunished? No! The same God who heard the cry of Abel's blood from the ground hears the voice of blood yet, and the

tears and blood which are now being shed on account of slavery, intemperance, and "man's inhumanity to man," in the numberless forms in which it is practised, are crying to God in a voice louder than thunder. But, though sentence against the cruel works of man is not executed speedily, yet God will bring every work unto judgment. The list of black crimes which men have committed will then be brought forth by the God of heaven and every transgression and disobedience will receive a just recompense of reward.—Rom. ii. 1-11.

But the necessity of a general judgment will appear still more fully from the reflection of the fact that, in this world men cannot be judged according to their works. The example and precept of men exert an influence, for good or evil, after their departure from earth. For example:—The writings of good men do more good, and those of wicked men more harm, after their departure than they do whilst they live. The productions of Atheistical and Deistical authors still live to corrupt the morals and ruin the souls of men; and the book of the Reformers still lives to encourage and instruct the believer in Christ. Hence, God has appointed a time in the future—after the drama of this world shall close—in which a final settlement will be made with every man, and all receive according to their doings.

(6.) *We may further observe that no nation has ever been found without this idea of future retribution; nor can an instance be cited in which a nation, having once had it, has ever lost it. In all nations there are, and always have been, unbelievers and sceptics, and even believers whose notions are extremely dim and shadowy; but that is, unhappily, as really true, though not so extensively, of morbid Christians of the present day as it was of the old pagans. Notwithstanding unbelief and scepticism, and dim, shadowy notions, the idea thus existed throughout the ancient world, and existed, too, with great definiteness and power.*

We give the following extracts, taken almost at random, from different classical writers:—“When Rhadamanthus (the judge of the dead) finds a bad man, he sends him to Tartarus, with a sign whether he is curable or incurable, and then when he comes thither he is treated accordingly. But if, as sometimes happens, he finds another soul who has

lived in holiness and truth, he rejoices over him and sends him to the islands of the blessed.”—(*Plato Gorg.*) “Regard neither your children nor your life, nor anything else as superior to righteousness, that when you come to Hades, you may bring all this forward before the judges there in your defence.”—(*Plato Crito at the end.*) “When the dead come to the place where the spirits of men meet each other, those who have lived well, and justly and holy, and also those who have not, are first judged.”—(*Plato, Phaedon.*) “At the judgment, by command of the judges, the righteous go to the right hand and upwards through heaven, the wicked to the left and downwards.”—(*Plato, Rep.*) “Impure souls are bound by the Fates in fetters that cannot be broken.—(*Diog., Laert. in Pyth.*) “Heavy gates are opened to Hades, and rivers of fire.”—(*Plutarch.*) “No other death will end the punishment of this death, and there will be no last hour to evils so great.”—(*Ovia.*) “The proof of God’s providence and of the immortality of the soul is the same; whoever gives up the one must give up the other.”—(*Plutarch.*) “Every soul is immortal, for that which always moves is immortal.”—“A change of place; a passing from here to elsewhere, this is death.”—“When a good man dies he has a happy lot, and great honour, and becomes a god.”—“The men in that life are more blessed than those in this life.”—“The souls of those who have perfectly purified themselves by philosophy will come to dwellings still more glorious than are the dwellings of the blessed generally.”—(*Plato.*) “The Druids hold that souls never die, but after death pass to other places.”—(*Cæsar.*) “The Egyptians first set forth the doctrine that the soul of man is immortal, and that when the body decomposes the soul enters to another form of life.”—(*Herodotus.*) “The child is dead, it will be given back again; the wife is dead, she will be given back again. He who gave them has required them again.”—(*Epictetus.*) “Do you not know what great punishments after this life await the wicked, or in what felicity the good then will live?”—(*Lucian.*) “For good men there is a certain and definite place in heaven, where they enjoy eternal happiness.” “The souls of the pious there continually enjoy far greater good, which time does not consume, nor does force take it away from them.”—“Although the fruit of a good deed in the consciousness itself is sufficient, yet, I judge that immortality is not

to be undervalued by a mortal."—"O! happy day, when I shall go to that Divine assembly of souls, and depart from this crowd and turmoil."—"That is the way to heaven, and to the company of those who have lived, and being released from the body, inhabit that place."—*Cicero*.) "A great and eternal peace receives the good."—(*Seneca*.) "The Thracians bury a departed one with joy and exultation, because he is delivered from many evils, and now lives in full blessedness."—(*Herodotus*.)

The above extracts are mainly from the writers of ancient Greece and Rome, who derived their ideas partly from the logic of their own interior reasons (see Romans, ii. 14, 15, for the Apostle Paul's view of this matter), partly from Egypt, and partly from some obscure traditions of the Hebrew revelation through the Greek Septuagint. If we go to the more eastern sages, the Magi and others, we shall find the same ideas carried out with even greater fulness and distinctness. God has never left himself without witnesses on this subject.

How was it, then, that it was our Saviour Jesus Christ who brought life and immortality to light through the Gospel? 2 Tim. i. 10. Christ, by his teachings, and more especially by his death and resurrection, and continued intercourse with his disciples, after he had risen from the dead, gave to the doctrine an emphasis, a distinctness and power which it had never had before, and which nothing else could give to it. He brought it to light—out of the twilight into a light above the brightness of the midday sun itself.—Acts xxvi. 13. This was the great and final revelation, and no other one has since been needed. The same is true of other great doctrines. The doctrine of God's impartial care of all nations is distinctly asserted by the Hebrew prophets—Amos ix. 17; but how much more fully and ethically and authoritatively set forth in the New Testament.—Matt. xxviii. 19; Act x. 34, 35.



FACTS AND ILLUSTRATIONS.

(667.) *God hath spoken*.—Do we realize what we say when we profess our belief that the living God, the maker of the heavens and the earth, has actually spoken to us? That he has actually given us an authentic record of what has proceeded from his lips,

of what he himself has done, of what he is doing, and what he will yet do for the Church and for the world? We have never felt the solemnity of this, or it seems to me we should fall down on our knees, and bend our head in reverence, meditating on the thought—"God has spoken to us!"

(668.) *A Scientist and Mount Sinai*.—"The Scientists," says the *Baltimore Episcopal Methodist*, "still keep on with their marvellous discoveries. One of them, a Londoner, claims that he has found out that Mount Sinai was a volcano. The inference which it is desired, no doubt, to draw from that assumption is, that Moses availed himself of a volcanic eruption to impose upon the Israelites the moral law, making them believe the flames and rumblings were a supernatural display of divine power in attestation of the Ten Commandments, acknowledged by every one to be the most perfect code of piety and morality in the world! It was a remarkable coincidence that Moses should have had this perfect code all ready for the eruption, or perhaps he had the eruption all ready for the delivery of the code, and as he had the Israelites on the spot in the exact time for the delivery of the Decalogue and the volcano, no doubt he let off the volcano himself! There is another difficulty common to objections against Moses, and to the Greater than Moses, and that is how an impostor could produce and labour to inculcate upon mankind the best models of integrity and virtue mankind have ever known. Whether Mount Sinai ever was a volcano or not, we do not pretend to decide. But there is reason to fear that these infidel scientists and their miserable dupes will one day find it a volcano, if it has never been so before, and cry upon the rocks and mountains to hide and cover them from its overflowing wrath."

(669.) *The Inspiration of the Bible*.—When De Tocqueville was in America he asked to see a Sabbath-school. He was struck with seeing a Bible in the hands of almost every child. "Is this common?" said he to his friend. "What a mighty influence it must have upon the nation!" Think of the unnumbered Sabbath-school pupils in all Christian lands, each with a book in their hand. More striking still is the thought of all Christians in all lands, sitting each in their private room, every morning before they go into the world, to read this one book. What must the book be to furnish the minds and hearts of spiritual people with exhaustless supplies of thought and emotion? Not so Shakspeare; even Bunyan, copying so closely from the Bible, cannot fill such a place. "Do not read Bunyan to me any more," said a distinguished missionary lady, near her end, to her husband; "Bunyan tires me, but I can hear you read the Bible without fatigue." Why has not Josephus's History of the Jews equal power with this book, when relating the very same things? Because inspiration has flowed into the very thoughts and language of the Bible.—*Dr. Adams*.

(670.) *The Bible Precious*.—Olympia Fulvia Morata was one of the earliest and brightest ornaments of the Reformation. She could declaim in Latin, converse in Greek, and was a critic in the most difficult classics. But after it pleased God, by his grace, to open the eyes of her mind to discover the truth, she became enamoured of the sacred Scriptures beyond all other books in the world, and studied them by day and by night. And when dissolution approached, she declared she felt nothing but “an inexpressible tranquillity and peace with God, through Jesus Christ.” Her mouth was full of the praises of God, and she emphatically expressed herself by saying, “I am nothing but joy.”—*Simpson's Plea for Religion*.

(671.) *Tom Paine on the Great Rule of Life*.—Most readers have heard of Tom Paine, the man who did so much mischief many years ago in spreading infidel opinions, and making our Bible a laughing-stock. It is said of him that when he resided in New Jersey, he was one day passing the house of Dr. Staughton, when the Doctor was sitting at the door. Paine stopped, and, after some remarks of a general character, observed: “Mr. Staughton, what a pity it is that a man has not some comprehensive and perfect rule for the government of his life.” The Doctor replied, “Mr. Paine, there is such a rule.” “What is that?” Paine inquired. Dr. Staughton repeated the passage, “Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself.” Abashed and confounded, Paine replied, “Oh, that's in your Bible,” and immediately walked away.

(672.) *Love for the Bible*.—In the library of the late Dr. Williams, in Redcross-street, London, there is a curious manuscript, containing the whole book of Psalms and all the New Testament, except the Revelations, in fifteen volumes, folio. The whole is written in characters an inch long, with a white composition, on black paper, manufactured on purpose. This perfectly unique copy was written in 1745, at the cost of Mr. Harris, a tradesman of London, whose sight having decayed with age so as to prevent his reading the Scriptures, though printed in the largest type, he incurred the expense of this transcription, that he might enjoy those sources of comfort which are “more to be desired than gold—yea, than much fine gold.”

(673.) *Remarkable instances of Love of the Bible*.—During the time that Dr. Kennicott was employed in preparing his Polyglot Bible, he was accustomed to hear his wife read to him in their daily airings those different portions to which his immediate attention was called. When preparing for their ride, the day after this great work was completed, upon her asking him what book she should now take, “Oh,” he exclaimed, “let us begin the Bible.”

The great Sir Isaac Newton read the Bible with holy perseverance. Boerhaave, one of the most illustrious physicians of Europe, pass'd the first hour of every day in this holy exercise. The profound mathematician, Euler, was a diligent reader of the Bible.

The Chancellor L'Hospital, whose virtue shone so brightly and purely in French wars of religion, writes : " There is nothing to my mind comparable to the holy writings : nowhere does the soul repose so sweetly, or find so sure a refuge from every evil.' Another Chancellor, the very model of magistrates, D'Aguesseau, passed not a single day, from his childhood, without reading the Scriptures; and in his last moments he was heard to repeat the words of the Gospel. The most honest man in the age of Louis XIV., a man who lived at Court without being a courtier, and whose wise counsels were always heard with deference by a king but little accustomed to receive them—Montausier, was brought up under the same discipline as Turenne; that is to say, with the Bible and by the Bible. His panegyrist, Fléchier, bears witness that he had read the New Testament of Jesus Christ, with attention and respect, no less than a hundred and thirty times.

" Bring me the Book," said Sir Walter Scott on his dying bed, " bring me the Book." " What book?" replied Lockhart. " Can you ask," said the expiring genius, whose fascinating novels have charmed the world, but have no balm for death,—" Can you ask, ' What Book!' There is but one. The Bible contains the literature of Heaven."

Mr. Selden, the famous lawyer, whom Grotius calls " the glory of the English nation," was, as Mr. Matthew Hale declared, " a resolved serious Christian, and a great adversary to Hobbes' errors." He was generally considered as one of the most eminent philosophers and most learned men of his time. He had taken a diligent survey of all kinds of learning, and had read as much perhaps as any man ever did; and yet, towards the latter end of his days, he declared to Archbishop Usher that, notwithstanding he had been so laborious in his inquiries, and curious in collections, and had possessed himself of a treasure of books and manuscripts upon all ancient subjects, yet he could rest his soul on none save the Scriptures.

Sailors love to carry with them, over the depths of the ocean, the Book which speaks to us of Him whose voice commands the angry waves. " Courage, my friends," cried the captain of a ship, holding out a Bible in his hand during an awful tempest; " we are as near heaven on the sea as anywhere else."

" Oh!" said Dennis, a Chinese convert, during his last bitter suffering, " my suffering is so great, my pain so bad! What do you think it is keeps me alive now? It is this," he added, putting his hand on his Bible; " it is this keeps me alive. You know

Jesus says, 'Man does not live by bread alone, but by every word that proceedeth out of the mouth of God;' and it is this that keeps me alive now—nothing else could."

Coleridge, in his "Confessions of an Inquiring Spirit," says: "There is more in the Bible that *finds* me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being, and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit."

"Young man," said Dr. Johnson to a young gentleman who visited him on his dying bed—"young man attend to the voice of one who has possessed a degree of fame in the world, and who will shortly appear before his Maker. Read the Bible every day of your life." "If I had listened to my Bible, I should not be here (said an old soldier, just condemned by a court-martial.) I had a Bible in my youth, but I have sold it. Oh no, (he continued, amidst sobs); if I had listened to my Bible, I should not be here."

(674.) *Remarkable Examples of Bible Reading.*—Many of the anecdotes compressed within the following paragraphs it is easy to verify; and every reader will acknowledge the value of the lessons which they are intended to teach. Remarkable as some of them are, not one approaches what is related, and earnestly believed in the East, of a famous Mohammedan; namely, that, during his confinement in the prison of Bagdad, where he died, he read over the Koran *seven thousand times!*

That we may see what can be done in becoming acquainted with the Bible, we will place before the reader a few facts. Chrysostom eulogizes one, named Mark, who knew by heart the Old and New Testaments. The shepherds of the valleys of Piedmont could, in the middle ages, repeat, without book, whole chapters and books of the Scriptures, when they were asked to give a reason of the hope that was in them. Alphonso, king of Castile, whose memory is cherished with veneration, had read the Bible fourteen times; and George, prince of Transylvania, had read it twenty-seven times. A celebrated theologian of our own days, when still in his youth, had committed to memory Job, the Psalms, Proverbs, Ecclesiastes, Isaiah, the minor prophets, and the Epistles of the New Testament; and, in order to preserve his treasure, he took care to repeat them, without the aid of the written text, once a year.

Eusebius tells us of one who had his eyes burned out in the Diocletian persecution, and who repeated in a public assembly the very words of Scripture with as much accuracy as if he had been reading them. Jerome says of Nepotian, that by reading and meditation he had made his soul a library of Christ. Theodosius, the younger, was so familiar with the word of God, that he made it a

subject of conversation with the old bishops as if he had been one of them. Augustine says that after his conversion he ceased to relish even Cicero, his former favourite author, and that the Scriptures were his pure delight. Tertullian spent a great part of his time in reading the Scriptures, and committed large portions of them to memory.

In his youth, Beza learned all Paul's Epistles in Greek so thoroughly, that, when he was eight years old, he could repeat them in that language. Cranmer is said to have been able to repeat the new Testament from memory. Luther was one of the most indefatigable students of the Bible that the world has ever seen. Ridley said: "The walls and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the Epistles; of which study, although in time a greater part was lost, yet the sweet savour thereof, I trust, I shall carry with me to heaven." Sir John Harlop, a man of many cares, made the book of God so much his study that it lay before him night and day. A French nobleman used to read three chapters of the Bible every day on his bended knees, with his head uncovered. Joshua Barnes is said to have read a small pocket Bible a hundred and twenty times over. Roger Cotton read the whole Bible through twelve times a year. William Romaine studied nothing but the Bible for the last thirty or forty years of his life. John Boyse, one of the translators of our Bible, had read all the Scriptures before he was five years old; his mother read them through twelve times. I have read of more than one of whom it was said, that if the Bible had been lost, the whole might have been recovered from their memories. In short, was there ever an eminent Christian who was not remarkable for his study of Scripture as he had opportunity?

(675.) *Why wicked men hate the Bible*—To a young infidel, who was scoffing at Christianity, on account of the misconduct of some of its professors, Dr. Mason once said: "Did you ever know an uproar to be made because an infidel went astray from the paths of morality?" The infidel admitted that he had not. "Then, don't you see," asked Dr. Mason, "that by expecting the professors of Christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power." The young man was silent. A lady of suspected chastity, and who was tinctured with infidel principles, conversing with a minister of the Gospel, objected to the Scriptures on account of their obscurity and the great difficulty of understanding them. The minister wisely and smartly replied, "*Why, madam, what can be easier to understand than the seventh commandment, 'Thou shalt not commit adultery?'*"

(676.) *The honest confession of a Freethinker*.—The reverence of Lord Barrington, the celebrated author of the *Miscellanea Sacra*, for

religion is well known. He was intimate with Anthony Collins, the freethinker. One day he inquired of Collins why it was, that though he himself had very little respect for the doctrines of revelation, he yet took the greatest care that all his servants should regularly attend at church. His reply was, that he did this to prevent their robbing and murdering him.

(677.) *The sin and folly of swearing.*—As a minister was walking upon one of our wharves, he heard a man in a fishing boat just pulled up, swearing very profanely, and resolved on reproving him. For this purpose he stepped up to the boat, and began to enquire concerning the manner of taking fish. The fisherman answered this enquiry by saying, that for one kind of fish he baited his hook with such a material, and for such other kind of fish, baited his hook with such an article. The clergyman asked, "Do you not take any without bait?" "No," said the fisherman, "I never did but one; one fool bit the naked hook." "Well," said the clergyman, "the devil is a great fisherman, and to take the ambitious he baits with the honour of the world, and to take the avaricious he baits with silver and gold, and for the pleasure-seekers he baits with sensual gratifications, but the profane swearer is like your foolish fish, he bites at the naked hook."

(678.) *Infidels convinced.*—A candid and clever infidel began to read God's Book, and, after studying the moral law, he wrote: "I have been trying to see if I can add anything to it or take anything from it, so as to make it better. I cannot. It is perfect." And, then, after showing the perfection of the entire decalogue, he asks: "Where did Moses get that law which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. . . . I am satisfied where he obtained it. It came down from heaven;" and then, infidel no longer, he wrote: "I am convinced of the truth of the religion of the Bible."

Another infidel, who had read our Lord's admirable sermon on the Mount, and who had compared the activity which it enjoins with the indolence which many professing Christians displayed, threw down the book and exclaimed, "Either this is not God's Word, or they are not Christians."

(679.) *The African prince and the Bible.*—An African prince, named Haimbanna, came to London, from the neighbourhood of Sierra Leone, in 1791. Great efforts were made to convince him of the divine inspiration of the Bible. At length he was persuaded: and when asked, what was the proof which had produced the strongest impression on his mind? he replied, "When I saw all good people honouring the Bible, and giving it the name

of the Word of God, and all bad people despising it, I understood that it must really be what it is to good people—the Word of God.”

(680.) *A Scotch Seaman on Missions.*—A seaman, on returning home to Scotland, after a cruise in the Pacific, was asked, “Do you think the missionaries have done any good in the South Sea Islands?” “I will tell you a fact which speaks for itself,” said the sailor. “Last year I was wrecked on one of those islands, where I knew that, eight years before, a ship was wrecked and the crew murdered; and you may judge how I felt at the prospect before me—if not dashed to pieces on the rocks, to survive for only a more cruel death. When day broke we saw a number of canoes pulling for our ship, and we were prepared for the worst. Think of our joy and wonder when we saw the natives in English dress, and heard some of them speak in the English language. On that very island the next Sunday we heard the Gospel preached. I do not know what you think of missions, but I know what I think.”

(681.) *The Mongolian's testimony to the Bible.*—Two Mongolian Tartars had gone from the frontiers of China to St. Petersburg, to observe the manners of the Europeans. During their residence there, a German clergyman having requested their assistance in preparing a translation of the Gospels into the language of their country, they came daily to pass a short time in his study. The work was completed, and the book was placed upon the table. The two Mongols remained in silence and seriousness. The clergyman asked them the reason of this, and rejoiced to be informed that they were converted to Christianity. “In our own country,” they said, “we have studied the sacred writings of the Chinese, and the more we read them, the more obscure they seemed; but the more we have read the Gospel, the more intelligible and simple we have found it; so much so, that it has appeared to us as if Jesus deigned to converse with us.”

(682.) *The Bible settling quarrels.*—An officer, travelling in Bengal, stopped on the estate of an European. He found him reading the Scriptures, in their native language, to an audience of 70 or 80 persons, men, women, and children, who appeared to listen with much attention. Next day, this course was repeated before a hundred individuals, of whom the greater number had been converted to Christianity in the last two or three years by the simple reading of the Bible. The stranger talked with them, and heard them proclaim with rejoicing their hope in Christ. Having occasion, soon after, to see a magistrate of the district, he inquired of him about the conduct of these Christians. “There is something extraordinary in them,” replied the magistrate; “the inhabitants of this country are so litigious, that they wear out the

patience of our courts by their daily quarrels: but for some few years there has not been one of these engaged in a law-suit with anybody."

(683.) *Tom Paine and the effect of the Bible.*—One evening, Mr. Grant Thorburn having found Paine in company with a number of his disciples, as usual, abusing the Bible for being the cause of everything that is bad in the world, he (Thorburn) got an opportunity to edge in a word, and said, "Mr. Paine, you have been in Ireland and other Roman Catholic countries, where the common people are not allowed to read the Bible; you have been in Scotland, where every man, woman, and child can have the Bible in their hands. Now, if the Bible were so bad a book, they who used it best would be the worst people. In Scotland, the peasantry are intelligent, comfortable, sober, and industrious. In Ireland, they are ignorant and drunken, and live but little better than the brutes. In New York, the watchhouse, bridewell, almshouse, and state prison, are filled with Irish; but you won't find a Scotchman in these places." This being an historical fact, which Paine could not deny, and the clock having just struck 10, he took a candle, and walked up stairs, leaving his friends and myself to draw our own conclusions—*Life of Mr. Grant Thorburn.*

(684.) *The Bible and Queen Victoria.*—The answer of Queen Victoria to an African prince, who sent her costly presents, and asked her in return to tell him the secret of England's greatness and England's glory, was—not the number of her fleet, not the number of her armies, not the account of her boundless merchandise, not the details of her inexhaustible wealth. She did not, like Hezekiah, in an evil hour, show the ambassador her diamonds, and her jewels, and her rich ornaments; but, handing him a beautifully bound copy of the Bible, she said: "Tell the Prince that *this* is the secret of England's greatness."

(685.) *The gambler reclaimed.*—A Roman Catholic priest in Belgium rebuked a young woman and her brother for reading that "*bad book*," pointing to the Bible. "Mr. Priest," she replied, "a little while ago my brother was an idler, a gambler, a drunkard, and made such a noise in the house that no one could stay in it. Since he began to read the Bible, he works with industry, goes no longer to the tavern, no longer touches cards, brings home money to his poor old mother, and our life at home is quiet and delightful. How comes it, Mr. Priest, that a bad book produces such good fruits?"

(686.) *How the devil is to be cast out.*—I was struck the other day with a certain confidence in the Word of God expressed by a woman in the Birmingham fair. A man came there under the

superintendence of the Manchester Bible Society to sell Bibles, and sold many; on the other side of the street there was a woman selling dandelions and all kinds of herbs for the cure of all kinds of diseases, and she was on a little platform expatiating on her remedies. Two young men came up and said, "Missis, will your medicine cure us?" "We've got the devil in us." "No," she said, "you must go to the man who sells the Bibles." Whether hers was an intelligent confidence I do not know, but, depend upon it, it was the simple truth. We who have this faith know that it is the ordained instrument in the hands of the Spirit for casting out demons from the heart of man.—*The late Rev. C. Vince.*

(687.) *Opposition to the Bible vain.*—About seventy years ago, a sneering individual, who believed he could write down Christianity, said, "Mark me, if the Bible should perish as the result of my exposure of its errors and absurdities, it is not my fault." Poor man! Why, since that period the Bible has been translated into every language and dialect of the earth, and the whole globe is dotted over with missionary stations and Christian schools. That philosophical infidel, Gibbon, sat down to write in his own magnificent style, the "Fall of Rome," and being an infidel, he sought at every opportunity to cast reproach upon the Christian religion. But the good providence of God set all people studying the Book for themselves, and what was the result? Why, many of the facts upon which some had been calculating to overturn Christianity turned out to be proofs of the divinity of it, and the scorn which Gibbon flung at the Bible bursts into a glory which illuminates its history.

(688.) *Scripture diet.*—A poor and simple-hearted African once went to Mr. Moffat, the missionary, and told him, with a lugubrious face, that his dog had torn his copy of the New Testament, and swallowed some leaves of it, and that he was grieved about it, for the dog was very valuable. "But," said the missionary, "why do you grieve so? You can get another Testament, and the leaves will not hurt the dog." "Ah!" said the little savage, "that's what I fear. He is a good hunter, and a good watch-dog, and the New Testament is so full of gentleness and love that I am afraid he will never be of any service again!"

(689.) *Tell-tale spectacles.*—Some gentlemen called upon an old woman, and inquired if she had a Bible. She was very angry at being asked such a question, and replied: "Do you think, gentlemen, that I am a heathen, that you ask such a question? Run and fetch the Bible out of the drawer, that I may show it to the gentlemen." They desired that she would not take the trouble; but she insisted that they should "see she was not a heathen." Accordingly the Bible was brought, nicely covered. On opening

it, the old woman exclaimed: "Well, how glad I am that you called and asked about the Bible! Here are my spectacles! I have been looking for them these three years, but I did not know where to find them!"

(690.) *The spiritualist put to shame.*—In one of the State Universities (America) the statute which forbids the teaching of theological dogma does permit within certain limits the inculcation of natural theology. The lecturer closed his course with references to this subject, including a brief summary of the evidences of Christianity. A spiritualist lived in the town, who was notoriously immoral; he raised a storm of opposition against the lecturer on the ground of his teaching religion, which ran so high, that a State Commission was appointed to investigate the case. The complainant, who had shamefully deserted his family, was present during the inquiry; the professor, being summoned for examination, pleaded the statute in justification of his conduct. The Chairman of the Commission, who was by no means a believer in Christian truth, demanded how he could give such lectures without condemning infidelity, and asked for his definition of an infidel. The professor hesitated, stating that he rarely used in public expressions which might be regarded as reproachful to any who might be inquiring after truth. The Chairman persisted, and the following definition was given, fixing his keen eye upon the spiritualist for the moment: "An infidel is one who is unfaithful. If, for instance, a man were to desert his wife and neglect his children, he would be an infidel." There was an immediate explosion. The chairman said, "Yes," and uttering a fearful oath added, "And that book of yours rightly says that he is a great deal worse." The spiritualist fell into his seat as though he were shot, but immediately afterwards left the room and quitted the town, and has not been heard of since.—*Rev. G. Smith, M.A.*

(691.) *What has the Bible done.*—We answer in the words found on the tomb of Wren, the great architect of St. Paul's, "If you want a monument, look around." It has entered the frozen land, and been scattered in the tropic zone. It has entered gorgeous palaces, and found a place in the humble wigwam. In thousands of instances it has converted the cruel heart into that of good-will. It has hung up a lamp for the sinking soul. It has wrought its way into the darkest graves of blackest ignorance. It has entered the bloody field and solaced the dying soldier. It has strewn flowers over the graves of its enemies.

(692.) *The indirect effects of the Bible on our nation.*—As a nation we have been much more under Bible education than is generally supposed. The truths of the Gospel have largely benefited even where they have not converted. There is an indirect influence from these truths of the most healthful character.

As the sun, when below the horizon, still by his light reflected from the moon so illumines the night time, that even then there is light, so it is with the "Sun of Righteousness." When not yet risen in converting power on the soul, He still imparts a twilight ; there is a more correct standard of right and wrong, conscience is more determinately active and admonitory, and there is a larger measure of self-restraint ; and that debasing vices alike debilitating to the physical and the mental powers being avoided, the intellect becomes more vigorous, and gains opportunity to expand.

(693.) *Britain without the Bible.*—The greatest man that flourished in Eastern Christendom, at the close of the fourth century, descanting in a sublime discourse on the spread of the gospel, from the Afgean to the German Sea, remarked as his climax, "Even Great Britain has heard the Word of Life." Little did Chrysostom imagine that a day would come when Britain would not only hear the Word of Life, but send it out to the ends of the world ; that from this land, then barbarous and comparatively unknown, the Word of Life should go forth in 160 languages, and be circulated by millions annually.

(694.) *The Bible not a sealed book.*—A monk, named Fulgentius, preaching on this question of Pilate, "*What is truth?*" took up a New Testament, and, showing it to his hearers, cried, "The truth is here, my brethren ; but (added he sorrowfully, and returning the book to the place from whence he took it) it is a sealed book." Yes ; the monk spoke true, the Bible is a sealed book for whoever pretends to read it without imploring grace from above. But no ; it is not sealed for him who prays. Prayer moves that powerful hand which breaks its seals, and opens to us its treasures.

FACTS AND ILLUSTRATIONS ON FUTURE RETRIBUTION.

(695.) *Unitarianism and Universalism.*—Starr King, when asked to define the difference between Universalists and Unitarians, replied, that, Universalists believed that God was too good to damn men eternally, and Unitarians believed that men were too good to be eternally damned."

(696.) *Much Labour but no Profit.*—Walking in the country, (says Mr. Jay, of Bath), I went into a barn, where I found a thrasher at his work. I addressed him in the words of Solomon —"My friend, in all labour there is profit." Leaning upon his flail, and with much energy, he answered : "No, Sir ; that is the truth, but there is one exception to it : I have long laboured in the service of sin ; but I got no profit by my labour." "Then you know somewhat of the apostle's meaning, when he asked : 'what fruit had ye then in those things whereof ye are now ashamed?'" "Thank God," said he, "I do ; and also know, that now being

freed from sin, and having become a servant unto righteousness, I have my fruit unto holiness, and the end everlasting life."

(697.) *Be sure your Sin will find you out.*—Dr. Donne, afterwards the celebrated Dean of St. Paul's, when he took possession of the first living to which he was inducted, walked into the yard of the church where he was to officiate. It happened, that as he sauntered along, the sexton was digging a grave, and the Doctor stood for a moment to observe his operations. As the man was at work, he threw up a skull which in some way or other engaged the Doctor's attention. While he examined it, he perceived a headless nail, which perforated the temple, and which convinced him that some dreadful deed must have been perpetrated. Taking up the skull, he demanded of the grave-digger to whom it belonged. The man instantly said, that he knew very well—that it had belonged to a man who was accustomed to excess in the use of liquor; and who, one night, having been guilty of his usual intemperance, had been found dead in his bed in the morning. Dr. Donne then asked "Had he a wife?" The answer was in the affirmative. "What character does she bear?" The sexton said, "A very good one, only she was reflected upon for marrying immediately after the death of her husband." This was enough for the Doctor, who, upon the pretence of visiting all his parishioners, soon called upon the woman in question; and in the course of conversation he inquired of what sickness her husband had died. She gave him precisely the same account as the sexton had given before her. But the Doctor produced the skull, and pointing to the place, said, "Woman, do you know this nail?" The unhappy criminal was struck with horror at the demand and the sight, and instantly owned that she had been the perpetrator of the deed, which had hurried her husband, in a state of intoxication, into the eternal world.

(698.) *Solemn Thoughts.*—A Christian, travelling in Savoy, saw hanging on a folio sheet in a public inn, in a duchy between France and Italy—and this sheet was placed in every house in the parish:—

"A God—a moment—Eternity; a God who sees thee, a moment which flies from thee, an Eternity which awaits thee; a God whom you serve so ill, a moment of which you so little profit, an Eternity which you hazard so rashly."

(699) *An important question.*—One of the kings of Persia, in a conversation with two philosophers and his vizier, asked, "What situation of man is most to be deplored?" One of the philosophers maintained that it was old age, accompanied with extreme poverty; the other, that it was to have the body oppressed by infirmities, the mind worn out, and the heart broken by a series of heavy misfortunes. "I know a condition more to be pitied," said the vizier,

“and it is that of him who has passed through life without having done good, and who, unexpectedly surprised by death, is sent to appear before the tribunal of the Sovereign Judge.”

(700.) *The natural effect of Infidelity.*—A man-servant of Mallet's, upon whose mind an appropriate impression was made by the blasphemous conversation which he continually heard as he waited at table, watched his opportunity, and absconded with a considerable quantity of valuable property belonging to his master. Being apprehended, he was urged by Mallet to confess his reason for his infamous behaviour. “Sir,” said he, “I have heard you and your friends so often talk of the impossibility of a future state, and that after death there was no reward for virtue, nor punishment for vice, that I was tempted to commit the robbery.” “Well,” replied Mallet, “but had you no fear of that death which the laws of your country inflict upon the crime?” “Sir,” said the servant, looking sternly at his master, “what is that to you if I had a mind to venture that? you and your wicked companions had removed the greater terror, why should I fear the less?”

(701.) *The Judgment Day.*—Jerome used to say that it seemed to him as if the trumpet of the last day was always sounding in his ear, saying, “Arise, ye dead, and come to the judgment.” The generality, however, think but little of this awful and important period. A Christian king of Hungary, being very sad and pensive, his brother, who was a gay courtier, was desirous of knowing the cause of his sadness. “Oh, brother,” said the king, “I have been a great sinner against God, and know not how to die, or how to appear before God in Judgment!” His brother, making a jest of it, said, “These are but melancholy thoughts.” The king made no reply: but it was the custom of the country, that if the executioner came and sounded a trumpet before any man's door, he was presently led to the execution. The king, in the dead of night, sent the executioner to sound the trumpet before his brother's door; who, hearing it, and seeing the messenger of death, sprang into the king's presence, beseeching to know in what he had offended. “Alas! brother,” said the king, “you have never offended me. And is the sight of my executioner so dreadful, and shall not I, who have greatly offended, fear to be brought before the judgment-seat of Christ?”—*Buck's Anecdotes.*

(702.) *Waiting for Christ.*—Said a visitor at a country almshouse, to a feeble, palsy-shaken old man: “What are you doing, Wisby?” “Waiting, Sir,” “And for what?” “For the appearance of my Lord.” “And what makes you wait for his appearing?” “Because, Sir, I expect great things then. He has promised a crown of righteousness to all that love his appearing.”

Better have Wisby's hope than Victoria's sceptre; Lazarus'

raggs than Dives' purple. Better is poverty with piety than riches with perdition.—*Heber.*

(703.) *The Welsh peasant.*—It is told of a poor peasant on the Welsh mountains, that month after month, year after year, through a long period of declining life, he was used every morning, as soon as he awoke, to open his casement-window toward the east, and look out to see if Jesus Christ was coming. He was no calculator, or he need not look so long; he was a student of prophecy, or he would not have looked at all; he was ready, or he would not have been in so much haste; he was willing, or he would rather have looked another way; he loved, or it would not have been the first thought of the morning. His Master did not come, but a messenger did, to fetch the ready one home. The same preparation sufficed for both; the longing soul was satisfied with either. Often, when in the morning the child of God awakes, wearily and encumbered with the flesh, perhaps from troubled dreams, perhaps with troubled thoughts, his Father's secret comes across him; he looks up, if not out, to feel if not to see, the glories of that last morning, when the trumpet shall sound and the dead shall rise indestructible; no weary limbs to bear the spirit down; no feverish dreams to haunt the visions; no dark forecasting of the day's events, or returning memory of the griefs of yesterday."—*Caroline Fry.*

(704.) *Not afraid of the Judgment.*—A poor sailor had been converted who had but little education, but who knew the grace of our Lord Jesus Christ, and when dying, very cheerfully and joyfully longed to depart. His wife said to him, "But, mon, aint ye afeared to stand before the Judge?" "Woman," said he, "why should I be afeared of a man that has died for me?"

(705.) *The righteous Judgment.*—There is a machine in the Bank of England which receives sovereigns, as a mill receives grain, for the purpose of determining wholesale whether they are of weight. As they pass through, the machinery, by unerring laws, throws all that are light to one side, and all that are of full weight to another. That process is a silent but solemn parable for me, says Arnot. Founded as it is upon the laws of nature, it affords the most vivid illustration of the certainty which characterises the judgment of the Great Day. There are no mistakes or partialities to which the light may trust; the only hope lies in being of standard weight before they go in.

(706.) *Mr. Moffat and Macaba.*—Mr. Moffat was preaching upon the resurrection, when Macaba, a notorious chief, cried out, "What are those words about the dead? The dead arise?" "Yes," said the missionary. "Will my father arise?" "Yes," answered the missionary. "Will all the slain in battle arise?"

"Yes," answered the missionary. "Will all that have been killed and eaten by lions, tigers, and crocodiles arise?" "Yes, and come to judgment." "Hark!" shouted the chief, turning to the warriors. Ye wise men, did your ears ever hear such strange and unheard of news? Did you ever hear such news as this?" turning to an old man, the wise man of his tribe. "Never!" answered the old man. The chief then turned to the missionary, and said, "Father, I love you much; but the words of a resurrection are too great for me. I do not wish to hear about the dead rising again. The dead cannot rise; the dead shall not rise!" "Tell me, my friend, why not," said the missionary. "I have slain my thousands: shall *they* arise?"

(707.) *An Argument for Christian Missions.*—In the narrative of his travels in the interior of Africa, Dr. Livingstone reports the following conversation he held with one of the chiefs on a future judgment and on another state of existence after death:—"The chief inquired of me 'If my fathers knew of a future judgment?' I said, 'Yes,' and began to describe the scene of the Great White Throne, and Him who should sit on it, from whose face the heavens shall flee away, and be no more seen. Interrupting, he said: 'You startle me; these words make all my bones to shake. I have no more strength in me. You have been talking about a future judgment, and many terrible things, of which we know nothing'—repeating—'*Did your forefathers know of these things?*' I again replied in the affirmative. The chief said, 'All my forefathers have passed away into the darkness, without knowing of what was to befall them. How is it that your forefathers, knowing all these things, did not send word to my forefathers sooner?'"

(708.) *A golden thought.*—Nature will be reported. All things are engaged in writing their history. The planet, the pebble, goes attended by its shadow. The rolling rock leaves its scratches on the mountain, the river its channels in the soil, the animal its bones in the stratum, the fern and the leaf their modest epitaph in the coal. The falling drop makes its sculpture in the sand or stone; not a foot-step into the snow or along the ground but prints in characters more or less lasting a map of its march; every act of the man inscribes itself in the memories of his fellows, and in his own face. The air is full of sounds—the sky of tokens; the ground is all memoranda and signatures, and every object is covered over with hints, which speak to the intelligent.

(709.) *Solemnity of the Judgment.*—Adalbert, who lived in the tenth century, was appointed Archbishop of Prague. This preferment seemed to give him so little satisfaction that he was never seen to smile afterwards; and on being asked the reason, he replied, "It is an easy thing to wear a mitre and a cross, but an awful

thing to give an account of a bishopric before the Judge of quick and dead."

A traveller crossed the frontier, and had to pass the custom-house. The officers said to him, "Have you any contraband goods?" He replied, "I do not think I have." "That may be all true," said the officers; but we cannot permit you to pass without examination; permit us to search." "If you please," said the traveller. The examination over, the traveller addressed the officers, saying, "Gentlemen, will you allow me to tell you what thoughts this examination has awakened in my mind?" We are all travellers to an eternal kingdom, into which we cannot take any contraband goods. By these forbidden things, I mean deceitfulness, anger, pride, lying, covetousness, and similar offences; which are hateful in the sight of God. For all these, every man who passes the boundary of the grave is searched far more strictly than you have searched me. God is the great searcher of hearts: from Him nothing is hid; and in that kingdom, as in this, every forbidden article subjects a man to punishment."

(710.) *Nature's accusation.*—The mountains and the strong foundations of the earth, yea, the whole visible creation, may again be appealed to; they may again be witnesses, when God shall arise to judgment, and call quick and dead to His bar. It gives a very sublime, though awful character to the last assize, thus to regard it as imaged by the controversy in our text. I see a man brought to the judgment-seat of Christ; the accusation against him is, that he lived a long life in neglect and forgetfulness of God, enjoying many blessings, but never giving a thought to the source whence they came. Who are witnesses against him? Lo, the sun declares, Every day I wakened him by my glorious shinnings, flooding the heavens with evidences of a God; but he rose without a prayer from his couch; and he made no use of the light but to prosecute his plans of pleasure or gain. The moon and the stars assert, that "nightly, to the listening earth," they repeated the story of their origin; but that, though they spangled the curtain which was drawn round his bed, he lay down, as he rose, with no word of supplication; and that often were the shadows of the night used only to conceal his guiltiness from man. Hills and valleys have a voice; forests and fountains have a voice; every feature of the variegated landscape testifies that it bore the impress of a God, but always failed to awaken any reverence for his name. There is not a herb, there is not a flower, which will be silent. The corn is asserting that its ripe ears were gathered without thankfulness; the spring is murmuring that its waters were drawn without gratitude; the vine is testifying that its rich juices were distilled to produce a false joy. The precious metals of the earth are all stamped with accusation, for they were sought with a guilty avidity; the winds of heaven breathe a stern charge, for

they were never laden with praises; the waves of the great deep toss themselves into witnesses, for they were traversed by ships that luxuries might be gathered, but not that Christianity might be diffused. Take heed, man of the world, how thou dost arm all nature against thyself. Be warned by the voice which the inanimate creation is already uttering, and make peace with thine adversary "whiles thou art in the way with him." Thine adversary! and who is this? Not the sun, and not the moon, not the troop of stars, not the forests, not the mountains; these are but witnesses on the side of thine adversary. The adversary himself—Oh! they are words which almost choke the utterance!—the adversary Himself is the everlasting God. Yet He wishes to be your friend. He offers to be your friend. There is nothing but your own determination which can keep you at enmity. By the terrors of the last Judgment, by all the hopes, by all the fears of eternity, do I conjure such of you as have not yet made peace with God to turn at once to the Mediator—Christ. "God was in Christ, reconciling the world unto Himself," and now He beseeches you through us, "Be ye reconciled to God."—*Henry Melvill.*

(711.) *The scoffer, or prophecy fulfilled.*—Once when Duncan Matheson was preaching in a northern market from the text, "Behold He cometh with clouds; and every eye shall see Him," a scoffer came up and sneeringly cried out, "Ay, but when is He coming?" The evangelist in prompt reply raised the Bible in his hand, and looking round on the audience, solemnly said, "Ah! friend, you see this is a wonderful Book. Eighteen hundred years ago it predicted that 'there shall come in the last days scoffers, walking after their own lusts and saying, Where is the promise of His coming? I call you to witness that the prediction is just now fulfilled. What do you think, sirs? Is not the Bible true? 'He that shall come will come, and will not tarry.''" The caviller was silenced.

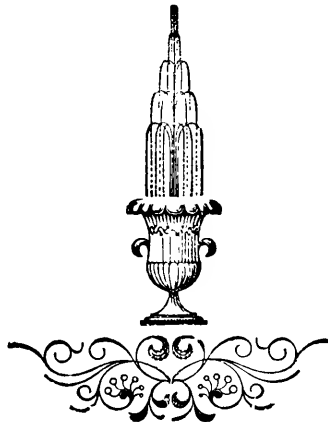
(712.) *The scoffer cut down suddenly.*—A man, in whose house Matheson held a meeting, taking offence at the word, informed the evangelist that the next meeting would be the last under his roof. The young servant of Christ was deeply grieved, and prayed much for an appropriate subject of final address. One text took hold of his mind, and he could not get rid of it. Accordingly, he preached on the solemn and touching words of the Lord Jesus: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." At the close the evangelist shook hands with the master of the house, and said, "Prepare to meet thy God." The ark of the Lord was thrust out, and the ark bearer with it. Next day when the man was drinking with his companions in the public-house, he suddenly fell dead.—*Matheson's Life.*

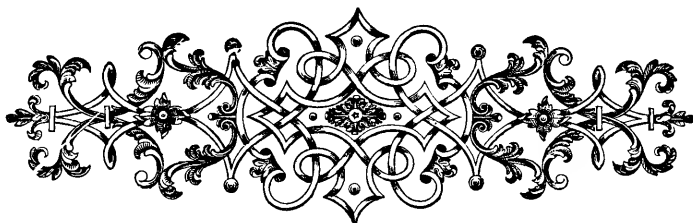
(713.) *Atheism and the Moral faculties.*—Atheism shakes the authority of the moral faculties of man by doing away with all adequate means of expressing the infinite distinction between right and wrong. Neither admitting that right action opens human eyes to a vision of Infinite Holiness, nor that it survives for ever in the immortal life it assists to build up,—Atheism has no language by which it can express the infinite nature of moral distinctions. Right and wrong, like all other qualities of human life, can, then, only be expressed in infinite terms; can only be symbolised by objects which are immediately swept away by the drift of time—which are mere invisible points in the infinite universe of space. The Atheist has no infinite calculus applicable to human actions. He may say, indeed, that considerations of right and wrong differ from all others in their imperativeness, but he cannot believe that any infinite result in any way attends moral choice more than any other act of finite life. Why should the aged be anxious about the regulation of their hearts, for example? It may be absolutely right; but how can we single out a right action as distinct from all others of trivial and temporary nature? In this case it affects no external life, it will almost immediately cease to affect any internal life. As is one act, so is another. All alike are temporary—all alike limited. Immortality—the communion with God—these are the only living expressions which the struggling nature of man, intensely conscious of the infinite character of duty and sin, can give to that infinitude. It is not, as is falsely said, that right and wrong take their distinctions from measures of duration, or from the arbitrary will of God; but that faith in infinite personal life, and in our communion with, or separation from, Infinite Good, is the only articulate utterance which our conscience can find for its sense of the absolutely boundless significance it sees in moral choice. A rejection of these realities must react on the conscience itself, and force it to resign its “absolute and infinite” distinctions.—*R. H. Hutton.*

(714.) *More awful than the Judgment.*—A celebrated preacher of the seventeenth century, in a sermon to a crowded audience, described the terrors of the last judgment with such eloquence, pathos, and force of action, that some of his audience, not only burst into tears, but sent forth piercing cries, as if the Judge himself had been present, and was about to pass upon them their final sentence. In the height of this excitement the preacher called upon them to dry their tears and cease their cries, as he was about to add something still more awful and astonishing than anything he had yet brought before them. Silence being obtained, he with an agitated countenance and solemn voice addressed them thus: In one quarter of an hour from this time the emotions which you have just now exhibited will be stifled; the remembrance of

the fearful truths which excited them will vanish ; you will return to your carnal occupations or sinful pleasures with your usual avidity, and you will treat all you have heard “as a tale that is told.”

(715) *A serious thought.*—Suppose there was a book in which the whole of your life was recorded, each page of which contained the events of a day ; and at the beginning was written : “This is the life of a rational, immortal, accountable creature, placed in this world to prepare for eternity!” oh ! what an amount of guilt would the record of each day present !—*Dr. Payson.*





Future Rewards and Punishments.

ANALYSIS OF DISSERTATION XXIX.



STATE of perfect and endless happiness is clearly revealed and explicitly stated in the Bible. It is a theme for delightful contemplation, and not for argumentation and debate. Dr. W. Hamilton quoted. Heaven is a real world of endless life, of everlasting joy and glory. The nature of eternal happiness considered :—

1. *Negatively* ; or, as a complete deliverance from all evil, annoyance, and inconvenience. No darkness, no devil, no inward corruption, or inclination to vice, and no external fascination to draw the mind from God or allure to evil ; no oppressive toil, and no death.

2. *Positively* ; or a joy that will arise from the associations of place, the developments of the Divine nature, and of the unspeakable glory. The sources of heaven's happiness are :—(1) the *personal presence of Christ* ; (2) the holy activity and employment of the soul's redeemed faculties to the Divine will and purposes. In heaven the universe will appear as one vast sphere of discovery, in which the soul will eternally career, enlarge its capacities, and derive new sources of enjoyment. Eternal life, the result of Christ's mediatorial sacrifice.—Pp. 575-581.

The certainty of the wicked being punished in a future state is inferred—

1. *From the imperfection of retributive justice in this life.* While the constitution of the moral government of the universe clearly indicates misery as the consequence of a life of vice and criminality, the wicked, in this life, often go unpunished.

2. This conclusion is reached by the indications of conscience, whose power is such that men are led instinctively to regard themselves as placed under law, and to which, of course, they are

amenable. (1) Conscience is indestructible ; and (2) its representative powers are too correct and forcible to admit of any peace to the wicked.

3. Man, as a moral agent, is placed under moral government, which implies law ; and where there is law there must be penalty connected therewith in the case of transgression ; hence the happiness of the righteous is not the mere natural result of virtue, any more than the torments of the damned are limited to the natural results of their impiety. Both must be regarded as being (1) the arbitrary awards of the Divine will ; and (2) as being agreeable with the rules of moral government. The infliction of positive punishment never apart from government. The power of law evidenced (1) in restraining and punishing ; (2) in punishing those who will not be restrained.—Pp. 581-584.

4. The Scriptures teach that the wicked, on leaving this life, enter upon a state of penal suffering. This an Old Testament doctrine. The "Gehenna" of the ancient Jews denoted a place of fiery punishment for the wicked in the future life. The results of sin are (1) *physical suffering* ; and (2) guilt brings with it *mental pain*.

The misery of the damned consists (1) in the *loss of eternal happiness* designated by theologians "*Pœna damni* ;" (2) in those *painful sensations* which flow from the commission of sinful actions — "*Pœna sensus* ;" (3) in that *positive punishment* which will be added to that which is *natural*—the *disapprobation* of God, &c. This is evident from Scripture : see Matt. iii. 10-12 ; v. 25, 26, &c. The *four* objections to the *eternity* of future punishment, noticed on page 588, are substantially the same, and express the following ideas :—(1) that man cannot, on account of his finiteness, commit sins which justly deserve infinite punishment ; and (2) that as God is perfectly just and supremely wise, he will not punish man eternally for any sin or sins which he may commit. But, while sin is the act of a finite being, it naturally produces infinite mischief or endless moral evil ; and hence it involves infinite guilt, and deserves everlasting punishment. See Finney, Pye Smith, Dwight, Edwards, and others. As to the supposed *unreasonable and unjust severity* of eternal punishment, we remark :—(1) that certain human laws, in its penal code, seem severer than the nature of the crimes to which they refer merit ; but they have other purposes to serve than the mere punishment of the offender ; (2) that the nature of sin, when contemplated as an evil done to God, is a crime of such enormous magnitude as to deserve eternal punishment. This doctrine does not rest upon the results of human reason, but upon the teachings of the Word of God. Dan. xii. 2 ; John v. 28, 29.—Pp. 585-592.

Others, who object to the doctrine of eternal punishment, argue

that the word *destruction* means annihilation, and that many passages of Scripture define the ultimate punishment of the wicked to be an everlasting destruction from the power of God, which is equally able to destroy as to preserve; and, moreover, that *death* signifies a ceasing to exist, and eternal fire means irrevocable destruction. Against this theory we remark:—

(1.) The different degrees of punishment awarded to the wicked proves that it does not consist in annihilation, which admits of no degrees; (2) reason intimates that the annihilation of the wicked would not be consistent with the principles of justice and wise government; (3) the nature and design of God's moral government are against the notion of annihilation; (4) the mental agony of dying infidels has invariably arisen from a dread of living and suffering eternally, and not from the thought of annihilation; (5) the wicked cannot annihilate themselves; (6) the doctrine of annihilation is disproved by the nature of future punishments as described in the Scriptures.—Matt. ix. 44; Rev. xiv. 11. Whether the bodies of the wicked will be subjected to the action of *material fire*, we cannot say.—Dr. Pye Smith and Wesley's opinion given.

The Universalists, while admitting the justice of endless punishment, object to it on the ground of the infinite merit of Christ as a universal Saviour. Final restoration is regarded as more consonant with the character of Deity and the mediatorial character of Christ. Dr. J. P. Estlin's view noticed, which, in detail, differs considerably from the above notion embraced by Origen and others. We remark (1) that the merit of Christ is nowhere spoken of in the Bible as extending to the salvation of the damned; but (2) as being limited to the securing of pardon for the penitent in this life, and their perfect happiness in the life to come on the condition of their continuing in the faith; (3) that man is in this life a probationer for an endless hereafter.—Pp. 592-599.

As all sins are not equal in magnitude, or equally offensive in the sight of God, the severity of future punishment will be regulated in accordance with the rule of proportion. This is (1) explicitly taught in some passages of Scripture; and (2) inferrible from many others.—See Matt. xi. 21-24; xxiii. 14; Luke xii. 48. It is in vain to imagine that if we studiously avoid the means of grace, &c., we shall lessen our responsibility, and therefore escape the greater punishment hereafter, seeing the punishment of wilful ignorance, and neglect through it, will be equally severe with the punishment inflicted upon those who mis-improved their knowledge and privilege. The offensive nature and evil of sin noticed.—Pp. 599-602.

Passages of Scripture showing:—

1. *That the happiness of heaven will consist in the absence of all annoyance, suffering, darkness, sorrow, pain, and death.*—Rev. xiv. 13; xxi. 4, 23; xxii. 6,

2. That it will consist in the presence of God, and the fellowship of Jesus Christ.—Psa. xvi. 11; Rev. vii. 9, 10; v. 9-12.

Passages of Scripture showing :—

1. That Christ and His apostles taught the doctrine of future punishment :—Matt v. 22; x. 28; xxv. 46; Luke xvi. 22-24; 2 Cor. v. 10; 2 The s. ii. 9; 2 Pet. ii. 4-9-12; Rev. xx. 10-15.

2. That this punishment will be *positive*, as well as of a *negative* character :—Matt. iii. 10-12; v. 25, 26; vii. 23; xiii. 41, 42; Rom. ii. 2-5-16; 2 Thess. i. 6-11; Heb. x. 30, 31.

3. That this punishment is *just*, and according to the *guilt* of the punished :—Rom. i. 18; ii. 3-5; iii. 5, 6; 2 Thess. i. 6, 7; Heb. x. 26-31, 2 Pet. ii. 9; Rev. xxii. 12, 13; Matt. xi. 21-24; xxiii. 14; Luke xii. 48.

4. That it is *eternal*, and, therefore, *there is no salvation* for the *finally impenitent* :—Dan. xii. 2; Matt. ix. 44; xxv. 41-46; Luke xiii. 25-28; 1 Cor. xv. 24-28; Heb. x. 26, 27; Rev. xiv. 11.



FUTURE REWARDS AND PUNISHMENTS.

"My knowledge of that state is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with him "

I.—HEAVEN.

HEAVEN is that part of infinite space where God affords a nearer and more intimate view of his infinite perfections, and a more glorious manifestation of his favour, than in any other part of the universe.

1. *Heaven is a Place*.—Some people think that heaven is not a particular locality, designed as the final residence of the good, but merely that blessed state of mind to which men are brought by the Spirit of holiness. But this opinion is at variance with the general intimations of the word of God, which warrant us to look forward to heaven, not merely as a state of moral purity, intellectual greatness, and spiritual delights, but as a *place* selected out of the universe by infinite wisdom, and expressly prepared by the Redeemer for his disciples. John xiv. 1, 2, 3. That there is a local heaven is evident from the fact that our Saviour, and Enoch, and Elijah carried their bodies with them. Those bodies are somewhere. After the resurrection the bodies

of the saints will be somewhere ; they will occupy space. We read of the hope laid up for us in heaven, and of entering into the Holy Place. 1 Pet. 3-5 ; Matt. xxv. 34-46 ; Luke xvi. 9 ; xxiii. 43.

2. *Heaven is a Holy Place.*—Heb. ix. 11, 12 ; Rev. vii. 9 ; xxi. 27. Heaven is the residence of the holy angels, who supremely love the adorable Redeemer, and cheerfully and perfectly obey his behests. They excel in strength, keep his commandments, hearkening to the voice of his Word. Heaven is the abode of the spirits of just men made perfect. There all the saints who have left this world, from the hour that Abel died to the present time, form one blessed, spotless society, and all with a rapture peculiar to the glories of the place ascribe eternal salvation to Christ. Matt. viii. 11 ; Heb. xii. 22, 23 ; Rev. iv. 9-11 ; v. 8-14 ; vii. 9-12 ; xi. 15-18 ; xiv. 3 ; xv. 3, 4 ; xix. 1-7.

3. *Heaven is a state of unspeakable joy.*—Physical and moral evil will have no existence there. Rev. vii. 16. Disease and pain shall not prey upon its inhabitants, nor will the hungry wolf of death prowl about in search of prey. There shall be no more curse. Rev. xxi. 4-23.

4. *Heaven is a state of ceaseless and untiring activity.*—Pictures of heaven are sometimes so painted in popular books on the subject as to lead the readers to suppose that there will be, in heaven, an end of all beneficent service. But we cannot believe that the followers of Christ will be, even there, unproductive tenants of some magnificent and richly-curtained chambers of repose. The idea of absorption in personal delights, of floating in a sea of rapture, are dreams more becoming the paradise of Mahomet than of Christ. Vast capabilities of service are but very imperfectly developed here. And it is but reasonable to suppose that, as the wings of the butterfly may be discerned in the chrysalis, wings which enable it, under favouring circumstances, to fly in the air, and enjoy the summer season, so the faculties that are now folded up in the hearts of God's people will, under favourable circumstances, and in a brighter clime, be fully developed and unceasingly employed in the service of the great Creator. Rev. vii. 15.

5. *It is, however, the presence of Christ that makes heaven*

so delightful. Psa. xvi. 11; John xiv. 3, 4; Phil. i. 23; Thess. iv. 17; Luke ix. 28-36; 1 John iii. 2; Rev. v. 9-12; vi. 9, 10. Dr. Watts somewhere remarks that, when the spirit is freed from its tabernacle of clay and enters heaven, it passes through the ranks of the blessed up to the throne, and as it passes along, does it stay to look at Gabriel, or at Paul, or at Joseph, or at Abraham? No, no; there is a greater attraction than all this. Straight through those ranks it goes up to that great white throne, and is not content till it has cast its crown before Him who sits upon it, and paid its adoration for the love, the joy, and the salvation that it has received, and says, as Thomas did, "My Lord and my God." 2 Cor. v. 8; Rev. xxii. 4; Phil. i. 23; John xiv. 3; xvii. 24; 1 Cor. xiii. 12; 1 John iii. 2; Rev. xxi. 22, 23.

6. *The happiness of heaven is eternal.*—2 Cor. iv. 17; 1 Pet. i. 4; 1 John ii. 17-25; Luke xvi. 9; Matt. xv. 46; Rev. iii. 12; vi. 7.

7. *Saints enter into heaven at death.*—It is a favourite doctrine with many that at death there is a suspension of rational as well as of animal life. That while the body of the saint is lodged in the grave and devoured of worms, his spirit sinks into a state of unconsciousness, from which it will not awaken until the morning of the resurrection. Such an opinion is opposed to the plainest teachings of Divine truth. In the parable of the rich man and Lazarus, we are expressly taught that at death the wicked pass into a state of conscious and severe suffering, and the righteous into a state of perfect security, deep repose, and tranquil enjoyment. When the beggar died, he was carried by angels into Abraham's bosom; the rich man also died and was buried, and in hell he lifted up his eyes, being in torments." The prayer of the penitent thief and the answer of the dying Saviour confirm the truth of the sentiment now under consideration. "Lord," said the former, "remember me when thou comest into thy kingdom." And Jesus said unto him, "This day thou shalt be with me in Paradise." Paul wished to depart and to be with Christ, which was far better. But where did he conceive Christ to be? In the grave? No. He knew that Christ was risen from the dead, otherwise his preaching and the faith of Christians were vain. Where

Christ is we are clearly informed in the New Testament. "He was received," says the evangelist Mark, "up into heaven, and sat down at the right hand of God." Now, Paul wished to depart and to be with Christ, that he might enjoy his presence and dwell in his kingdom for ever. How, indeed, could it be in any sense unspeakably better to die if the soul did not instantly enter into a state of glory in the immediate presence of the adorable Redeemer? No sooner is the spirit absent from the body than it is present with the Lord.



FACTS AND ILLUSTRATIONS.

(716.) *The Heaven of the Bible.*—No man can desire such a heaven as that which is represented in the New Testament without the work of holiness being begun in him. Were it merely a heaven of animal enjoyment, or a heaven that rang with melody, or a heaven that was lighted up with variegated splendours, or even a heaven of science, where the understanding was feasted with truth even unto ecstasy, then we might have the hope of such a heaven without being moralised by it. But when it is a heaven whose essential characteristic is that it is a place of holiness, when it is a heaven defined in the book of Psalms as the land of uprightness, and described in the book of Revelation as that eternal city where the servants of God do serve Him, then it is not in truth or in nature that one should look forward with complacency to his entrance upon such a heaven without a growing conformity in his character here to that which he believes and rejoices to believe shall be his condition hereafter. He cannot look with pleased expectancy to such a place without gathering the radiance of its virtues upon his soul; and if, amid the crosses and fatigues of a treacherous world, this be habitually the hope by which he is sustained, then, as sure as by any law of his moral or sentient constitution, this also is the hope by which he will be sanctified.—*Chalmers.*

(717.) *What is Heaven?*—As the Indian draws near to the river of death, he looks forward to the time when, in some distant region, he may again call his faithful dog to his side, take up once more his bow and his quiver, and roam over nobler hunting-grounds than those of his native forests.

The heathen poet in his hour of dissolution dreams of some happy isle, filled with beautiful meadows, enamelled with brilliant flowers, and fanned by fragrant zephyrs, where the souls of the good shall dwell with congenial spirits for ever.

The Christian, as his eyes close upon the joys and sorrows of earth, seems to hear a voice saying, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God has prepared for those that love Him."

Hearing this sweet voice, the dying Christian, with a smile on his lips and a radiance in his eyes, murmurs, "Jesus my all," and breathes no more.

Ah! who would exchange the imaginary hunting-grounds of the Indian, or the flowing meadows of the heathen poet, for the heaven where Jesus is?

(718.) *Different Views of Heaven.*—Men have entertained widely different conceptions of heaven. John Howe thought of it as a place of righteousness; Baxter as a place of rest; Samuel Rutherford said he would look for ever on the wounds of Christ; "His servants shall serve Him," describes heaven to many.

(719.) *Couple Heaven with It*—An aged Christian had paused to rest himself as he trudged along under a heavy load on a summer day. An acquaintance had just accosted him, when a splendid carriage rolled past, in which a haughty man rode whose whole appearance bespoke a life of luxurious ease. "What do you think of the Providence of which you sometimes speak?" said the acquaintance. "You know that that is a wicked man; yet he spreads himself like a green bay-tree. His eyes stand out with fatness; he is not plagued as other men; while you, believing that all the silver and gold is the Lord's, serving Him and trusting in His providence, and toiling and sweating in your old age, get little more than bread and water. How can you reconcile this with a just Providence?"

The aged Saint looked at the questioner with amazement, and with the greatest earnestness replied: "Couple heaven with it! couple heaven with it, and then?" Yes, that addition sweetens many a bitter cup, and enriches many a poor lot.

(720.) *The Christian a King.*—The late Duke of Hamilton had two sons; the eldest fell into consumption, which ended in his death. Two ministers went to see him at the family seat near Glasgow, where he lay. After prayer the youth took up his Bible, and turned up 2 Tim. iv. 7: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness;" and added, "This, sirs, is all my comfort." When his death approached, he called his younger brother to his bedside, and spoke to him with great affection. He ended with these remarkable words—"And now, Douglas, in a little time you shall be a Duke, and I shall be a King."

(721.) *The Mystery Explained.*—The late Dr. Proudfit, of New York, a short time before his death, referring to that wonderful passage in Second Corinthians—"For we know that if our earthly

house of this tabernacle^s were dissolved, we have a building of God, a house not made with hands, eternal in the heavens,"—exclaimed, as if he had just looked within the veil, "*I understand it now!*" He could say no more, and passed into the glorious reality. Similar has been the dying experience of other Christians; and who shall say that at that supreme moment the curtain may not have lifted to their vision, so that in an instant the dim and anxious guesses of a life-time were exchanged for perfect knowledge and perfect bliss?

(722.) *Activity in Heaven*.—When I think of heaven, I do not think of angels standing like wax candles in long altar rows, singing hymns of praise: I think of saintly life, of angelic life, the sweetest, the gayest, the most joyous, the most full of every mood of fancy and of goodness. I think of beings that carry light in the eye and joy in the heart, and ecstasy in every touch. Are we going there with our sordid natures; with our coarse touch; with our selfish instincts; with our unsubdued pride; with our uncombed and dishevelled vanity? Let us be followers of Jesus, who did not please Himself, but who left, by the lips of his apostle, the declaration—*Let every one of us please his neighbour for his good to edification*.—H. W. BEECHER.

(723.) *The Great Loaf*.—One day an old converted negro was working in his garden, singing and shouting. A missionary passing by, went up to him, and said, "You seem happy to-day."

"Yes, massa, I'se jus' tinkin'."

"What are you thinking of?"

"Oh, I'se jus' tinkin' dat, ef de crumbs dat fall from de Master's table, in dis world, am so good, what will de Great Loaf in glory be! I tell ye, massa, dar will be 'nuff an' to spare dere."

(724.) *At the Gate of Heaven*.—A native catechist, when visiting a sick man in his illness, asked him what he thought of his illness? "I do not think I shall get better," he replied; "God only knows." And then he exclaimed, as heartily as if intending to bring out his very wish with the words, "Oh, that I might be permitted to remain at the gate of that happy place; that is quite sufficient for me. The happiness of the gate is enough and more than we can think of. Heaven! O, what a blessed place! Oh, what a dreadful thing to die without an interest in Jesus; what a fearful and awful thing to be lost!" "Jesus," I observed, "promises us not only a place at the gate, but even a seat on his throne, and mansions in his Father's house, provided we are His." "I am unfit," he replied, "for such room in that holy place; I only ask for a place at the gate."

(725.) *Dying Aspiration*.—"This is the last sickness in which you will have to visit me," said a dying Indian; "I know that I

must soon die ; but I have no fear on that account. I have a Saviour, a friend in heaven, who hears my prayers, who turns my heart away from this world, from my wife and children, and draws it to Himself." Then, stretching out both his arms, as a bird spreading its wings to fly, he exclaimed, "I want to go and be with Him who has washed away my sins in His own blood, and now gives me rest and peace in the midst of pain! I have sent for you to tell me as much as you know about this new state I am going to."—REV. W. COCKRAN.

(726.) *Recognition in Heaven.*—The question is sometimes asked, "Will Christian friends know each other in the world of the risen?" To this inquiry Dr. Mason answers, "Why not? Did not the disciples know the Lord Jesus after His resurrection? Did they not know Him at the moment of his ascension?" They did. Why should they not, if He appeared to them in that body unchanged which he wore all the time that he went in and out among them, beginning from the baptism of John unto the same day that He was taken up from them? But what does the fact that they recognised that body prove touching the doctrine of *heavenly* recognitions?" Nothing at all, either for or against. The sisters of Lazarus, we may well suppose, recognised him when he came back from the tomb; and the widow knew her restored son to be her son, when Jesus presented him alive from the dead. But from these facts no inference can be drawn in favour of the doctrine of which we speak.

(727.) *Recognition of Friends in Heaven.*—The question of the recognition of departed friends in heaven, and special and intimate reunion with them, Scripture and reason enable us to infer with almost certain persuasion. It is implied in the fact that the resurrection is a resurrection of individuals; that it is *this* mortal that shall put on immortality. It is implied in the fact that heaven is a vast and happy society; and it is implied in the fact that there is no unclothing of the nature that we now possess, only a clothing upon it with the garments of a brighter and more glorious immortality. Take comfort, then, those of you in whose history the dearest charities of life have been severed by the rude hand of the spoiler; those whom you have thought about as lost are not lost, except to present sight. Perhaps even now they are angel watchers, screened by a kindly providence of forgetfulness from everything about you that would give them pain; but if you and they are alike in Jesus, and remain faithful unto the end, doubt not that you shall know them again. It were strange—don't you think?—if amid the multitudes of the heavenly hosts, the multitudes of earth's ransomed ones that we are to see in heaven, we should see all but those we most fondly and fervently long to see! Strange, if in some of our walks along the golden streets we never happened to light upon them? Strange if we did not hear some

heaven-song learnt on earth thrilled by some clear ringing voice that we have often heard before! Oh, depend upon it, in a realm of perfect happiness this element of happiness will not be absent—to know and love again what we have known and loved below. “The resurrection and the life.” Oh, what heart is not thrilled by the preciousness of the promise? Whose does not throb the more joyously as he recognises the Redeemer who brings him life? “The resurrection and the life!” Enjoyed recompense, recovered friends—these are our hopes above. Ah! but nearer still and dearer still, enhancing each of these a thousand fold—as every true and loyal believer thinks—with Jesus there! So shall it be in heaven, and with glad eye and beating heart will each ransomed spirit break from its own private joy to fasten gratefully its gaze upon the Master who purchased it, and to hear again in a pronounced immortality of comfort and of bliss, “I am the Resurrection and the life.”—REV. W. M. PUNSHON.

(728.) *The power of sanctified affection in Heaven.*—The Right Honourable Sir J. G. Coleridge, D.C.L., in his memoir of the Rev. John Keble, M.A., writing of the Rev. Charles Dyson, a man of deep piety and great learning, says: “The last time I saw Dyson was toward the end of February, 1860. I found him altered in appearance, feebler in body, and manifestly declining. Yet the approaches to death were so soft and gentle, and he contemplated his end so peacefully and hopefully, that it was not a painful subject to talk about, and we talked much of it. Among other things, I remember we conversed on the intermediate state and the condition of the blessed. I asked him, “When your mind has been running on these subjects, have you ever followed the thought on, as to literature and intellect? Will Shakspeare be anything there beyond humbler men?” He said, “I remember years ago we discussed this in my rooms at Corpus. I believe I was for some superiority for cultivated intellect, but I think now it is the affections of the heart that will be the test of superiority. Many a humble person, of whom we know nothing now, will be called up from the lowest place to sit down on high. Abdiel was but a seraph, yet he might be an archangel.” But I said, “David’s psalms, merely as productions of the intellect, will be as nothing in the scale.” “Oh,” he answered, “We know that such as he, apostles, prophets, and saints will have their special places.” “We must still,” I said, “cultivate our talents, of course.” “Of course we must; but you know the affections, our circumstances, our opportunities, are all talents, as much as the gift of the intellect. No doubt there will be disparities; many are called, few chosen; there are many mansions.”

(729.) *What would a pure soul do in Hell?*—Mrs. Ryland, a pious and devoted female, when dying, was tempted to believe she was going to hell, and made known her fears to her husband. “And what will you do there?” he replied. Ah, that had not

struck her. "Do you think" said her husband, "You will leave off praying, Betsey?" "No, John," she said, "Even if I were in hell, I would pray." "Oh," said he, "they'd say, 'She's praying. Betsy Ryland here! turn her out—this isn't a fit place for her.'"

(730.) *What would the wicked do in Heaven?*—About thirty years ago, when stage-coaches still ran, an excellent old clergyman, who had a keen observation of the world, was travelling on the top of the coach from Norwich to London. It was a cold, winter, moon-light night, and the coachman, as he drove his horses over Newmarket Heath, poured forth such a volley of oaths and foul language as to shock all the passengers. The old clergyman, who was sitting close to him, said nothing, but fixed his piercing blue eyes upon him with a look of extreme wonder and astonishment. At last the coachman became uneasy, and turning round to him said, "What makes you look at me, sir, in that way?" The clergyman said, still with his eyes fixed upon him, "*I cannot* imagine what you will do in heaven! There are no horses, or coaches, or saddles, or bridles, or public-houses in heaven. There will be no one to swear at, or to whom you can use bad language. *I cannot* think what you will do when you get to heaven." The coachman said nothing, the clergyman said nothing more, and they parted at the end of the journey. Some years afterwards the clergyman was detained at an inn on the same road, and was told that a dying man wished to see him. He was taken up into a bed-room in a loft hung round with saddles, bridles, bits, and whips: and on the bed amongst them lay the sick man. "Sir," said the man, "do you remember speaking to the coachman who swore so much as he drove over Newmarket Heath?" "Yes," replied the clergyman. "I am that coachman," said he; "and I could not die happy without telling you how I have remembered your words, '*I cannot think what you will do in heaven.*' Often and often, as I have driven over the heath, I have heard these words ringing in my ears, and I have flogged the horses to make them get over that ground faster; but always the words have come back to me, '*I cannot think what you will do in heaven.*'" We can all suppose what the good minister said to the dying man. But the words apply to every human being, whose chief interest lies in other things than doing good and being good, and who delights in doing and saying what is evil. "There is no making money in heaven; there is no promotion; there is no gossip; there is no idleness; there is no controversy; there is no detraction, in heaven. *I cannot think what you will do when you go to heaven.*" Let these words ring in our ears, as we read these passages, remembering as we read that they all tell us how nothing except sin keeps us out of heaven, and nothing except goodness gets into heaven.

(731.) *For ever with the Lord.*—Awful as the consideration of Eternity is, it is a source of great consolation to the righteous.

A valuable minister, after having been silent in company a considerable time, and being asked the reason, said that the powers of his mind had been solemnly absorbed with the thought of everlasting happiness. "O my friends," said he, with an energy that surprised all present, "consider what it is to be *for ever with the Lord*—for ever, for ever, for ever!" The following question was put in writing to a boy at the deaf and dumb school at Paris, "What is eternity?" He wrote as an answer, "It is the lifetime of the Almighty!"

(732.) *Dean Stanley on the non-existence of sects in Heaven.*—In the course of a lecture delivered by Dean Stanley, the lecturer remarked:—"It is reported that John Wesley once, in the crisis of the night, found himself, as he thought, at the gates of hell. He knocked, and asked who were within? 'Are there any Protestants here?' he asked. 'Yes,' was the answer, 'a great many.' 'Any Roman Catholics?' 'Yes, a great many.' 'Any Church of England men?' 'Yes, a great many.' 'Any Presbyterians?' 'Yes, a great many.' 'Any Wesleyans?' 'Yes, a great many.' Disappointed and discouraged, especially at the last reply, he traced his steps upwards, found himself at the gates of Paradise, and here repeated the same questions. 'Any Wesleyans here?' 'No.' 'Any Presbyterians?' 'No.' 'Any Church of England men?' 'No.' 'Any Roman Catholics?' 'No.' Whom have you, then, here?" he asked in astonishment. 'We know nothing here,' was the reply, 'of any of the names you have mentioned. The only name of which we know anything here is 'Christian.' We are all Christians here, and of those we have a great multitude (which no man can number), of all nations, and kindreds, and peoples, and tongues.' That is the truth which we shall have to learn hereafter about the name Christian; it may be as well for us to learn it here. It concludes, and comprises, and over-rides all the others by which men have been divided, because it is the name derived from Him to who they all look, from whom they are all descended, in whom they all live. 'Christianity' is a nobler name than any particular form of Christians. 'Christianism' is a more magnificent name than any particular creed or section of 'Christians,' because 'Christian' is a greater name than any particular opinion or custom, and because Christ is a greater name than any other person, or teacher, or doctrine, or custom which has appeared on earth."

(733.) *Preparation for heaven.*—I have been somewhat amused, as well as my patience tried, reading in secular papers—"Preaching to-morrow, half-past ten a.m.; subject,—Recognition of Friends in Heaven." Will some brother be so kind as to give us an article or sermon on recognition of friends on earth? A poet says:—

What is friendship but a name?

A charm that lulls to sleep,

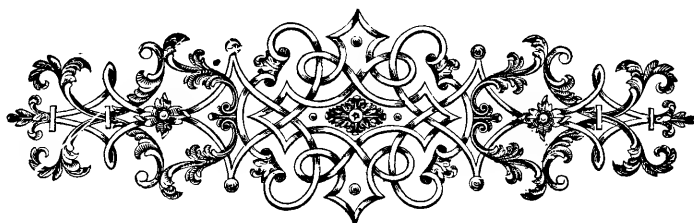
A shade that follows wealth or fame,

And leaves the wretch to weep.

Here is where we want the reunion of friends, old friends, old friends who have been long separated by some trivial thing; here is where we want the mantle of charity—not after death. Give me charity here, recognise me here; what shall I care about the recognition of bishops, elders, or laymen, when once seated on an eternal throne, decked with a wreath of deathless laurels; where the rays of the eternal sun will not tarnish the lustre of my crown, or the roll of ages move the base of my throne, in the presence of the Father, Son, and Holy Ghost? A sister on the eastern shore of Maryland, when far in the valley, her husband cried, ‘Hold, hold, dear, I want to know if you think now you will recognize us in heaven?’ She answered, ‘Yes; but if the sight of Christ here on the borders of the land be so great, I think, when once in glory, and I fix my gaze on Christ, it will be a century ere I turn to look at the objects glorified by the Lamb.’—W. T. MAGEE.

(734.) *Socrates*.—An anecdote is told of the late Rev. Dr. Lawson, of Selkirk, that when travelling in a stage-coach on one occasion he was assailed by two sceptical companions on what they thought the revolting doctrines of the Bible in reference to the condemnation of the heathen, and particularly at the supposition of such men as Socrates, Plato, and others, being consigned to everlasting banishment from heaven. The doctor’s reply was an excellent one. He said—“If I am privileged by the grace of God to get to heaven and meet Socrates and Plato there, I will be truly glad; and if I don’t find them there, I shall know that there is a good reason for their absence.”

(735.) *Serious Thoughts about Eternity*.—Thoughts of death, judgment, and eternity should make us serious, as they did a very eminent courtier and statesman in Queen Elizabeth’s time (Secretary Walsingham), whose memorable words cannot fail to make some impression on every reader. This great man, having retired from the busy world into the privacy of the country, some of his gay companions rallied him on his becoming religious, and told him he was melancholy. “No,” said he, “I am not melancholy, but I am serious; and it is fit I should be so. Ah! my friends! while we laugh, all things are serious round about us. God is serious, who exerciseth patience towards us; Christ is serious, who shed his blood for us; the Holy Spirit is serious in striving against the obstinacy of our hearts; the Holy Scriptures bring to our ears the most serious things in the world; the whole creation is serious in serving God and us; all that are in heaven or hell are serious—how then can we be gay?” Let us, then, maintain a steadfast regard to eternity wherever we are and whatever we do. A great man had an extraordinary mark of distinction sent him by his prince as he lay on his death-bed. “Alas!” said he, looking coldly upon it, “this is of immense value in this country; but I am just going to a country where it will be of no service to me.”



Future Rewards and Punishments.

———"Which way shall I fly,
Infinite wrath and infinite despair?
Which way I fly is *hell*; myself am *hell*;
And in the lowest deep a lower deep
Still threatening to devour me opens wide,
To which the *hell* I suffer seems a heaven."—*Milton*.

THE doctrine of everlasting punishment, as the consequence of rejecting the salvation of Christ, and of living and dying in sin, is treated by many as a mere figment. "The age," says the *Christian World*, "has divested itself of many hard, un-Christ-like tenets of the theology of blood, brimstone, and fire."

One of the much-boasted-of theories may be thus stated: After a term of punishment—its advocates do not tell us how long that term will be—all who die impenitent and unpardoned will be annihilated. The Rev. S. Minton, in a recent lecture, said, "The souls of some men will die beyond the power of recovery, and perish with an everlasting destruction, while others will obtain the everlasting prize of immortality. He believed that the soul might survive the body, as a man's body might live after his arms were amputated, but neither fact proved that such existence would be eternal. The 'fire' and the 'worm' are called *eternal* because the effects of the destruction are *eternal*. He believed that the sinner, before destruction, would be subjected to 'stripes' exactly proportioned to the heinousness of the offences committed." Man is thus destined to be annihilated, after enduring penal sufferings for a certain number of years. No one must imagine that this theory grants immediate annihilation to those who die without personal faith in Christ. Though mortal in that they are sure of annihilation, they may undergo hundreds or

thousands of years of torment for their sins. Of all the theories prevalent at the present day, this seems to us the most revolting. "It represents God as keeping a certain portion of his intelligent creatures—we fear a great majority of the human race—in a state of the most intense torments that can be conceived, for an indefinite period—it may be millions on millions of years—and this, not for the purpose of reformation and restoration, but to be annihilated! One's whole nature recoils from this idea of the dealings of God with His creatures." Though doomed to the mortality of animals, the lost, according to this theory, are to have an artificially prolonged life in order that they may be capable of being subjected to pain. No relief can be obtained by the notion that progress is possible on their part, for the express object of their being kept in life is that they may be tormented. The Rev. Baldwin Brown, writing of this frightful doctrine of ultimate annihilation, says: "It is a vision of horror which makes men shudder, and from which, in these days, when the benigner aspects and conditions of power are in the ascendant, there is a desperate struggle to escape. Some formulate the theory of the annihilation of the hopelessly impenitent, and hold that after they have suffered awhile the awful penalty of their transgression, a merciful stroke will dash their sin and their moaning out of the living universe for ever. It seems to me a miserable extrication from a tremendous difficulty. It makes life, on a fearful scale, an abortive experiment; it robs sufferings of its holiest ministries; it makes light of the mystery of the Incarnation; it presents God as a vindictive tormentor of souls, and it runs counter to what seems to be the deepest and most far-reaching passages of the Divine Word."—(See *The Higher Life*.)

Another theory is, that after a period of punishment, for the purpose of restoration, all men will be restored to the favour and image of God. Mr. Belsham says, "We may certainly conclude that none of the creatures of God, in any circumstances, will be eternally miserable. The wicked will, indeed, be raised to suffering; but since eternal misery, for temporary crime, is inconsistent with every principle of justice, we are naturally led to conclude that the sufferings of the wicked will be remedial, and that they will terminate in

a complete purification from moral disorder, and in their ultimate restoration to virtue and happiness." Dr. Young says, "After death, impenitence, unsubdued here, shall and must hereafter meet with its righteous desert, and that, in another state, this righteous desert of sin shall be prolonged until the cause is for ever extirpated." This is but the Romish doctrine of purgatory in a new dress; and if it become as widely prevalent in our day as the doctrine of purgatory was during the dark ages, it may become a fearful instrument in the hands of a priesthood, whether Papal or Protestant.

It is vastly important, therefore, that we ascertain the revelations which the Bible makes on this subject. First, because the subject cannot be settled on principles of natural reason alone; and secondly, because the Holy Scriptures must be our sovereign and final standard of appeal. "It containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith."

(1.) The frequency with which the inspired writers dwell on this subject is most startling. Indeed, the doctrine of the eternal punishment of the ungodly is just as clearly revealed as is the doctrine of eternal happiness in heaven to believers. "It is surely a deeply significant and striking fact that the doctrine of future punishment is distinctly taught no fewer than a hundred and thirty times in the New Testament; and of these no less than fifty-two instances occur in the Gospel narrative, where expressions are recorded as employed by Jesus Christ in his personal ministry, descriptive of, or referring to, the woes of the lost in the eternal state. The testimony of the Great Teacher Himself to the doctrine is especially impressive and worthy of profound attention. Fifty-two distinct utterances of it, recorded in the Gospels from His lips, cannot fail to have an intense effect on Christian minds in establishing a faith of the truth, which adverse reasoning can never dislodge. He, the Lord of light, and love, and righteousness, knows all the mysteries of eternity. He cannot speak a word out of harmony with perfect goodness and rectitude; yet He, more than any religious teacher who ever appeared on earth, and nearly as often as

all His apostles put together, has declared this doctrine of the reality and eternity of future punishments. Throughout his ministry it is solemn to observe what variety and force of illustration, and imagery, and warning, and expression He employs to clothe the awful truth with power for the conscience and the heart."

(2.) Of two things we are well assured. 1 that hell is a *place*; and 2 that it is a dreadful place. The following passages prove it to be a place of punishment:—Matt. v. 22, 29, 30; viii. 12; x. 28; xiii. 42, 50; xviii. 9; xxii. 33; Mark ix. 43, 44, 47; Luke xii. 5; xvi. 23, 28; Psa. ix. 17; 2 Pet. ii. 4.

The inspired writers represent the sufferings endured by the lost in hell by figures which convey the idea of the most intense pain and excruciating suffering. We select the following:—'Hell fire,' Matt. v. 23; xviii. 9; Mark ix. 47; a 'furnace of fire,' Matt. xiii. 42, 50; 'everlasting fire,' Matt. xviii. 8; xxv. 41; Rev. xxi. 8; 'unquenchable fire,' Mark ix. 43-48; 'eternal judgment,' Heb. vi. 2; 'damnation of hell,' Matt. xxiii. 33; 'eternal damnation,' Mark iii. 29; 'outer darkness,' Matt. viii. 12; xx. 13; 'this place of torment,' Luke xvi. 28; 'tormented,' Luke xvi. 23, 25; Rev. xv. 10; 'weeping, wailing, and gnashing of teeth,' Matt. xiii. 42, 50; xxii. 13; xxiv. 51; xxv. 30; Luke xiii. 28; 'fiery indignation,' Heb. x. 27; 'the lake of fire burning with fire and brimstone,' Rev. xix. 20; xx. 10, 15; xxi. 8; 'the smoke of their torment,' Rev. xiv. 11; 'death,' Ezek. iii. 18, 19; xiii. 19; 'the second death,' Rev. ii. 11; xx. 14; xxi. 8; 'destruction,' Matt. vii. 13; Rom. ix. 22; Phil. i. 28; iii. 19; 1 Tim. vi. 9; 2 Pet. ii. 1, 3; iii. 7, 16; Rev. xvii. 8, 11; 1 Thess. i. 9; 2 Thess. iv. 3; 'lost,' Matt. x. 39; xvi. 25, 26; Mark viii. 35, 36; Luke ix. 24, 25; xvii. 32; John xii. 25; 'wrath to come,' Matt. iii. 7; Luke iii. 7; 'wrath of God,' John iii. 36; Rom. i. 18; ix. 22; Eph. v. 6; Col. iii. 6; Rev. xiv. 10, 19; xix. 15; 'wrath of the Lamb,' Rev. vi. 16; 'indignation and wrath,' Rom. ii. 8, 9; 1 Thess. v. 9; 'day of wrath,' Rom. ii. 5; 'judgment and fiery indignation,' Heb. x. 27; 'tribulation,' 2 Thess. i. 6; 'beaten with many stripes,' Luke xii. 47; 'anguish,' Rom. ii. 8, 9; 'weep and howl,' James v. 1; 'blackness of darkness,' Jude 13.

Future suffering will, doubtless, include—

(a.) *The loss of all good, natural and spiritual.*—Luke xvi. 24-28.

(b.) *Eternal separation from God and the society of the good.*—Luke xiii. 28,

(c.) *The judicial abandonment to the society of devils.*—Matt. xxv. 41.

(d.) *The positive infliction of suffering.*—Isa. xxx. 33; Rev. xiv. 10.

“Bitter compunctions of conscience, companionship with malicious spirits, a condition of existence in which evil will be rampant, and from which every avenue of escape will be closed, and every ray of hope excluded,—these are among the representations which the Scriptures give us of ‘the bitter pains of eternal death.’ The wealth of privilege on earth neglected and despised, with the full play of memory and self-accusation, and gnawing regret, all go to prove that the state of the lost is a real existence, and one of penal suffering.”

EVERLASTING PUNISHMENT.

1. The words “eternal,” “everlasting,” and “ever and ever,” are used in the Sacred Scriptures to convey the idea of the unlimited future. *Olam* in the Hebrew, and *aion* in the Greek are the strongest words employed to describe and assert the eternal existence of God Himself. Dr. Adam Clarke, in his comments on “The everlasting God,” says: “We learn that *olam* and *aion* originally signified eternal, or duration without end. *Olam* signifies he (God) was hidden, concealed, kept secret; and *aion*, according to Aristotle (and a higher authority need not be sought) is a compound of *aei*, always, and *on*, being. The same author informs us that God was termed *aia*, because he was always existing. Hence we see that no words can more forcibly express the grand characteristics of eternity than these. It is that duration which is concealed, hidden, or kept secret from all created beings, which is always still running on, but never running out; an interminable, incessant, and immeasurable duration; it is that in the whole of which God alone can be said to exist, and that which the eternal mind can alone comprehend.”

2. We are told that these words, “eternal,” “everlasting,”

"forever," are sometimes used in a secondary signification ; but even when so used, *they always denote the longest period of which its subject is capable, e.g., a "servant for ever"* (Job xli. 4) means a servant while life shall last ; "an ordinance for ever," an ordinance, until the dispensation it is a part of closes. There is no danger of being misled by these words when they thus bear a temporary signification, since the nature of the thing spoken of, or the context of the passages, will show that they cannot be taken in an absolute sense." "Tormented for ever," by the law then, even of this lower usage, must mean tormented as long as the soul has any being.

3. But it does not follow that they always signify a limited time. (a.) Because the same words were used by all writers, even the heathen, to signify never-ending duration. Aristotle, in describing the highest heaven as the residence of the gods, says, "As to the things there, time never makes them grow old ; neither is there any change of any of them. They are unchangeable and passionless, and having the best, even the self-sufficient life, they continue through all *eternity*."—(*De Coelo, Lib. i. ch. 9*) (b.) The Greek language has no stronger words by which eternity could be more definitely expressed. (c.) The same words are used to express the eternal happiness of the righteous, as in Psa. cxii. 6 ; cxxxix. 24 ; Isa. xxxv. 10 ; xlv. 17 ; li. 11 ; liv. 8 ; lx. 15 ; lxi. 7 ; Dan. xii. 2. And it must, therefore, follow that if these words do not signify everlasting, there can be no eternal happiness for the redeemed. (d.) The same words are applied to God :—Exod. iii. 15 ; Isa. xxvi. 4 ; xl. 28 ; Rom. i. 25 ; xvi. 26 ; Rev. x. 6 ; xv. 7 ; Heb. i. 8 ; 2 Cor. xi. 31 ; Gal. i. 5 ; Eph. iii. 21 ; Phil. iv. 20 ; 1 Tim. i. 17 ; 2 Tim. iv. 18 ; Heb. xiii. 21 ; 1 Pet. iv. 11 ; v. 11 ; Rev. i. 6 ; iv. 9 ; v. 12, 14 ; vi. 10 ; vii. 12 ; they are applied to Christ, 2 Pet. iii. 18 ; Heb. iii. 8 ; Rev. i. 18 ; to the kingdom of Christ, Dan. iv. 3, 34 ; vi. 14. The same words, then, which tell us how long God's life, and Christ's life and kingdom are to endure, the strongest and most absolute that are to be found in the language, at least that of the New Testament, are the same used to assert the duration of the punishment of the wicked. We insert the following passages in full, that they may catch the reader's eye :—"It is better

for thee to enter into life halt or maimed, rather than . . . to be cast into everlasting fire.”—Matt. xviii. 8. “Then shall he say unto them on the left hand, Depart from me into everlasting fire, prepared for the devil and his angels.” xxv. 41. “These shall go away into everlasting punishment.”—46. “Who shall be punished with everlasting destruction from the presence of the Lord.—2 Thess. i. 9. “To whom the mist of darkness is reserved for ever.”—2 Pet. ii. 17. “To whom is reserved the blackness of darkness for ever.”—Jude 13. “And he shall be tormented with fire and brimstone : : and the smoke of their torment ascendeth up for ever and ever.”—Rev. xiv: 10, 11. “And her smoke rose up for ever and ever.”—xix. 3. “He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.”—Mark iii. 29. “A certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.”—Heb. x. 27. “To go into hell, into the fire that never shall be quenched ; where their worm dieth not, and the fire is not quenched.”—Mark ix. 43, 44. He will burn up the chaff with unquenchable fire.—Matt. iii. 12. “He that believeth not the Son shall not see life, but the wrath of God abideth on him.”—John iii. 36.

4. The juxtaposition of identical words unmistakably declare a parallel perpetuity of both states of being. If a word, when applied to the righteous in a future state, be accepted in an absolute sense, so in all sobriety of interpretation must the word be understood when applied to the existence of the finally impenitent. Take the following examples :—“And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”—Dan. xii. 2. “And these shall go away into everlasting punishment, but the righteous into life eternal.”—Matt. xxv. 46. Now, a thoughtful and unbiassed reader of these words must be driven to the conclusion that, if he deny the endlessness of punishment in the one instance, he must deny endlessness of felicity in the other. If he would shorten the former, he must also limit the latter, for every sound Biblical scholar knows that *everlasting* and *eternal* are words of the same meaning. The man who would, in this way, extinguish the fires of hell must,

through the exigencies of his own criticism, go further, and pluck from the brow of the saint the crown of life. When a man is once in heaven, he will be there for ever; once in hell, there for ever.—See Matt. xviii. 8; xix. 29; xx. 5, 41, 46; Mark iii. 29; x. 30; 2 Thess. i. 9; ii. 16; John v. 40, 47; Rev. xiv. 11; xix. 3; xx. 10; Isa. xxiii. 14.

5. “On carefully examining all the passages in the Old Testament in which ‘everlasting’ occurs, I find,” says one, “only about six or eight texts where it clearly denotes a limited duration. The expressions ‘for ever’ and ‘for ever and ever,’ are used rather oftener, yet seldom, indeed, in comparison with their employment in an unlimited sense. Their use in a restricted signification is thus very rare in the Old Testament; and I add this important remark, that they are not employed in the whole New Testament with such a meaning in one single undoubted example.” The late Dr. Legge said, “Henceforth I shall consider him no scholar, but a Sciolist, or a man whose eyes are blinded and will not see, who shall contend that the terms in which future punishment is set forth do not convey the idea of a proper immortality.”

6. It also follows that these words, “eternal,” “everlasting,” “for ever,” when referring to the punishment of the finally impenitent, not only *may* but *must* signify eternal, because of the other terms used in speaking of this punishment. There is the unquenchable fire.—Mark ix. 43, 47, 49; Jude 7. “And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into *the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched.* And if thy foot offend thee, cut it off; it is better for thee to enter halt into life than having two feet to be cast into hell, into *the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched.* And if thy eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire, *where their worm dieth not, and the fire is not quenched.* For every one shall be *salted with fire*, and every sacrifice shall be salted with salt.” In this awfully solemn passage of Scripture our Saviour quotes literally the words of Isaiah, “**And it shall come to pass, that**

from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me : for their worm shall not die, neither shall their fire be quenched ; and they shall be an abhorring unto all flesh." "The awful and solemn emphasis which the distinction of the clauses and the repetition of the words gives this passage (Mark ix. 44-48) renders it for the form of expression the most remarkable in the Bible ; the threefold enunciation having in Divine sayings a peculiar force—as it were, the Three Persons of the Godhead setting thereon their seal. The clause is three times repeated, doubtless on account of the unwillingness of the human heart to accept the doctrine of Eternal Punishment."

Reference is made to Gehenna, literally the valley of Hinnom, which the Jewish writers used as representative of the place of torment. "The name belonged originally and literally to a valley that lay outside of Jerusalem, to the south, and was infamous for the human sacrifices there offered to Moloch. Josiah defiled the place, and, according to a common view, it became a receptacle for all the filth of the city. There the worms revelled, and there a fire was kept constantly burning. Hence it came to be an emblem of hell. It can be no valid objection, if it be urged that, as a matter of fact, the horrors of the valley of Hinnom were not literally everlasting. Our Saviour unquestionably does give to the figurative Gehenna an endlessness of duration. This cannot be evaded without a gross distortion of his words. This awful word Gehenna occurs eleven times in the Gospels, and once in St. James's epistle, and invariably in connection with the prospective doom of the wicked. Here also bear in mind, that the words of the Saviour were addressed to a people of whom it may be said most of them believed in the immortality of the soul, both of the good and of the bad ; they had likewise a knowledge of a future life, and attached more than a local and limited meaning to the threatened punishment of Gehenna. It symbolized to them the deathlessness of the human spirit, and the endlessness of future torment. Justyn Martyr, in addressing Gentile converts, writes : 'Gehenna is the place

where those are to be punished who have led unrighteous lives, and disbelieved what God declared by Christ.' Our Saviour further adds, 'For every one shall be salted with fire, and every sacrifice shall be salted with salt.' In a figurative form, derived from the sacrificial ritual of Moses, the Saviour teaches us that the lost will be preserved from destruction, and that the instruments of punishment shall be everlasting, and the suffering without end."

7. "He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; *but the wrath of God abideth in him.*" John iii. 26. In this verse we are informed that unbelievers "shall not see life," viz., that eternal life which all believers shall enjoy. We are further told that on the unbeliever shall abide the wrath of God. When once it settles upon him it will for ever abide. But if there will come a period when the Gospel rejector shall be annihilated, or restored to holiness and happiness, would it have been asserted that the wrath of God will *abide* on him ? We cannot credit it. If it be replied, that the wrath of God will abide until it is removed, or the unbeliever ceases to be, why, we wonder, did John content himself with saying, 'But the wrath of God abideth on him ?' Why did he not add, 'until the arrival of the hour of annihilation or restoration ?' As the clause stands, we must interpret it as teaching that Christ's despisers will evermore feel the pressure of Divine wrath.

The advocates of the annihilation theory, despite the overwhelming mass of Scripture evidence against them, quote Scripture in favour of their theory.

(1.) They tell us that the punishment of the wicked is set forth by the term *death* in the following passages, which they say, "means annihilation." "The soul that sinneth it shall die." Ezek. xviii. 14 ; xxxiii. 8 ; John viii. 24 ; Rom. vi. 21, 23 ; viii. 13 ; James i. 15. But whatever death may mean in the common language of men, and however sceptics, by their sophistical reasonings, may talk of death as the final termination of existence, it is evident, at a glance, that the above passages, and others we might quote, mean something very different. The term *life*, as used in the Bible, implies not mere existence, but enjoyment or possession of good in some form, bodily or spiritual, earthly or heavenly ; and

death the absence or privation of one or the other of these. "See," said Moses, "I have set before thee this day life and death, blessing and cursing." Deut. xxx. 19. Whenever it is otherwise, their exceptional character is distinctly stated; as, "To die is gain." Phil. i. 21. "Men shall seek death and shall not find it." Rev. ix. 6. With similar exceptions, *life* is never applied to existence otherwise than in some way the possession of good. Life is existence, of course; but mere existence is not 'life.' And end of existence is death, doubtless; but death is not end of existence. "Scarcely once in fifty times in the New Testament is *death* applied to things ceasing to exist."

That the term "death" does not mean non-existence is evident from the following passages:—"Let the dead bury their dead." Luke iv. 60; 1 Tim. v. 6; Rev. iii. 1; Eph. iii. 1-5; Col. ii. 13; Rom. vii. 5, 8-13; 1 John iii. 14. "Ye have no life in you," said our Saviour to some of his hearers; but according to the theory we are rebutting, he meant "You do not breathe, you do not exist." In all these passages death is not termination of existence. It is a condition of existence without the enjoyment of the favour of God. Psa. xix. 5. Hence we read, "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their portion in the lake which burneth with fire and brimstone, *which is the second death.*" Rev. xxi. 8. "The beast and the false prophet, both were cast *alive* into the lake of fire burning with brimstone." Rev. xix. 20; xx. 7-10. In accordance with this view, we read, "The rich man died and was buried, and in hell he lifted up his eyes, being in torments." Luke xvi. 22, 23. Death was the end of his good things, but not the end of his existence; it was the beginning of existence in misery. In his lifetime he received his good things, now he is tormented.

(2.) We are told, also, by the advocates of the annihilation theory that the words "destroy" and "destroyed," when applied to the finally impenitent, mean their annihilation.—See Psa. cxlv. 20; xcii. 7; Prov. vi. 32; x. 29; Matt. vii. 13; Rom. ix. 22; 2 Thess. i. 9. "Destruction and to destroy are words in our English version often used to translate Greek words which do not refer to cessation of being."

For instance, "But they had heard only that he which persecuted us in times past, now preacheth the faith which once he destroyed."—Gal. i. 23. "For I build again the things which I destroyed, I make myself a transgressor."—Gal. ii. 18. The unclean spirit cried out in the presence of the Saviour with a loud voice, "What have we to do with Thee, Thou Jesus of Nazareth? art thou come to destroy us?" By referring to the parallel passages, we learn what is meant by the "destruction" of a spirit. In St. Matthew's Gospel we read: "The devils cried out, What have we to do with Thee, Jesus, Thou Son of God? art Thou come hither to torment us before the time?" In St. Luke's gospel we read: "The devils besought him that he would not command them to go out into the deep;" that is, into the bottomless pit. Here the demons attached to the term destroy, "tormented before the time," and being "sent away into the bottomless pit."—See also 1 Cor. i. 19; 2 Cor. iv. 9. In these and numerous other passages the word "destroyed" does not mean annihilation or ceasing to be. In the following scriptures—Luke xvii. 27, 29; Acts v. 37; 1 Cor. x. 9, 10—the Sodomites and others are said to have been destroyed; but they are not annihilated, for we know that they await in their ruined condition the judgment of the great day.—Matt. xi. 24; x. 28.

3. From the following passages, "For what is a man profited if he shall gain the whole world and lose his soul."—Matt. xvi. 26.; "None of them is *lost*, but the son of *perdition*."—John xvii. 12, it is inferred that man's soul is blotted out of existence. To be lost, to lose the soul, involves the loss of existence. If this be true, then the following passages would have to be thus translated:—"Go rather to the annihilated sheep of the house of Israel."—Matt. x. 6. "He that findeth his life shall annihilate it, and he that annihilates his life shall find it."—39. For the Son of Man is come to save that which was annihilated.—xviii. 11. "That a sheep was annihilated, but the shepherd went after the annihilated sheep, and it."—Luke xv. 4, 5. "If she annihilate one *piece*, and find the piece which she annihilated."—8, 9. "The prodigal son was annihilated and is found."—44.

4. What we have said of the words death, destroy, lost, will also apply to the word perish. We read: "God so

loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." A universal remedy has been provided, but what is this perishing to which they are subject who do not believe? On this theory of universalism, the curse of the law means no curse in reality, perishing has no meaning, and the mediation of Christ becomes unnecessary and inexplicable. What signification would you attach to the word "perish" in the above Scripture? If it be annihilation, it cannot be restoration; if it be restoration, it cannot be perishing; or if men have immortality only in Christ, and it be peculiar to the regenerate, then it appears on such a theory there is nothing in the unregenerate man that *can waste or perish*.

6. Speaking of the fate of Judas, the Great Teacher uses this expression, "It had been good for that man if he had not been born." "Had the traitor's punishment consisted in annihilation, or were a blissful heaven to succeed the penal fires of a temporary retribution, then, contrary to our Lord's declaration, it would have been good for Judas to have been born. On the annihilation theory he had had an existence with many gratifications, and would easily escape the deserts of wickedness. On the restoration scheme, the sufferings of his existence even in hell were not worthy to be compared with the glory that should follow. 'An exceeding and eternal weight of glory,' succeeding any kind of finite sufferings, would make existence a boon and a rapture. The Saviour's words, however, are these: 'Good were it for that man if he had never been born.' This awful declaration can only be understood as teaching the unending duration of his punishment, and is equally as conclusive against the theory of annihilation as of restoration.—(See *Youth and Years at Oxford*.)

7. The following passages of Scripture teach us that the only period of probation and the only day of grace man will ever have, is the present life:—Prov. i. 24-28; Ezek. xxxiii. 11; Isa. lv. 6; Luke xiii. 24, 29; Eccles. ix. 10; Matt. xxv. 10-12; 2 Cor. vi. 2; Heb. iv. 7; ii. 3. At death the sinner enters a world over which the Redeemer never stretches the sceptre of his grace.

8. In the following passages it is positively declared that probation terminates with the life that now is :—Prov. xi. 7 ; xxix. 1 ; i. 28 ; Matt. xxv. 10, 14, 30 ; Eccles. ix. 10 ; John ix. 4 ; 2 Pet. ii. 12 ; 1 Cor. i. 18 ; Luke ix. 25 ; 2 Cor. iv. 3 ; ii. 1, 2 ; 2 Thess. i. 9 ; Matt. xxi. 44 ; Heb. iii. 13 ; x. 28, 29.

9. Sin, by an inevitable law, perpetuates itself. Future punishment is not a mere question of words or beliefs, but determined by works which are manifestations of moral life. Future blessedness, or future perdition, is the result of moral conduct on earth. The course of life pursued in a probationary existence gives form and character to destiny. Eternal punishment is the direct and inevitable result of rejecting the offers of God's mercy ; it is a consequence of conduct, and not any revengeful penalty attached to infirmity, misfortune, or transgression. The "sheep" and the "goats" sustained different relationships to God in time ; and since judgment does not alter character, but only declares it, and determines its destiny, the persons symbolized by these names will sustain the same moral relationship to God throughout their endless existence. The wicked on earth lived far away from the Divine favour by wilful disobedience ; after judgment they will be kept exiled by power from the possibility of obtaining it. Christ does not say the abode of punishment was prepared for earthly sinners from the beginning of the world, for since God is free from evil, He determines no one to evil, but men plunge themselves into the abyss of demoniacal reprobation, and are the authors of their own doom.

10. It is pleaded against this doctrine of eternal punishment that it is contrary to the love of God, and that punishment is, and can be, only intended for the amendment of sinners. Our answer is, in the death of Christ he has shown his judgment of sin, and, at the same time, his unwillingness that the sinner should perish. All that love could do consistently with truth God has done in providing so great a salvation. And beyond this the remedy is not to be found in the mere act of God's will, but in man's repentance and submission.—Ezek. xviii. 32 ; xxx. 11 ; John iii. 36, 40 ; Mark xvi. 15, 16 ; 2 Thess. i. 7-9. Bishop Butler, arguing from the general constitution of nature, shows that

we have no reason to think, from our knowledge of the government of God, that punishment is merely corrective ; to do so, in the direct face of Scripture, and in contradiction to the practice of the world in cases known as capital offences, is to take the side of modern atheism. Hell, with all its associations, is hardly the place for repentance and amendment. Nor can a place of torment be the school of discipline, where newness of life, and the drawing back into God's ways shall be perfected. St. Augustine shows that everlasting punishment is founded on justice, since he speaks of a will averse from God, so containing in itself a perpetuity of guilt, necessarily, and always putting forth fresh acts of sin, "*quia eternam voluit habere peccati perfruitionem, eternam vindictæ inveniat severitatem.*" How, if the will to commit sin does not become extinct, can the penalty of sin cease? The will, after the separation of soul and body, can go through no essential change ; the bias is fixed ; the period of probation is passed.

11. Some tell us that this eternal punishment is out of proportion to man's actual guilt ; but does not God, who is unerring in wisdom and boundless in goodness, as well as inflexible in justice, fully understand the matter? Certainly. He is the only wise God ; His understanding is infinite ; He knows precisely the demerit of sin, and how to proportion the punishment to the offence. But "God is love," says John, and he has given us the grand unexampled display of his love for man by sending his only begotten and well-beloved Son to die for our sinful race.—2 Pet. iii. 9 ; 1 Tim. ii. 4 ; Ezek. xviii. 23-33 ; xxxiii. 11. To call in question, then, the equity of everlasting punishment is to arraign God at the bar of human wisdom. It is to make man wiser and better than God. It is to set up the creatures' feelings in opposition to those eternal principles of right by which the great Creator administers his moral government. To act thus is a sin of fearful magnitude. God is infinitely wise, and knows what sin deserves ; and being infinitely good, and having no disposition to make the penalty too severe, it follows from the inherent and eternal necessities of his nature that the punishment of the wicked must be just. "If we saw the proportion between the evil of sin and eternal punishment ; if we saw something in wicked men that should

appear as hateful to us as eternal misery appears dreadful, something that should as much stir up indignation and detestation as eternal misery does terror, all objection against this doctrine would vanish at once.”—JONATHAN EDWARDS.

Some demur that men should be everlastingly punished for sins committed in this brief state of existence. “There is no proportion,” says the objector, “between the time occupied in the commission of sin, and the duration of the punishment.” We give the following able reply to this objection by the Rev. Joseph Parker, D.D. He says :—

I undertake to prove that *society does in this matter precisely what it condemns in the government of Almighty God*. If God punishes the finally impenitent for ever, man does the same thing, and does it *necessarily*; necessarily, because of the demands of the moral universe without; as well as the exactions of the moral principle within.

It is objected that there is no *proportion* between time and eternity, and consequently that to punish man eternally for doing wrong in his short lifetime is inequitable. While it is not denied that punishment is due, it is contended that there should be some proportion between the crime and the penalty.

In answer to this objection, let us read the law of proportion in the light of human procedure. If I understand it properly, it amounts to this—that a day’s crime should be met by a day’s punishment; that the man who does wrong on Monday should be punished on Tuesday, and restored to confidence and friendship on Wednesday. “Not exactly that,” the objector replies; “but,” he continues, “say that a day’s crime should be met by a month’s punishment, or a year’s” Indeed! What is the proportion between one day and a month, or one day and a year? Does nothing depend on the *nature* of the crime? For example, a man picks a pocket: would the objector say that a month’s imprisonment would be enough? Another takes away a life: would the objector say that a year’s punishment would suffice? But why should the one be punished a month and the other a year? It is urged that the *nature* of the crime determines that. Indeed! After all, then, it is not a question of *time*, but a question of *turpitude*. In reality it would appear that the *time* in which a crime is committed has nothing to do with the question of punishment. Nor should it have anything. Imagine a criminal pleading that, as he took away a fellow-creature’s life in a moment, he should be punished according to the *time* he occupied in the awful deed! Why, it requires less time to destroy a life than to break a house; but on the principle of proportion (which proceed entirely on the question of time,) the burglar should undergo longer punishment than the murderer! What would be the *right* proportion of time between breaking a house and the length of punishment? I shall show presently that society knows nothing about such proportion—ignores it entirely—and would be speedily disorganised if it proceeded upon any such principle in the case of an impenitent felon.

Those who insist upon proportion, answer this inquiry: Thirty years ago a man forged your name for a thousand guineas; he did it in an hour; a few dashes of a practised pen and the deed was done! That man never owned the act, never uttered a penitential word, was sent to prison for ten years, and now he is in society; have you forgiven him? have you restored him to your confidence? have you invited him to the society of your children? is he once more at your desk? You answer, *No*; but what becomes of your own argument founded on *proportion*? Remember the man was confined ten years for a deed done in an hour! Was not that enough? Think of an hour multiplying itself into ten years, and say whether you can reasonably demand *more*. But you say the man is *impenitent*; precisely so, and that is the very basis on which the Divine adjudication proceeds! You say that if the man had truly repented of his sin, and had brought evidences of his sincerity, you would have forgiven him; be it so; this is the Gospel itself, the very thing which your misjudged Creator does; for "if we *confess* our sins, He is faithful and just to *forgive* us our sins." The sum of my answer is this, If a man continue to be *impenitent* respecting any crime, he is as guilty of that crime on the last day of his life as he was in the very hour of its accomplishment. Time has no influence upon his guilt. It is purely a question of the heart and life. And so long as he is impenitent he ought to be marked and avoided. Society does this; society punishes (more or less lightly, more or less directly) all impenitent offenders against its laws, and punishes them throughout their whole lifetime, which is as much of eternity as its retributive influence can encompass.

Look at this question of proportion in another light. A man who has maintained a good reputation for half a century as a pure, upright, noble man; who has figured on countless subscription-lists as a benefactor of the poor; whose name was the synonym of benevolence;—has been detected in the commission of a crime. That crime was being attempted secretly. The perpetrator little imagined that any eye was upon him. The fact is published, and how does society treat the tower which the man was fifty years in building? How? Why, society throws it down, and forgets half a century of goodness in one day's discovered villainy! Where is the law of *proportion* in this case? Why not take off *one day* from the fifty years' reputation, and regard the crime as but a spot on the sun of a brilliant life? By so doing society would be rendered insecure, all guarantees of morality would be loosened, and character would be shaken at its foundations.

This argument of proportion is utterly fallacious. No crime is self-contained. All actions have influence. What is done in an hour may affect men through all generations. Long after the pebble is at the bottom of the lake the circles multiply and expand on the surface.

A second objection will help us still farther to see the fallacy of the argument founded upon proportion. It is argued that as virtue is its own reward, and vice its own punishment, so the sinner is sufficiently punished while upon earth, and need not have hell superadded. I answer—if there is anything in this argument, it holds equally true of *heaven*, and therefore, as virtue is its own reward, man is sufficiently honoured here, and need not be called into heavenly felicity. By

parity of reasoning, this latter position is impregnable. I shall not, however, rest the argument on this obviously true position, but shall maintain *that punishment is not regenerative*. The whole issue may be staked upon that declaration. The objector makes his fatal mistake in imagining that punishment may *regenerate* the criminal. Many religious persons, too, err on this point. Hell itself, if it were allowed to be intermediate and not final, could not convert man to Christianity! It might terrify men—impose terrible restraints upon them; but as to changing the heart and bringing rebellion to its knees, it might be as powerless as a passing storm.

Take an instance: a felon has undergone a term of imprisonment, yet he may *leave* the prison as great a felon as he *entered* it. The mere fact of his having been in gaol for six months does not make him an honest man. The law could touch only his *body*, his *heart* all the while might be plotting further schemes of crime. Punishment in itself is not a regenerator. Nor does the objector himself think so. Would the objector admit such a felon into his house, or wish him to be the companion of his sons? Does not the objector himself feel unsafe in the very presence of such a man? At this moment in one pocket you have money and in another a gold watch: now hear me,—*the person who is sitting next to you is a ticket-of-leave man!* You start! Be calm, I pray you! Remember your own smooth-faced and amiable philosophy which teaches that vice is its own punishment, and therefore the man has been tormented, and remember that you insist on *proportion*, and that this man has been in the colony and has earned a fair reputation there! Still, one hand is on the money, and another on the watch. Why, if punishment necessarily regenerates the heart, the man is as good as you are, and as much to be trusted. Invite him home! Hold friendly intercourse with him upon colonial life! Don't punish the man *for ever*; where is the *proportion* between a day's crime and life-long infamy? *Where?* The objector denies the very creed he advocates! He would have God's *infinite holiness* do what his now *faded morality* cannot do! He would have the *Sun* overlook defects which his own *rushlight* brings into startling prominence! He would have a *King* embrace a filth from which a *pauper* would recoil. Remember that the question is one which appeals to your *moral sense*, not to your *philosophy*, not to your *benevolence*, but to your sense of right and wrong; and if *you*, whose moral faculty has been blunted and perverted, turn with horror from the idea of fraternising with an impenitent convict, how can He, whose purity is infinite and unchangeable, look with benignity on a man whose heart is full of uncleanness, whose lip is burning with blasphemy, and in whose hand is the rebel's weapon? "Yet saith the house of Israel, the way of the Lord is not equal!"

The objector fails to see that the argument which he founds upon vice being its own punishment is practicably denied in all the penal arrangements of society. If vice is its own punishment, why should the thief be imprisoned or the murderer executed? Why not leave each to the tormenting remorse of his own reflections? Why add the punishment of the treadmill to the scorpion-thong of conscience? The fact is, that vice is its own punishment only to a very partial degree. By repetition of crime the conscience is hardened. The

young thief trembles as he touches the lock at midnight, but the veteran burglar is as steady in the darkness as at noon-day. The sinner, therefore, has merely to *repeat* his crimes in order to escape their punishment; for he who now blushes in anger may one day be calm in murder!

A third objection alleges that Almighty God should issue a universal amnesty; should throw open every prison door in the universe; should say to devils, "You are *forgiven*," and to lost men, "Receive your *liberty*." This would be pronounced kind, benevolent, magnanimous! This, it is suggested, would be worthy of *God*. Think of it! Every devil liberated; every lost soul at liberty; the son of perdition mingling with the sons of God! Such is the picture, and it is more pictorial than philosophical. To the objection a twofold answer may be returned:—

1. *An amnesty could not work any moral change.* This is the forgotten point, or the point misunderstood. Suppose the monarch were to issue a universal amnesty, and that to-morrow every convict were unchained, every thief once more on the highway, every murderer again at large, every incendiary free; what then? Would the convict, the thief, the murderer, the incendiary, be good members of society? Would they throw off their *nature* in throwing off their prison garments? No, truly. The amnesty, instead of being a blessing, would be a curse; liberty would be turned into licentiousness; and virtue would be thrown down in the streets. If the insane idea of a universal amnesty were suggested, all virtuous England would protest against it; fathers and mothers would pray that the day of its fulfilment might never dawn; such an amnesty would be like the lifting up of flood-gates that waters of destruction might overflow the land.

What, then, would God's amnesty do? Would a demon be less a demon on one side of a prison door than on the other? Does the *door* make the demon?

2. This leads me to repeat that *forgiveness requires the consent of two parties*. An enemy cannot be turned into a friend without the concurrence of the man himself. It seems easy to say, "I forgive you," but what does forgiveness amount to if the party addressed should be impenitent and obdurate? You may say, "I shall not do you any injury; I shall let you alone;" all that can be done is merely *negative*. Do you urge that Almighty God should do this? Be it so; to be *let alone* by God is to be orphaned; to be outside heaven is to be in hell; not to be within the brightness of his smile is to be quaking under the outer darkness of his frown!

Few things are more flippantly spoken about than *forgiveness*. It is thought that forgiveness is independent of repentance. You may pardon an offence against *yourself*, but you cannot pardon an offence against *righteousness*. You may rise superior to the merely *personal* consideration, but if you trifle with demands of morality, your very forgiveness is a sin, and your magnanimity is a fraud.

It comes to this, then, that even God Himself cannot forgive a sinner apart from the sinner's own will. Is it anything merely *personal* that Almighty God denounces? Can the sinner do God any

harm? Can the mightiest chief in all the armies of hell pluck one star from the sky, or keep back the light of the sun, or dry up the springs of water, or forbid the seasons to visit the earth, or reverse the succession of day and night? Is God alarmed for his *physical* government? He? Why, He weigheth the mountains in scales, and the hills in a balance, and He taketh up the isles as a very little thing! He? Why, He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers before Him! By the glance of His eye He could wither the universe; by a word He could remand all beings into non-entity. Understand, then, that they are not offences against *power* which He remembers and punishes, but offences against *holiness*. He has to maintain the public virtue of the universe. He can smile at the hand which smites his throne, but not at the heart which rejects his law. That is a poor and mean idea of forgiveness which takes note of the *personal* element alone; and that only is the true idea which goes back to great principles, and forgets the personal and perishing in the spiritual and everlasting.

For example: a child disobeys his parent by breaking open a door and intruding into a forbidden room. Is it the injury against the *door* which the parent feels so deeply, or the *disobedience* against his will? Does he dwell on the *physical* injury or on the *moral* offence? Were it merely a question of the door, the matter would be forgotten in a moment, or referred to with a smile; but as an infraction of parental authority, it wounds the heart and assails the foundations of domestic government. Even so, with infinite exaltation of meaning, is it with God. He looks at the *motive*. He judges only by the *spirit*. So that while He could despise the mightiest *physical* rebellion which Lucifer could lead, He could weep over a child's first lie, a heart's first sin!

The judgment of the sentence of eternal punishment is most clearly apprehended when viewed in connection with the *atonement*. Hell seems to me most just and necessary when I view the universe from the Saviour's Cross. In proportion as the heart realises the mystery of redeeming love does it rise in Godlike indignation against all sin. Did my Saviour suffer all this? Did He leave the glories of the celestial state, and sojourn as a man upon the earth for man's sake? Did He become poorer than the wandering bird and the hunted fox that He might make man rich? Did He die that we might live? What is the meaning of this darkening sky? What of those opening graves? What of that bursting rock? Why that look of anguish past all utterance? Why that cry deeper than the wail of orphans or the shriek of those who have no helper? All this for man's sin! All this that man might be saved! What then shall be done with those who revile that cross, who count that blood unworthy, who care not for that wounded side, who deafen themselves against that rending cry? *What?* They "shall go away into everlasting punishment." Is it not *right*? They "shall go away into everlasting punishment!" Does not conscience answer *Amen*! They have slighted all that God Himself could do for them; they have broken down the guardian wall of His love; they have leaped over the barriers which he erected for their safety; and to *what* have they leaped? To *what*?

The Rev. W. B. Pope, in his "Fernley Lecture," says:—

The dead who have in all ages sinned against revelation, inward and outward—who have rebelled against the Gospel, however preached—are under the power and keeping of the rejected Redeemer. They occupy one fearful province of his dominion, where they are kept against the determinate judgment of a coming day. That province is one vast prison-house, where liberty has ceased for ever, and the torment of repression and fear abides. He is their Lord; but his presence is not seen; only his restraining hand is felt. He is their Lord and nothing more. His mercy no longer rejoiceth against judgment; his government no longer invites to repentance, no longer prescribes duty, no longer offers peace. It is a government where only the execution of penalties remains. He is *only* their Lord: no prophet, save to re-utter in their consciences unceasingly the despised burdens of his days of forbearance; no priest, save to avenge his slighted atonement and pronounce his woes instead of benediction. A King indeed He is, but a king in sore displeasure, with only a crown of thorns, whose face they will never see till they behold it once in wrath and go out from its presence for ever. For that time they wait with a fearful looking for of judgment and fiery indignation: and their state is not hell, only because their bodies have not risen, and its sorrow is not yet made perfect.

IS HELL-FIRE MATERIAL?—One of our most popular religious newspapers recently stated, "While it is most true that Christ illustrated, by a variety of imagery, the terrible majesty of moral law, and the awfulness and stability of God's judgment as contrasted with man's, it is an error utterly rejected and swept away by an intelligent exegesis of the Gospels, that he promulgated the doctrine of a physical fire." Abler writers than the author of this article have believed in the possibility and reality of the lost suffering from material fire. Take the following:—"The symbols employed are designed to adumbrate the intensity of punishment, for, as fire imparts excruciating pain to the human frame, so is it metaphorically used by the sacred writers to shadow forth more dreadful sufferings. Indeed, it cannot be disproved that there is not a literal fire. May not the wicked, like the bush on mount Horeb, which, though burning, was not consumed, by a supernatural provision, be made to exist in fire for ever? The same mighty God can establish sinners for correction, who once preserved his servants in the flame of a fiery furnace. Such notions as these are more easily scoffed at and ridiculed than disproved."—*The late Rev. R. Bell*. "They shall burn eternally without dying."—*Jeremy Taylor*. "The bodies of the wicked shall burn, and never be consumed. The bodies

of the wicked shall be changed to fit them for eternal torment without corruption.”—*Jonathan Edwards*. “Burning continually, yet unconsumed.”—*Pollok*. “Let it be remembered that, although the animal texture, the muscular fibre, the nerve, and the vessels, are presently dissolved or consumed by the action of fire, and so the animal anguish quickly reaches its end; yet that we assume far too much if we conclude that the sensitive faculty of the mind is itself liable to any such dissolution. Fire reduces to vapour or to ashes that which by its nature may exist indifferently in a solid and organized, or in a gaseous or a pulverised form. But is the mind susceptible of evaporation, or can it be reduced to powder? We suppose not, and therefore believe it might sustain, undestroyed and undamaged, the utmost intensity of heat; nor is it certain that every species of corporeity must give way, and be dissipated by this element.”—*Isaac Taylor*.

OPINIONS OF EMINENT DIVINES ON THE SUBJECT OF ETERNAL PUNISHMENT.

The advocates of the annihilation and restoration theories proclaim their views with a shocking levity. They speak of it as confidently as if they had had personally a direct communication from heaven, not only with regard to its being an essential part of the truth as it is in Jesus, but as if they had been specially commanded by God to go forth and preach it to all the world. This is all the more startling from the fact that some of the greatest and wisest men have been compelled, not only to believe in the endless duration of the punishment of the finally impenitent, but also to teach it from the weight of biblical evidence. We give the following:—

(a) *The Jewish Talmud*.—The Talmud, which is regarded by the great bulk of the Jews as a kind of sacred Scriptures, says, “All Israel has a share in the world to come, and the righteous of the nations of the world have also a share in the world to come. *But these are they who have no part in the world to come, but are cut off and perish, and are condemned, on account of their wickedness and sin, for ever, even for ever and ever*—the heretics and the epicureans, and the deniers of the law. And there are three classes of the de-

niers of the Law, namely, he who says that the Law is not from God, yea, even one verse or one word, or who says that Moses gave it on his own authority. That man is a denier of the Law. And so is he who denies its interpretations (this is, the oral law), and rejects the Haggadah, as Zadok and Baithos ; and he who says that God has substituted one precept instead of another, and that the Law has become obsolete, although it was given by God—such as Christians and Mahommedans. Each of these three classes is a denier of the Law.

(b.) *Josephus*.—Writing of the Pharisees, Josephus says, “that every soul is immortal, but that the soul of a good man passes into another body, while the souls of bad men are doomed to everlasting punishment.” So far, therefore, as the Talmud and Josephus are concerned, the non-immortality of the souls of those who die in their sins has not the shadow of foundation in fact. Both the one authority and the other are decisive in proof of the fact that the Jews, when the Talmud was written, and when Josephus wrote his “History of the Jews,” were firm believers in the natural immortality of the soul, and in the unending punishment of the finally impenitent, and demolishes the theory, of which we have heard so much of late, that there is no such thing as the immortality of any soul, unless and until that soul savingly believes in Christ.

(c.) *Testimonies of Eminent Divines*.—Whilst therefore we are upon earth let us repent. For we are as clay in the hands of the artificers. For as the potter, if he make a vessel and find it awry or broken in his hands, may again fasten it anew ; but if, before hand, he hath thrown it into the fiery furnace, there is no more help for it, he cannot make it better ; so also we, as long as we are in this world, may repent from the whole heart of the evils we have done in the flesh, that we may be saved of the Lord, whilst we have time for repentance. For after we have left this world we can no longer confess or repent.—*Clement*. “The souls of the wicked, subsisting even after death, feel punishment, but the souls of good men live happily, free from punishment.—*Justyn Martyr*. St. Polycarp spake to the pro-Consul who condemned him thus : “Thou threatenest me

with fire which burns for an hour, and so is extinguished, but knowest not the fire of the future judgment, and of that eternal punishment which is reserved for the ungodly." "The wicked shall suffer the punishment of eternal fire, receiving, from the very nature of that fire being as it were divine, the supply of their own incorruption."—*Tertullian*. "Flee the eternal prison, the ceaseless flame, the everlasting penalty."—*Cyprian*. "Hear what is the declaration of the prophet (he might have said of the prophet, Jesus Christ)—their worm shall not die, and their fire shall not be quenched; these are the worms which avarice and other sins breed."—*Origen*. "Calm and cool reason leads us to these plain and sober considerations. First, that the balance of Scripture teaching would seem to be clearly in favour of the darker fire. Secondly, that the mysterious law known by the general name of the Enhancement of Sin in the individual, and so powerfully sketched out by Muller and others, points the same way. Thirdly, that since hope on this subject is speculative and fear practical, it is the commonest prudence to have regard to the reasons of fear in our life and conversation. Fourthly, that if man, in his period of probation, find these powers of evil against whom he was presumably called into being to contend, it is but reasonable to believe that he will share their doom."—*Bishop Ellicott*. "Some have ventured to conjecture, and afterwards confidently to teach, that the condemnation of the wicked in the next world will not be final, which, they contend, is inconsistent with the goodness of God; and that all will at length be brought to immortal happiness. Now, whether this their doctrine be true or not, I scruple not to say, it is highly presumptuous in any one to assert it, since it is wholly unwarranted by Scripture; and, therefore, even if their opinion be right, they cannot possibly know it is right. The expressions used in speaking of the rewards of the faithful, and the punishment of the disobedient are the very same, denoting that they have no end, as for example (Matt. xxv. 46): 'These shall go away into everlasting punishment.' Have we any warrant in Scripture for saying that the same word is to be interpreted literally in one part of the sentence, and in the other figuratively?"—*Archbishop Whately*. "I do fully and freely

assert unto this, as unto a most necessary and infallible truth, that the unjust, after their resurrection and condemnation, shall be tormented for their sins in hell, and shall so be continued in torment for ever, so as neither the justice of God shall ever cease to inflict them, nor the persons of the wicked cease to subsist and suffer them.”—*Bishop Pearson*. “It has been formerly asserted by Origen, and of late by some American divines, who have at this day some abettors in England, chiefly among the Socinians, that the misery of the wicked will not be everlasting. This opinion for many ages was deemed heretical.—*Dr. E. Williams*. “Some distinguished men have the strongest inclination to the negative side, yet are evidently afraid to adopt it decidedly; deterred by the suspicion that the old doctrine may prove the true one, and by the dread of bad consequences to morality from the diffusion of the newer schemes. . . . Plainly, they feel the insuperable strength of the direct Scriptural evidence; and, therefore, they venture only to express hopes and probabilities—children of wishes! This great, awful, most clearly Scriptural doctrine should be plainly preached; yet with the deepest solemnity, compassion, and constant recollection of our own deserts.”—*Dr. Pye Smith*. “If it be a revealed doctrine that there is final deliverance for all, then revelation proposes this for our belief. It ought to be held and avowed. It is no mean portion of the creed to which it belongs. Its influence cannot be indifferent. Its place in the mind of him who adheres to it must be broad and commanding. . . . On the other hand, if we be convinced, upon rigid and solemn inquiry, that future punishment is properly eternal, let us not shrink from its most direct avowal. Can we hold back? May we forbear? May we qualify it? Must not the conviction be as fire shut up in our bones? What are all the provoking epithets applied to us in a faithful averment of the truth, in its manifestation, compared with the cruelty which would really and indelibly attach to us, if we evaded it by artifice, extenuated it by flattery, blinked it by neglect, and compromised it by silence? What would be our blood-guiltiness, if, believing it, we did not speak? Shall we ‘strengthen the hands of the wicked, that he should not return from his wicked way, by promising him life?’ And trac-

ing the suffrage of ecclesiastical opinion upon the doctrine of future punishment, the Doctor says, "No testimony can be more generally agreed. We shall find that every departure from it has been accounted a gross and dangerous error." And again, "The great Nonconformist communities of this country, Congregational and Methodistic, have in no way swerved from their original confessions. There has been much reflection upon this question of late; this has arisen from the habit of the age, and from contact with the theology of other lands; but everything shows that the inquiry has led to settled and solemn conclusions upon it. No man could retain his station as an Independent minister for an hour after avowing its disbelief, even should he dishonestly keep possession of the pulpit. The Connexional bodies might be more formal in the exclusion of such as impugned it than our discipline admits; but it would not be more decisive. Happily we have no ban; we do not anathematise; but we do own and practise the duty,—'From such withdraw yourselves.'"—*Richard Winter Hamilton, D.D.* "If the dread doctrine of eternal punishment is held to be a question of uncertain evidence and minor importance, I must take alarm. Is not the doubt founded on the vitiating principle, subverting the authority of Scripture? Does it not utterly remove the force of many a warning of Scripture, and of many a motive by which human nature should be acted upon? And the evil of sin, the indispensable necessity of Divine atonement, and the great doctrine of a Divine incarnation—do they not all receive a blow? And should such a renovated theology be introduced, where would be the prosperity of our churches? What then would be our evangelism? Must Germany be our pattern? Must learned criticism effect that for the orthodoxy of our churches which mere worldliness effected for our English Presbyterianism? Are our preachers to be heard warning people to moderate their notion of the evil of sin; of the fearfulness of God's curse; of the need of atonement, of the necessity of a Divine influence?"—*Rev. J. Ely.*

Pearson, Butler, Owen, Goodwin, Baxter, Howe, Brooks, Calvin, Wesley, Whitfield, Chalmers, Guthrie, Spurgeon, are but a few names selected out of the thousands who have firmly believed and faithfully preached from their pulpits and

taught from the press, the doctrine of everlasting punishments in the world to come.

CHURCHES THAT BELIEVE IN THE DOCTRINE OF EVERLASTING PUNISHMENT.

We have shown that the Jews firmly believed in the unending duration of future punishments. The Roman Catholics believe as thoroughly that there will be no end to the misery of those who die in their sins as they do in any other portion of their creed. The Greek Church are equally firm believers in the doctrine of eternal punishments. The Church of England teaches it in the most emphatic and explicit manner in her standards. So does the Church of Scotland, and so do all the other various Presbyterian denominations in Scotland and elsewhere. The Congregationalists, too, the Baptists, Methodist bodies, and every other sect of any importance, not only as denominations, believe and preach the doctrine of eternal punishments; but every candidate for the work of the ministry is required to sign a document avowing his belief in the doctrine of everlasting punishments, and pledging himself to preach that doctrine. And yet we have, in opposition to all this, a comparatively small number of persons, with two or three exceptions but little known in the religious world, who preach and teach the doctrine of Annihilation with as much confidence as if they were the greatest Divines.

FACTS AND ILLUSTRATIONS.

(736.) *Dread of Future Punishment*.—"In that marvellous book entitled "Critical Essays by a Country Parson," referring to Archbishop Whately's opinion that the fear of punishment in a future life is a motive of more permanent force than that of temporal judgments, the writer says: "Upon this we remark that there can be no question that were future punishments realised as substantially as temporal evils, they ought to have, and would have, a much greater effect in deterring from sinful conduct; but the great difficulty with which men have to contend is, the essential impossibility of realizing spiritual and unseen things in their true bulk and importance—of feeling that a thing in the Bible or in a sermon is as REAL a thing as something in the daylight material world."

(737.) *Fear of Future Punishment.*—It is related of one of the ill-fed, ill-clothed, bare-footed friars of past times, that, as he was proceeding on an errand from a convent to a neighbouring town, he met a company of young rakes, issuing forth from a carouse. "Father," said one of the young men, ironically, to the poor friar, "what a wretched man you are, if there be not another world." "My son," the monk quietly replied, "You are a far more wretched man, *if there be one.*"

(738.) *Hereafter.*—During the enlistment of soldiers for the army, a young man, though strongly urged to join the volunteers, hesitated, and finally declined. He was able-bodied and patriotic. He had always been regarded as brave. The suggestion that personal cowardice might be the reason, called forth from him this frank confession. "No; it is not *dying* that troubles me; I could stand up and be shot for my country; *it is the hereafter.*"

(739.) *Hell mentioned Fifty-six times in the Bible.*—A Universalist rejoices that the word "hell" occurs in the Bible only fifty-six times." This is enough to induce any wise man to keep out of it if possible; but Universalists think it is easier to prove there is no hell, than to obey God. If a lake frozen over had only fifty-six holes through which a man might go under the ice, the Universalist thinks that would be a capital place for skating, and would advise all to go on it blind. There are only fifty-six air holes, it is night, but there is no danger. Hell must be a myth, as it is mentioned "only" fifty-six times. If it had only been stated once that "the wicked should be turned in hell," we would prefer to keep out. The Universalist thinks that if God intended to be serious about deterring men from sin, he would surely have mentioned the future peril of the sinner more than fifty-six times. Unless God commands more times than that, the Universalist does not think He is in earnest. Universalism is a plea for impunity, for sin, an apology for a course not to be justified to one's consciousness. Hell may not be mentioned more than fifty-six times, but future punishment is mentioned in unanswerable terms, and repeated every day in every sinner's soul.

(740.) *Christ Preached Future Punishment.*—It is amazing that this great element of Christ's teaching should have failed to arrest universal attention, and that in some of those able books on the life of Christ that have lately appeared, no notice should have been taken of it in the enumeration of the great lessons of his ministry. The fact is—and it is a most instructive and remarkable one—that in Christ's own discourses there are more references to hell and its punishments than in all other parts of the Bible put together. Though he came to reveal the Father, and pre-eminently to reveal his love; though the angels sung at his birth, "Glory to God in the highest, on earth peace, good will to men;" though

every utterance of his lips was steeped in love, and all his garments smelled of myrrh, and aloes, and cassia out of the ivory palaces, he nevertheless spoke more, and more frequently of hell than any other inspired teacher whatever. The only one of the apostles that in any marked degree followed up this line of teaching was that beloved disciple whose heart bore the closest resemblance to Christ's own; but in his case it was rather symbolical pictures of retribution than direct lessons on hell that he was commissioned to communicate. And is there not something very solemn and very touching in the fact, that to so large a degree our blessed Lord reserved this awful line of instruction to himself?

(741.) *The Universalist and his servant.*—A servant, upon whom the irreligious conversation continually passing at his master's table had produced its natural effect, took an opportunity to rob him. Being apprehended and urged to give a reason for his misconduct, he said—

“Sir, I had heard you so often talk of the impossibility of a future state, and that after death there was no reward for virtue nor punishment for vice, that I was tempted to commit the robbery.”

“Well, but had you no fear,” asked the master, “of the death which the law of your country inflicts upon the crime?”

“Sir,” rejoined the servant, looking sternly at his master, “what is that to you, if I had a mind to venture that? You had removed my greatest terror; why should I fear the less?”

(742.) *Universalism in a Nutshell.*—“I am a Universalist,” said G. K., boastfully, “and you orthodox are not fair in saying that our system is inconsistent with reason.”

“I will prove the irrationality of your system,” said his friend. “You believe that Christ died to save all men?”

“Yes, I do.”

“And you don't believe there is a hell?”

“No, I don't.”

“You don't believe there is any punishment hereafter?”

“No, I do not; men are punished for their sins in this life.”

“Well, now let us put your ‘rational’ system together. It amounts to just this, that Christ the Saviour died to save all men from nothing at all. Not from hell, because, according to you, there is none. Not from punishment in a future state of being, for he receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life-preservers thrown, at an immense expense, to a man who is on dry land and in no danger of being drowned.”

(743.) *Dr. Nettleton and the Universalist on Christ preaching to the spirits in prison.*—This eminent minister, who displayed remarkable skill in stopping the mouths of gain-sayers, being

accosted by a Universalist, who wished to engage in a discussion on the doctrine of eternal punishment, he replied, "I will not enter into any dispute with you at present; but I should be pleased to have you state to me your views, that I may have them to think of." The man accordingly informed him, that in his opinion mankind received all their punishment in this life, and that all would be happy after death. Dr. Nettleton then asked him to explain certain passages of Scripture, such as the account of the judgment in the twenty-fifth of Matthew, and some others; merely suggesting difficulties for him to solve, without calling in question any of his positions. After taxing his ingenuity for some time in this way, and thus giving him opportunity to perceive the difficulty of reconciling his doctrine with the language of inspiration, he said to him, "You believe, I presume, the account given by Moses of the deluge, and of the destruction of Sodom and Gomorrah?" "Certainly," he replied. "It seems, then," said Dr. N., "that the world became exceedingly corrupt, and God determined to destroy it by a deluge of water. He revealed his purpose to Noah, and directed him to prepare an ark in which he and his family might be saved. Noah believed God, and prepared the ark. Meanwhile he was a preacher of righteousness. He warned the wicked around him of their danger, and exhorted them to prepare to meet their God. But his warnings were disregarded. They, doubtless, flattered themselves that God was too good a being to destroy his creatures. But, notwithstanding their unbelief, the flood came, and, if your doctrine is true, swept them all up to heaven. And what became of Noah, that faithful servant of God? He was tossed to and fro on the waters, and was doomed to trials and sufferings for three hundred and fifty years longer in this evil world; whereas, if he had been wicked enough, he might have gone to heaven with the rest.

"And there were the cities of Sodom and Gomorrah, which had become so corrupt, that God determined to destroy them by a tempest of fire. He revealed his purpose to Lot, and directed him and his family to make their escape. 'And Lot went out, and spake to his sons-in-law, saying, Up, get ye out of this place, for the Lord will destroy this city. But he seemed as one that mocked to his sons-in-law.' They did not believe that any such doom was impending. They, doubtless, flattered themselves that God was too good a being to burn up his creatures. But no sooner had Lot made his escape, than it rained fire and brimstone from the Lord out of heaven, and they all, it seems, ascended to heaven in a chariot of fire, while pious Lot was left to wander in the mountains, and to suffer many grievous afflictions in this vale of tears; whereas, if he had been wicked enough, he might have gone to heaven with the rest." After making this statement, he requested the man to reflect on these things, and bade him an affectionate farewell.

(744.) *Dr. Nettleton and the Restorationist.*—He was once attacked by a restorationist, who quoted, in support of his doctrine, the words of the Apostle Peter: "By which also he went and preached to the spirits in prison." Dr. N. observed to him that the time was specified in the next verse, when Christ preached to these spirits in prison. It was, "when once the long-suffering of God waited in the days of Noah." It was by his Spirit which dwelt in Noah that he preached to those who are now spirits in prison. "No," said the man, "that cannot be the meaning of the passage. The meaning is, that Christ, after his crucifixion, went down to hell, and preached to the spirits in prison." "Be it so," said Dr. N., "and what did he preach?" "I do not know," he replied, "but I suppose he preached the gospel." "Do you think," asked the doctor, "that he preached to them anything different from what he preached on earth?" "Certainly not," replied the man. "Well," said Dr. Nettleton, "when Christ was on earth, he told sinners that, if they should be cast into prison, they should not come out thence till they had paid the uttermost farthing. If he went down to hell, to preach to the lost spirits there, he doubtless told them, 'You must remain here till you have suffered all that your sins deserve.' What influence, then, would his preaching have towards releasing them from the place of torment?"

(745.) *Folly of Preaching Unconditional Salvation.*—A Universalist minister was travelling to the West, and had sent on an appointment to preach in a certain place. On his arrival, he found a congregation, to whom he proclaimed the doctrine of unconditional salvation. After the sermon, he informed his hearers that he should be that way on his return, at such a time; and if they desired it, he would then preach again. No one replied till he had twice repeated his statement. At last an old *Friend*, in the back part of the congregation, rose, and said, "If thee hast told the truth this time, we do not *need* thee any more; and if thee hast told us a lie, we do not *want* thee any more."

(746.) *The Universalist Preacher Nonplussed.*—A clergyman was preaching in a town which was much infested with the Universalist heresy; where a preacher, holding its doctrines, was present to "withstand the truth," who became greatly enraged. The sermon was no sooner closed, than he began to challenge the preacher to a defence of his doctrines. As it was rather late, the clergyman who had been preaching, declined a formal debate, but proposed that each should ask the other three questions, to which a direct answer should be returned. This was agreed to. The Universalist began—put his questions, and they were promptly answered. It then came to the clergyman's turn. His first question was, "Do you pray in your family?"

Thunderstruck and dismayed, the preacher of smooth things

knew not what to say. At length he asked, "Why, what has that to do with the truth of my doctrine?"

"Much," was the reply; "by their fruits ye shall know them."

At last, he frankly confessed that he did not. Then for the second question: "When you get somewhat displeased, do you not sometimes make use of profane language?"

This was carrying the war into the inner temple of his infidel abominations. There was no door of escape. Answer he must. It was of no use to deny it. He confessed he was profane.

"I will go no farther," said the pious clergyman; "I am satisfied"—and turning to the congregation, added, "I presume you are also. You dare not trust your immortal welfare to a prayerless and profane guide."

Here was a practical argument. Every one saw and felt its force. A dozen lectures on the subject would not have done half so much good.

(747.) *The Quaker and the Unitarian minister.*—An old friend, or Quaker, happening one Lord's-day morning to meet a Universalist minister, fell into conversation with him upon his favourite doctrine of universal salvation. The minister endeavoured to support his system with considerable warmth; but the Quaker professed to doubt its correctness, which served to increase the zeal of his opponent. At length, finding it in vain to reason, he remarked, "Well, friend, I think thee must be very happy when walking round the market, and seeing men, women, and children of every description, to think that they are all safely bound to heaven." The Universalist could only reply, "I don't know—I think we shall do very well, if we can make out faith enough for ourselves."

(748.) *The Bible our only authority on eternal punishment.*—A venerable minister once preached a sermon on the subject of eternal punishment. On the next day, it was agreed among some thoughtless young men, that one of them should go to him, and endeavour to draw him into a dispute, with the design of making a jest of him and of his doctrine. The wag accordingly went, was introduced into the minister's study, and commenced the conversation by saying, "I believe there is a small dispute between you and me, sir, and I thought I would call this morning and try to settle it." "Ha!" said the clergyman, "what is it?" "Why," replied the wag, "you say that the wicked will go into everlasting punishment, and I do not think that they will." "Oh, if that is all," answered the minister "there is no dispute between you and me. If you turn to Matt. xxv. 46, you will find that the dispute is between you and the Lord Jesus Christ, and I advise you to go immediately and settle it with him."

(749.) *Eternity without the means of grace.*—Let the fairest

star be selected, like a beauteous island in the vast and shoreless sea of the azure heavens, as the future home of the criminals from the earth, and let them possess whatever they most love, and all that it is possible for God to bestow; let them be endowed with undying bodies, and with minds which shall for ever retain their intellectual powers; let no Saviour ever press his claims upon them, no God reveal himself to them, no Sabbath ever dawn upon them, no saint ever live among them, no prayer ever be heard within their borders; but let society exist there for ever, smitten only by the leprosy of hatred to God, and with utter selfishness as its all-prevailing and eternal purpose—then, as sure as the law of righteousness exists, on which rest the throne of God and the government of the universe, a society so constituted must work out itself a hell of solitary and bitter suffering, to which there is no limit, except the capacity of a finite nature! Alas! the spirit that is without love to its God or to its neighbour is already possessed by a power which must at last create for its own self-torment a worm that will never die, and a fire that can never more be quenched.—*Dr. Norman Macleod.*

(750.) *Pithy and true.*—If the doctrine of universal salvation be true, then the Bible ought to be read. “Wide is the gate and broad is the way that leads to heaven, and everybody goes there; strait is the gate and narrow is the way that leads to hell, and you can’t find it if you try.”

(751.) *The priest gone to his own place.*—Yesterday morning, Tamiti, the priest, died. I shall not soon forget his anxious look, and strong disavowal of all goodness and truth in his former life and ways. Surely, this ought to have an effect on those at least who heard him. In dying, he was asked several questions. “How is it now with you, who told us formerly you commanded any number of gods in the sea and on land? You must wait awhile, and converse with us. Tell us to which place you are going; for we are told there are only two places,—a place of pain, and a place of joy. To which of these are you going? Are you going above or below?” The poor creature requested them to let him die. At length, he said, “I am going to my own place, below!”—and died.—*Rev. R. Davis, N. District, New Zealand.*

(752.) *The fearful consequences of unbelief.*—The Rev. Dr. Harris, of Dunbarton, walking out one day, met one of the champions of Universalism. It was General P——, the leader and main supporter of the large Universalist society which had for many years existed in that place. He was a high-minded man, quite wealthy, and very influential; having a good deal of general information, and considerable skill in argument, which last he did not hesitate to use whenever opportunities were presented. He and Dr. H. were personally strangers; but, knowing something of each other

by reputation, they readily introduced themselves to each other. The general very soon lifted up his standard, and began his war of words; not doubting that, though he might fail to convince his opponent, he should at least show him that he was no ordinary combatant, but knew well on what ground he stood, and how to wield the sword of sectarian warfare to good advantage. The doctor heard him through; then calmly turned to him and said, "General P——, it is of no use for us to contend. We shall not convince each other by arguments ever so protracted. But there is one thing, in relation to this matter, which deserves consideration. It is this: I can treat your religion just as I please; I can turn from it, as an utter abomination. I can *despise* it; I can *spit* on it, and trample it under my feet; and yet, after all, *I shall be saved; shan't I, General P——?*" The general, of course, was obliged to assent, or give up the doctrine. There was no room for evasion. "But," added the doctor, while the general was writhing at the contempt thus thrown upon his gods, "it will not do for you to treat my religion so. If you do, *you are a lost man!*" This was enough—nothing more was said.

(753.) *Fruits of preaching the no-hell theory.*—The "spiritists" are making a great stir just now, and the minds of many church-goers are influenced by them. Their doctrines of "No hell, no eternal punishment, and no personal devil," are welcomed by certain classes. These doctrines are more particularly acceptable to those who, though convinced that they are sinners, still hug their sins, and are unwilling to surrender themselves to the Saviour; and to those who, though they attend the house of God, have no particular desire for salvation. To them there is something soothing in these doctrines. Only yesterday I saw a man of first-class education, and who has been blessed with religious privileges from his birth, but who has never fully decided for the Saviour. He seemed under the influence of drink. He inquired if I had seen a certain sermon that had cost the preacher his status in his Church, and that taught these doctrines fully. "Oh, my dear sir!" he said, "you *should* see it. I *never could* well understand about hell and eternal punishment. That sermon has satisfied me. There *is* no hell! there *is* no eternal punishment!" It is not at all difficult to understand this. These doctrines are most welcome to such men.—*Rev. T. E. Kay, in the "Methodist."*

(754.) *The Universalist Convinced of his Error.*—There lived in England, many years since, a man who professed to believe in the final salvation of all men. To sustain this doctrine, whenever he came to a passage which seemed favourable to his doctrine, he *turned down a leaf*. In this way he converted his Bible into a kind of Universalist Text-book for the indoctrination of his family. He had a son, who imbibed the sentiments of his sire. At the

death of the father, the son inherited the Bible referred to; and, in accordance with paternal example, he used to read where the leaves were turned down, and comfort himself in the belief that the way of sin is not death.

After a few years, the young man removed to the western part of this country. He went to hear a Universalist minister preach. The sermon being rather a lame performance, the man, so far from being confirmed by it, was rather shaken in his confidence. He thought, however, that he could make a stronger argument himself. He went home, and sat down to the task. But the Bible, with the leaves turned down, was away in England; and he had forgotten where to look for the detached portions upon which he had rested his faith, and thus was forced to read his Bible in its legitimate connections and dependencies. So he read on, chapter after chapter, looking all the while for his favourite doctrine. But he did not find it. Nay, he was soon convinced that in order to salvation he must be born again. He sought, and soon found peace in believing. For a few years he lived the life of a consistent Christian; and, when called to die, he left the world in the full enjoyment of those consolations which it is the province of evangelical faith alone to give.

(755.) *The Mockers Dying Cry.*—In a certain town, a gentleman, well known in the place, came up to Duncan Matheson as he was preaching in the market, and mockingly said, "Well, what is the word of the Lord to-day?" Our preacher turned round with a piercing glance of his eye, and promptly replied, "O earth, earth, earth, hear the Word of the Lord." Shortly afterwards, that same scoffer lay at the point of death in a room right over the corner where he had assailed the servant of God. He had been seized with what he believed were the pains of death; and in his alarm he cried, "I am dying—run, run for Mr. ———; get a Bible, quick, quick." But ere human aid was procured, or the Bible brought from the shelf where it lay neglected, the accomplished scoffer had passed on to his final account.

(756.) *The Swearer Reproved.*—One night Mr. Smith overtook two men in conversation, just in time to hear one of them say, "I'll be d——d if I do." Mr. Smith touched him on the shoulder, and with a mingled air of severity and compassion said, in a low, impressive voice, "It is a serious thing to be damned." The man turned pale, and instantly replied, "You are right, sir, so it is." "Then do not talk so fluently about it," said Mr. Smith, and passed on.

(757.) *Rev. John Smith and the Scoffer.*—One night a person, in the presence of the Rev. John Smith, flippantly told a story of an old man lately dead, who had suffered great pain from a curious accident, and who, under these circumstances, swore very much.

"Did he swear, sir?" said Mr. Smith, looking gravely at the narrator. "Yes, sir," was the reply. "Then I fear he has gone to hell," rejoined the other. "There is no such a place, sir," said the infidel, in a saucy tone of defiance. "Ha!" cried Mr. Smith, elevating his voice, and putting on one of his severest looks, "is there not? Half-an-hour in hell-fire will spoil your merriment, my man!"

(758.) *Going away into everlasting punishment.*—"These shall go away into everlasting punishment." A young woman, a few years ago, when hearing a minister preach from these words, was powerfully impressed, but resisted the spirit and returned to vanity. Death came unexpectedly and knocked at her door. She was unprepared. She remembered the despite she had done to the spirit of grace, and, as she died, uttered, with a melancholy voice, the dreadful words: "These shall go away into everlasting punishment."

(759.) *The wicket fit only for hell.*—A minister said to me a few days since, "I find great difficulty in reconciling *the doctrine of eternal punishment with the goodness of God.*" After explaining to him the nature of soul destruction by an abuse of its essential powers, in spite of all that God can do to prevent it, I said to him, "Now, contemplate the perished soul! What can a righteous God do with it? To say nothing of its hopeless antagonism to the laws of the moral universe, look at its moral putridity and utter unfitness for an entrance into heaven, or a continued existence on earth. A father mourns the death of a besotted son, who in life dishonoured him and disgraced the family. That father has other adult children, who are faithful and true to his honour and the interests of his household, and young children growing up under his paternal care; but his goodness and love for his dead son are such that he exclaims, 'Oh, I cannot consent to bury my dead out of my sight! I must keep him in my household!'" He hence proceeds to lay him in his bed every night, and prop him up at his table three times per day, the flesh rotting on his bones. Sir, the family could not abide in the house. If that father has any common sense, justice, or mercy, he will remove from his family such an intolerable nuisance." "I see it, I see it," exclaimed the preacher; "I never saw it in that light before."—*Rev. W. Taylor.*

(760.) *Sinners need warning of their danger*—"It is a sad sight to see even a dismayed and waterlogged hulk driven by a storm to a certain destruction, but how much sadder is the spectacle of a stately vessel, laden with the rich freight of long voyaging, whose homebound passengers are buoyant with hope, driven by a current whose force is appreciated too late, or steered by unconscious errors on a quicksand, from which escape is impossible! Who

shall measure the condemnation of a man who, seeing the danger, never raises a warning voice ! It is because, in the many noiseless influences which are working around us, I think I perceive a current which will drift our Congregationalism to destruction, that I do what I can to draw attention to the danger, and avert the catastrophe."

(761.) *The importance of preaching Everlasting Punishment.*—"Preach hell," says one. "Few ministers preach it, and few people believe it, but it is a great reality."

"This doctrine," says Mr. Randals, "ought to have a considerable place and power in the preaching of the Gospel. True, it is not the attractive part of the message ; but it is the sombre background which gives distinctness to the beauty of redeeming love. The rest without it is an incomplete message, something less than the whole counsel of God. Its removal would diminish the preciousness of the glad tidings of salvation, inasmuch as then the salvation would seem to be from a much smaller evil. Who, under the name of Christ's ambassador, can suppress it with impunity ? Shall a fallible messenger presume to improve the grand message of his Lord ? or to be wiser than the Saviour as to what truths are adapted to reclaim fallen men ? Is he at liberty to proclaim only those portions of the truth which are congenial to the tastes of himself or his hearers ? Does it become him to muffle the great bell by which God calls on millions to prepare to meet Him ? or to dull the edge of the Spirit's sword by which thickly-encased consciences are to be pierced ? To hold out a baseless hope of escape, lest the feelings should be perturbed, when a fuller and truer statement would show the ground of a genuine hope, is cruelty to the audience and unfaithfulness to Christ. It may be that some excel in presenting a particular branch of the message, and others in presenting another, while a third may be equally gifted for unfolding the whole circle of Gospel truth. And although instances can be cited where the pleasing aspects alone of the Gospel were preached with success, the recipients probably owed a measure of their preparedness to some idea of its darker aspects derived on some other, perhaps forgotten, occasion. But that it be set forth by the Christian ministry appears to be a necessity arising out of a Divine arrangement, that its several parts shall harmoniously perform their respective functions in the grand work of human redemption. It is easy to prophecy smooth things ; but alas ! it is too often the case of steering a ship with its freight of human beings down the seductive circuits of the whirlpool.

(762.) *The effect of preaching future punishment :—*Mr. James Grant says, "We know of no instance—nor do we believe there is any on record—in which a sinner ever had his con-

science awakened, and cried out, in extreme anguish of soul, "What must I do to be saved?" who did not thus feel, and thus cry out, under the vivid realisation of the fact, that if not saved, he would be lost for all eternity, in the sense of enduring never-ending tortures. We believe that Annihilation and Restoration doctrines might be preached in any church or chapel in the land, from year to year, even from century to century, by successive teachers, without one solitary conversion taking place through their agency. Whereas, an immense number of conversions are constantly taking place through the preaching of threatened punishment, which will be the destiny of all who die unsaved.—"*Christian Standard.*"

(763.) *Dr. Watts' testimony on the same subject*:—I never knew but one person, in the whole course of my ministry, who acknowledged that the first notion of religion in his own heart arose from a sense of the goodness of God. But I think all besides, who have come within my notice, have rather been first awakened by the passion of fear to flee from the wrath to come.

(764.) *The awful consequences of preaching erroneous doctrines.*—It is easy to imagine, not only to what an extent their misery will be increased by the discovery that they had suffered themselves to be deceived, but what their feelings will be in relation to those teachings they were led into the mistake of concluding that, after a period more or less lengthened, their sufferings would come to a termination. The mind cannot conceive how terrible will be the reproaches with which they will for ever and ever load the memory of such preachers or teachers. We wonder that the very thought that those who teach the entire cessation of future punishments may be mistaken, more especially as almost all the most eminent divines and most pious men whose names are known throughout the realms of Christendom, have been firm believers in the doctrine of everlasting punishment—is not sufficient to deter men from the propagation of such a theory. The mistake will not only be a terrible, but an *eternal* mistake. Its effects will never, never end.—"*Christian Standard.*"



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